



The Living Church

VOL. XLIX

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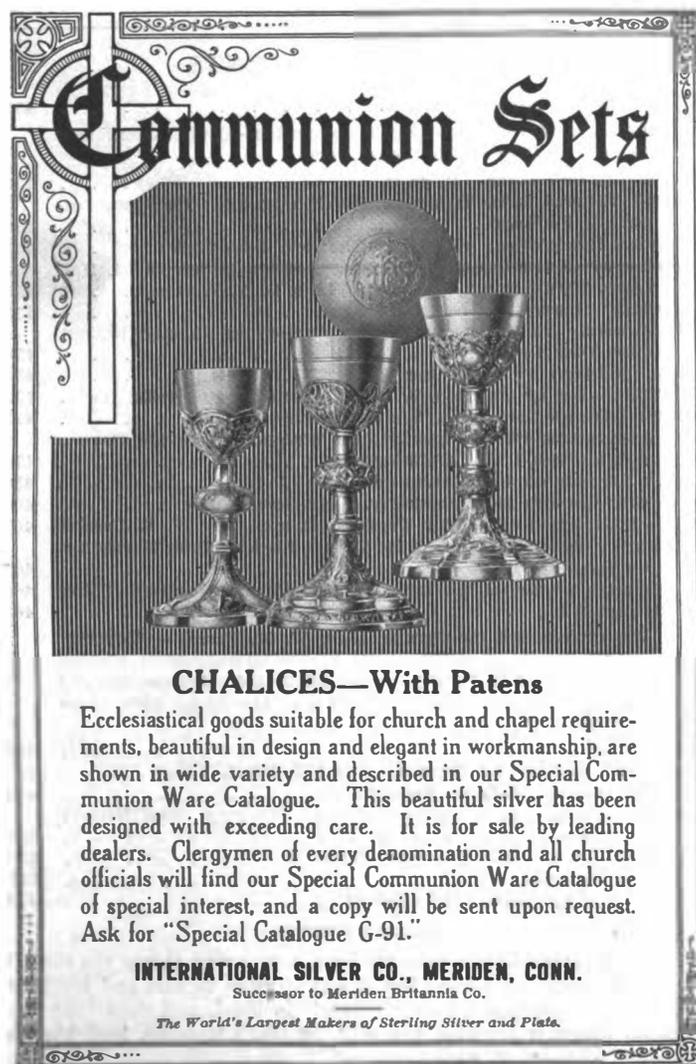
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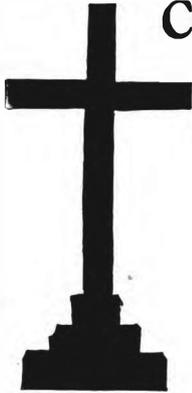
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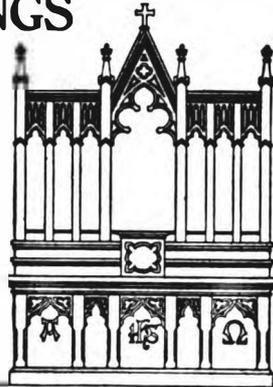
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A Weekly Record of the News, the Work, and the Thought of the Church

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If YOU stand half a mile off from a man and throw the Gospel at him, you will miss him; but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—C. H. Spurgeon.

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VOL. XLIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 26, 1913

NO. 13

EDITORIALS AND COMMENTS

Problems of Society in General Convention

THE social awakening of the Church is one of the happiest features of our present-day religious condition. It is a reaction from the individualism of Protestantism. The old idea that religion is a thing between a man and his God, in which no third person had any part, has generally prevailed, even among Churchmen, almost to our own day. In vain did both Tractarian and social reformer in the middle nineteenth century seek to recall the Church to the social gospel, to the idea of the Church as an organism, to the thought of the Kingdom of God. Perhaps if Pusey and Maurice had realized how each was preaching a gospel that was the complement of the other's gospel, we might not, half a century and more later, have learned so inadequately the lesson that each so powerfully preached. Well does Mr. Noel say in his thoughtful volume, *Socialism in Church History*:

"It is to Kingsley and Maurice, rather than to Shaftesbury, that we must look for the rebirth of that Catholic democratic theology which inevitably translates itself, and in their own time began to translate itself, into practical socialism. It is a significant comment on contemporary teaching that Maurice writes of himself, referring to his childhood, as 'a being destined to a few short years of misery here as an earnest of, and preparation for, that more enduring state of wretchedness and woe.' Clumsy critics will always describe Maurice and Kingsley as broad Churchmen, but in fact they protested against broad Churchism as being almost as anti-Christian as Puseyism or popular Protestantism. Their lives were devoted to the revival of the Catholic democratic faith. Maurice was a profoundly original Catholic theologian, not bound by the letter of tradition, but developing its spirit. I might instance his teaching on the Eucharist, on the sacrament of marriage, on confession, on prayers for the dead, on many other points of faith and morals; but perhaps his exposition of baptism is most characteristic.

"Maurice rejected the Protestant theory of an invisible Church, and the Romish theory of a vicarious Church, in favor of the Catholic theory of the Church as a visible society ordained by Christ to bring about the Kingdom of God. The Kingdom of God is the world of men and women as planned in heaven, in the ideal world of God's mind, will, intention. It is in the truest sense the actual world, because it is the world as divinely and eternally constituted in the will of God. Over against it are the temporary 'kingdoms of this age'—i.e. of the competitive age in which men are at sixes and sevens—which the Church has to translate into the kingdom of unity or at-one-ment, into the Kingdoms of God and His Christ, into the Kingdom in which each, by serving all, best serves his eternal self and grows into full eternal, or overmastering life. The underlying fact is the kingdom or solidarity of men, the fact of God's Holy Family. That fact is so blurred by egoism, impurity, and other deadly sins and deadly ignorances, that men arrange their lives, domestically, politically, commercially, as if the fact did not exist. The Church is a body of men converted to the fact and sworn to convert others to the fact, and to frame the social life upon the fact."—Noel: *Socialism in Church History*, pp. 245-246.

But if Maurice and Kingsley "protested against broad Churchism," their followers were those who loved to describe themselves by that name and who forgot, too frequently, the deeply sacramental basis upon which Maurice's Christian Socialism was to be founded. And the Tractarians who succeeded Pusey too often forgot that the corporate life of the

Christian as a member of the Body of Christ involved duties to the whole body of the Christian brotherhood that must include *caring* for them in all phases of their life, temporal quite as truly as spiritual. The most pathetic fact in modern Church history is that Tractarians and Broad Churchmen grew apart, where, intellectually and spiritually, they ought to have grown together. That lack of sympathy between them has produced the "mere Ritualist" on the one hand and the shallow but well-meaning heretic on the other; and still worse, it has delayed by at least a generation the serious quest for the establishment of the Kingdom of God, through the doing of His will "on earth as it is in heaven," that has now come almost as a new gospel when it is preached under the title of Social Service. Even now the sympathy that might bind the two wings of progressive Churchmen together in a movement toward large ideals is wanting; the hopes of welding them together, that seemed bright three years ago, have largely vanished. Nothing is clearer, as a result of recent controversies, than that very many Churchmen have no desire to rise above a condition of partisanship, and the position that "possession is nine points of the law," that was frankly avowed by one writer in our columns, undoubtedly seems sufficient to many from whom larger conceptions had been expected. We must, then, recognize this condition in whatever we attempt.

But if the whole body of Churchmen are unwilling to seek together to realize all that is involved in Catholicity, it yet remains that large numbers of them are. Mr. Irwin Tucker's challenge in this issue will come to such of them with a stimulating force. We venture to say that not many will agree with him *in toto*; but very many will agree with his ideal. "Socialism" is an alluring word; but the word must not blind us to facts as to what is preached and practised in its name. The current political Socialism of the day offers, largely, a gospel of hatred and of class war, by means of which to reach ends that seem good. The Church may largely approve those ends, but it must substitute a gospel of love as the means of attaining them. That we are not sufficiently applying that gospel of love to the determination of social problems is quite evident, and we need such appeals as this of Mr. Tucker's to arouse us to the fact. Churchmanship, as it is generally practised, is a painfully little thing, and love does not mean weakness. Not until our Churchmanship grows into a dominating force in the lives of Churchmen can it accomplish ends that, in part, Socialists are seeking to accomplish in another way. In the meantime the desire that is found among Churchmen to work toward better social conditions is a happy indication, and may perhaps draw together in common work, even many who rigidly insist upon the maintenance of a partisan *status quo* that prevents the realization of all that Catholicity implies.

WE ARE THINKING now, however, only of the narrower question of what place the Problems of Society should have in the coming General Convention.

We need not say that with the complete separation between Church and State which we are so fortunate as to enjoy in this country, the Church has no opportunity to legislate

on social questions. She may see keenly the need for reform in the laws pertaining to marriage and divorce, but she can neither repeal nor amend those laws. She may sympathize to the fullest extent with the child exploited in dingy mills, the woman forced into factory life at a wage scale that is under the minimum cost of living, the unskilled, imported laborer being ground into worse than feudal slavery in some of our industries that have received the highest tariff protection on the express promise that these conditions should thereby be made impossible; but the Church corporately is powerless to prevent those evils. She may even come to see clearly the evil of a social system that is based on "capitalism," and may learn that the "coöperative commonwealth" of the Socialist is one and the same thing as the Kingdom of God which the Church seeks to establish; but she cannot achieve that end by legislation. She can exert all her spiritual influence over her own sons and daughters to lead them to labor for better social conditions. She is now very generally entrusting to commissions of clergy and laity in the several dioceses and in the national Church, the responsibility of representing her moral sense in connection with subjects of legislation in state and municipal affairs and in administering laws. But whether she can do much by the mere passage of joint resolutions in General Convention, or by a display of fervid oratory in debate, is at least questionable. Even elaborate discussions of social problems that may be presented by commissions and be solemnly read in open session seem hardly worth the time consumed by them, so wholly unimportant are they upon the legislation of the day. Some of us remember those masterpieces of social philosophy that were presented to General Conventions by the old Commission on Capital and Labor, which bore the marks of the careful thought and the vigorous expression of Dean Hodges; but will the most optimistic say that these have been factors in promoting better relations between these two factors in American life?

Thus it is not a legitimate criticism upon General Convention or upon similar religious bodies when it is charged against them that they are so largely occupied with merely "ecclesiastical" questions. It is for the determination of such questions that General Convention meets. To pretend corporately to go beyond those, except by the mere expression of opinion, would be to invade that separate sphere of action which is now vested wholly in the State. Yet it is both legitimate and desirable that the Church should seek to influence the State to legislate in accordance with high social ideals, and, still more, that it should urge its own people to take the highest moral ground in fulfilling their duties as citizens. In carrying out this twofold function we would suggest that General Convention indorse the Declaration of Social Service Principles that was adopted by the Federal Council of Churches at its Chicago meeting. Those Principles are as follows:

- "For equal rights and complete justice for all men in all stations of life.
- "For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
- "For the fullest possible development for every child, especially by the provision of proper education and recreation.
- "For the abolition of child labor.
- "For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- "For the abatement and prevention of poverty.
- "For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- "For the conservation of health.
- "For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
- "For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
- "For suitable provision for the old age of the workers and for those incapacitated by injury.
- "For the principle of conciliation and arbitration in industrial disputes.
- "For a release from employment one day in seven.
- "For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.
- "For a living wage as a minimum in every industry and for the highest wage that each industry can afford.
- "For the most equitable division of the product of industry that can ultimately be devised."

These Principles do not go as far as many Churchmen would be prepared to go, and it is possible that our general

Social Service Commission will desire to have a different social platform framed. Yet there is much to be said for giving our voice in favor of that Declaration that has already been enunciated by so large a factor in American Christendom, since we cannot expect that the Church will find itself prepared to take the advanced ground that she could take if she were more united in her own ranks.

A new social order will not be brought about by legislation of Church conventions, and we should not delude ourselves by supposing that we have solved any real problem by voting support to these principles. In order to place ourselves corporately before the world, and to set an irreducible minimum of social advance that is required in this country in the name of God and His Church, however, we shall hope that this Declaration may be affirmed by our forthcoming General Convention.

ONE can learn a good deal, these days, in regard to Church journalism from New York daily papers, which have devoted considerable space and some speculative ingenuity to the resignation of the editor of the *Churchman*. The *Sun* leaves one in doubt as to its precise meaning when, in one of its headings, it pronounces "Opposition to Change Proposed by High Church Weakly Voiced." The *Tribune* declares that "The *Churchman* is depended on to keep up the Low Church end," while "the High Church end is carried by THE LIVING CHURCH, of Milwaukee, and *The Southern Churchman*, a smaller paper representing the South." Perhaps the *Sun* gauges the situation in the Church with most accuracy, whether or not it is right as to the particular instance, when it says that the retiring editor's policy "failed to satisfy the uncompromising standpatters and the members of the Protestant League." And we quite agree with "several well known Episcopalians" who, according to the *Times*, "said yesterday that editing a Church newspaper in a critical time like the present in the Episcopal Church is no easy task."

RECEIPTS for THE LIVING CHURCH RELIEF FUND continue to pour in. Some of them are from those who have already contributed and who, realizing the great need, are sending additional amounts. Thus, with the remittance from St. John's Church, Oneida, N. Y., comes the information that offerings have already been sent direct to Cincinnati and to Omaha from that church.

We welcome especially these gifts from churches, guilds, and other organizations, which indicate interest on the part of considerable numbers of contributors. The total continues to increase; but much more is needed if the \$60,000 asked for is to be received.

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WE DO NOT NEED more possessions, but more appreciation of the blessings which have been so freely given to all. We need to open wide our eyes, our ears, and our hearts. We need to observe, and see with our minds as well as our eyes, to feel with our hearts as well as our hands.—Robert S. Coupland

THE HOUSE OF PRAYER

FOR THE TENTH SUNDAY AFTER TRINITY

BYOND all other purposes it was the House of Prayer, and so Our Lord named it. There were sacrifices, a priesthood, alms and oblations, and all that made up the beautiful and elaborate ceremonial of worship; and all that was necessary was done. Still, first and last, it was the House of Prayer.

It is difficult to imagine a service of worship and prayer without alms and oblations, while it is easy to conceive of alms and ceremonial without prayer; for it is prayer that includes and embraces all other elements of worship. Prayer, being Communion, necessarily involves other things; and this we see clearly when we contemplate the Holy Eucharist. God gave His Son, the Lamb, to suffer death upon the cross, who "made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," by the oblation of Himself once offered.

And in the Eucharist we ask God to "bless and sanctify" His *own* "gifts and creatures of bread and wine"; and, in *prayer*, we ask Him "mercifully to accept this *our* sacrifice of *praise* and thanksgiving." It is true that, in the prayer for the whole state of Christ's Church militant, we ask Him "to accept our alms and oblations"; but "All things come of Thee, O Lord, and of Thine own have we given Thee"; and all that is really ours to give is the loving, trusting service of prayer, praise, and thanksgiving. All else we receive of Him, and can merely render back. Therefore as in the Ancient Church, so also in the New, we *pay* our obligations of things belonging to God, pleading the Sacrifice on Calvary, and offer that which alone belongs to us, "*ourselves*, our souls and bodies," the expression of which is prayer.

Thus we speak, commonly, of our attendance upon the House of Prayer as "Service"; and we call the offices of public worship "services." There is preaching, and instruction, and all else besides; but overshadowing these rises the incense of prayer; and in that solemn communion lies the attitude of reverence that characterizes and sets apart our services. We are in God's House, in the Divine Presence, and knowing this, we pray!

In, perhaps, no lesser sense, each individual is a "house of prayer." "Know ye not that your bodies are the temple of the Holy Ghost?" "There are differences of administration, but the same Lord. And there are diversities of operation but the same God, who worketh in all." And each of us is consecrated to communion and service. We cannot live unto ourselves, nor do any worthy work apart from God. When we try, we upset the plan of our lives, and bring sorrow and disaster upon ourselves and upon others. There is *no* problem that enters our lives that can be solved without God, not the smallest, not the greatest; and every service done in this bodily temple must be rendered in the spirit of prayer.

There is no wrong in "business" or in "pleasure," except as business and pleasure are separated from God. Cast prayer out of either, and we have dishonesty or vice, as the case may be. And as we Churchmen reverence every building consecrated to prayer, and all that prayer involves, so should we reverence every other physical body that is the "temple of the Holy Ghost." Therefore, to pray for the "whole Church" means also to pray for each individual in the Kingdom, which embraces the entire Communion of Saints.

And in prayer—communion—we have the vision of the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the holy Church throughout the present world and "future ages yet unborn"—all lifting holy hands of prayer, and we with them united in that bond with the God of the living that knows neither time nor space!

And so in prayer, and in the House of Prayer, we "lift hands of prayer, both for ourselves and those we call friends," if we may paraphrase. And when we learn truly to pray, we shall understand the mysteries of worship, the sacrifice, the alms and oblations, the praise and thanksgiving; and, understanding, we shall with added fervor pray: "For Thine is the Kingdom, the power, and the glory. Amen." R. DE O.

PROSPERITY is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—*Spurgeon*.

FRENCH PRIESTS BAND TOGETHER
FOR PROTECTIONUnique Association Shows Protest Against Episcopal and
Papal AggressionOTHER FRENCH MOVEMENTS AND
NEWS OF THE DAY

PARIS, July 8, 1913.

HARASSED by the difficulties of these present times, unable often to gain wherewith to feed and clothe themselves, a number of French priests have united to form a syndicate, *i.e.*, an association for mutual aid described as: "A work of solidarity, less made for the souls than for the human nature of its members, their human needs." The founder of the association, a certain Abbé Bosquet, explains that:

"A large number of priests come up to Paris from the provinces; many of these are poor and in need, others are at variance with their Bishop. They come hoping to get on better in Paris. But in the Capital they are utterly lost, friendless. We help each other to find work, work which is difficult and secret, such as men of our standing alone can do—lessons, clerical work, the sale of pictures, tutorships.

"The priest of the province is the tool of his Bishop, who may accord the *celebret* which authorizes him to say Mass and thus with difficulty earn his daily bread or deprive him of it at will. Law-suits sometimes result between Bishop and vicar. In such cases the association will provide the necessary funds in the first instance. For all lawsuits of a religious nature we shall provide counsellors and barristers." The abbé goes on to affirm the "strictly professional character of this eminently modern association, declaring that it respects in every way the laws of the Church; that it is a purely coöperative association; neither apostates, renegades, nor schismatics will be recognized or received. We are a body of simple, independent priests; we accept only priests whose ordination is uncontested and incontestable, and who are acknowledged as perfectly honorable men."

All political and dogmatic discussions are forbidden. Each member pays an annual subscription of at least three frs. The association hopes to have help and support from laymen of means. "This union is not founded in opposition to any persons or party," assures its founder. "It is in no wise in opposition either to Rome or the episcopate. Its sole aim is to come to the aid of priests who may be innocent victims of clerical hatred, priests who have found their hopes and aims deceived, frustrated, and have in consequence become embittered; priests suffering on account of their opinions, who wish nevertheless to remain in the priesthood; priests whose cause no one enquires into or takes up, for whom there exists neither charitable institutions nor individual interest. Our association is in a word a work of humanity."

We have entered upon the last of the ten years dating from 1904, during which the Roman Catholic congregations of France were, one after the other, to be broken up, scattered abroad. Before July 7, 1914, all religious establishments not specially authorized must be closed. Fifty-eight Roman Catholic schools have just received orders to disperse.

Meanwhile petitions have been presented in several important towns demanding the re-integration of nuns as nurses in the hospitals, notably at Dijon and Grenoble. The petition handed to the authorities at Grenoble bore 25,000 signatures. The physician who has been for thirty years director of the city hospital had strongly opposed the Government order to turn out the nuns. Now, however, his sense of justice and fair-play all round prompted the following reply to the petitioners:

"The administration admits no party spirit. We have always appealed to devoted helpers without reference to religious or political opinions. We opposed the 'brutal' dismissal of the nuns. We cannot now send off the lay nurses who replaced them and have done good service for seven years past. It would be a wrong action to abandon the women who have so well served the hospital, followed its lectures, passed examinations, gained diplomas in order perfectly to fit themselves for their mission.

"For if the nursing staff, whether lay or religious, be exposed to the fluctuations of public opinion and do not feel assured of the morrow's work, it will become very difficult to get good nurses. Nurses cannot be manufactured on the spur of the moment. The administration must maintain the attitude it has always had, defend its staff, whether lay or religious, when unjustly attacked, render homage to truth, and declare itself satisfied with the actual staff."

"Who is to have the Church keys?" This was the question

which was asked at a Council of State here in France a week or two ago. According to the law of the land the vicar of a parish has one key, the mayor of the community another, for the mayor has the right to enter or open the church-tower in order to have the bells rung on certain civil festival occasions. But if the belfry has a separate door and can be entered without entering the church, the mayor only needs a belfry key. A certain mayor did not understand this, and claimed a key to the church itself. The claim was strongly opposed by the ecclesiastical authorities, for the possession of the church key gives the mayor the power to enter the Church at all hours without sanction from the vicar, to behave as he likes there, to introduce whomsoever he will. The law decided against the mayor. It is an understood thing, therefore, that a church key confided to the mayor or municipal authorities merely gives the right to open and use the belfry and confers no right in regard to the church itself.

The recent publications of three French Abbés have been put on the Index. *Les Annales de Philosophie Chrétienne*, by the Perè Laberthonnière; Abbé Henri Brémond's *History of Madame Chantal*, and "*Ames Juives*" by the Abbé Courbé, a secularized Jesuit.

A congress on the subject of religion viewed from an entirely neutral standpoint is about to be held here in Paris. It is described as "An International Congress of the progress of religion," and will gather together representatives of the divers religious schools of philosophy who will meet "with the view of uniting in a great effective effort all who, amid the diversity of religious formulas, feel the same ardent need of spiritual renovation, the same hunger and thirst after justice, love, human fraternity, mutual respect." The president of this congress is to be Monsieur Emile Bontroux of the French Academy. Among the congressists will be a distinguished professor of a German university, a rabbi, a Pundit from Calcutta, and other Indian divines, delegates from the Buddhists, the Mohammedans, the Persians, theophists from various countries, etc. One of the chief questions to be discussed is "whether a universal religion is to be desired or is possible." Tolerance and peace is declared to be the basis of the teaching of the congressists.

Work in our "Anglican City" here in Paris goes on apace. The chaplains' active interest and ministrations at the Theatrical Home, established here by Lord Radstock, are of inestimable benefit. Many of the young girls come regularly to church; many more among the numbers who come and go are influenced permanently for good, made strong to resist evil. The Boy Scout Brigade is an important and efficient body. The St. George's Men's Club is growing stronger and more important in view of the large, new quarters it will occupy in October. And the great band of women workers at the Girls' Friendly Lodge by their attitude, the universal respect accorded them and all they accomplish, are an eloquent refutation of the absurd allegations published early in the year in the sensational clap-trap novel of Marcel Prévost. I. S. WOLFF.

CHRISTUS REDEMPTOR

We honor Thee, O Christ, not as one dead
Long years ago, who by the life he led
Made all life worthier, whose apt, sage word
Was seed of wisdom in their souls who heard;

Who, suffering sore, bare undeserved distress
Without complaint, if but His pain might bless
A woe-smit world, and, shrinking not, withstood
High-handed wrong, resisting unto blood.

Thou wert of these; Thee first of these we hail;
Before Thy fame their lustrous memories pale,
As pale at dawn of day the stellar rays
Before the sun's obliterating blaze.

But more than saint, or seer, or martyr, Thou,
At God's right hand exalted, reignest now,
From sin and wrong Thine Israel to release,
To give to Thy repentant people peace.

Therefore our thankful psalm we raise to Thee,
To Thee in homagé bend the lowly knee,
Through Thee for grace to help at need we call;
Thou art our living Christ; Thou art our all.

Brownwood, Texas.

(The Rev.) JOHN POWER.

CANTERBURY CONVOCATION IN SESSION

Also Representative Church Council

DISCUSSION OF QUESTIONS AT ISSUE IN THE ENGLISH CHURCH

Further Steps to Ensure Safety of St. Paul's Cathedral

DEATH OF FRANCIS H. RIVINGTON

The Living Church News Bureau }
London, July 8, 1913 }

CONVOCATION of the Province of Canterbury was in session for two days last week at the Church House, Westminster, under the presidency of the Archbishop of Canterbury.

On Tuesday the Upper House sat in committee practically the whole day. During a short public sitting on Wednesday the House discussed and passed the following resolution, moved by the Bishop of Ely and seconded by the Bishop of Oxford:

"That this House, having in view the resolution passed by the Lower House of Convocation on April 30, 1912, requests his Grace the President to take such steps as may seem to him to be desirable in order to secure the revision of passages in the Psalter in which the language is specially obscure or misleading."

The Most Reverend President said he intended to consult the Archbishop of York before appointing a committee.

The Lower House, which was thinly attended and adjourned unusually early the first day, was occupied at first with a discussion of the subject of the compulsory retirement of parochial incumbents who are incapacitated for work. It was finally decided that the report of the committee be referred back for fuller consideration. During a short sitting on Wednesday the House considered some of the alterations suggested by a special committee (in no way concerned with the general Prayer Book revision scheme) appointed to consider "Whether any changes, and if so what changes, are desirable in the Collects, Epistles, and Gospels." The House decided to give a general approval to the report, and requested the committee to continue its work. It was also the mind of the House that the Church should avail itself of the opportunity presented by the recent war in the Balkans to present the faith to the Mohammedans of Europe and Asia Minor.

The House of Laymen for the Province of Canterbury met concurrently with both Houses of Convocation at the Church House. Sir Alfred Cripps, K.C., M.P., presided. SIR ARTHUR BOSCANEN, M.P., moved a resolution asking the House to re-affirm the two resolutions passed in February last condemning the anti-Church Welsh Bill, and urging all Churchmen to make a determined effort in the next twelve months to prevent it from becoming law. The motion was adopted with only one dissident. SIR EDWARD CLARKE, K.C. (formerly the first Law Officer of the Crown, and a regular Erastian and Protestant) moved a resolution asking the House to express the opinion that any Act authorizing the creation of new Bishoprics by Order in Council should make provision for an inquiry before the Judicial Committee of the Privy Council into the proposed arrangements. This was strongly opposed by several members, and was rejected by 62 votes to 32. An amendment proposed by Mr. DE WINTON (a Welsh Churchman) that a general Enabling Act be passed without delay was agreed to without a division. SIR EDWARD CLARKE'S second motion expressing regret for the delay in the reply of the Houses of Convocation to the King's Letters of Business suffered a still worse defeat than the first, being negatived by 63 votes to 17. On a motion standing in the name of Mr. D. C. LATHBURY, the House agreed to the appointment of a committee to inquire into the conditions of "religious establishment" in England and Scotland respectively. The House again put itself on record relative to the education question, insisting upon equality of treatment respecting denominational and undenominational teaching in the elementary schools, and upon the rights of the parents to have Church teaching for their children if they so desire, given by qualified teachers. A motion by Mr. H. J. TORR called attention to the formation of the new General Synod in the diocese of Chichester resting on a different franchise from that adopted for the representation of the laity by the Representative Church Council, and to the alleged grave dangers that must arise from the establishment of "rival" representative bodies in the Church. The matter was discussed and its consideration adjourned, though the general feeling seemed to be that it was not for that House to criticize the action of the Bishop of Chichester.

The Representative Church Council also met last week at the Church House, on Thursday and Friday, under the joint presidency of the Archbishops of Canterbury and York.

The Church Council

There was a large attendance. The first matter for consideration, on a resolution moved by CHANCELLOR P. V. SMITH, was the approving of the rules for the representation of the laity agreed to by the two Houses of laymen at the joint meeting in November, 1912, in lieu of the scheme approved by the Council in November, 1905. PROFESSOR PITE moved an amendment to the effect that, having regard to the slowness of the growth of interest in the election to the Houses of Laymen, the Council is of opinion that it is not at present expedient to com-

plicate further the existing indirect method of election as proposed by the alteration of the rules. The Professor, who seemed ludicrously to ignore the patent fact that the House of Commons is no longer was adopted with only one dissident. SIR EDWARD CLARKE, K.C. a body of Churchmen, as in former times, still thought that so long as the laity had power of voting for Parliament, and so long as Parliament had the power of dealing with the Church (*sic*), so long would the Houses of Laymen, as they existed at present, be futile of deliberative action and power. The DEAN OF DURHAM (late Canon Hanson), also obsessed with a wrong view of the matter, impugned the constitution of the Houses of Laymen because not embodying his theory of the so-called "national character" of the Church. He would have Churchwardens the basis of an effective representation. The existing constitution had been tried and found wanting. The ARCHBISHOP OF YORK, intervening in the debate, thought there was no inherent difficulty in the present plan of representation. What they had to do was to stir up the spirit of Church citizenship among faithful Church people. They must see how they could strengthen the growth of the present system rather than tear it up by the roots. And then turning from the Dean of Durham to Professor Pite, the northern Primate delivered this sledge hammer blow: "Can any one seriously pretend that in the twentieth century we are to begin to talk about the House of Commons as having any integral place in the representative system of the Church of England? It had at one time, but to say that it has now is the sheerest historical anachronism." Professor Pite's amendment was rejected by a large majority. Several other amendments had been placed on the *agenda*, one defining more specifically the meaning of the word "communicant," but the Council soon decided, on a motion by LORD HUGH CECIL, M.P., that the suggested new rules and the amendments should be referred to a committee of the Council appointed by the presidents, which should report to the Council at a future meeting. Mr. LAURENCE HARDY, M.P., moved a resolution asking the Council to reaffirm the resolutions adopted at its last two meetings in condemnation of the anti-Church Welsh Bill, and urging all Churchmen to make a determined effort in the next twelve months to prevent the Bill from becoming law. Mr. WALTER PEEL moved an amendment asking the Council to be prepared to accept Disestablishment and compromise on Disendowment. Lord Hugh Cecil, in opposing this, said they could not be sure of a Dissolution of Parliament before the Bill passed, but they could be sure of a dissolution before it came into effect as an Act. He suspected a Unionist Government would be prepared to repeal the measure. They really had no motive on the ground of expediency for coming to terms with the present government. But he went further, and declared it would not only be immoral, but a grossly foolish thing to make any effort to compromise on the question of Disendowment. With reference to the question of Establishment, he thought that what stood in the way of reasonable Church reform was not Parliament, nor the authority of the State, nor Erasticism, but the differences between Churchmen themselves. Mr. Peel's amendment was rejected with only three dissentients. The resolution was then carried with only four dissentients.

SIR ALFRED CRIPPS, M.P., moved a resolution requesting the presidents to consider the advisability of appointing a committee to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion. The DEAN OF CANTERBURY, opposing, was sorry to say that it could not be said that if the clergy of this country had power they would remain true to the so-called "Reformation." Lord Halifax said that if Churchmen were united, instead of separated by miserable religious differences, they could get all they wanted. "Was it tolerable," asked this great Churchman, "that Parliament should decide whether the Welsh Bishops should sit in Convocation or not? Was it tolerable that the Home Secretary, who was not a Churchman, should be able to say that if he approved of the constitution the Church arranged he would recommend certain things?" The BISHOP OF OXFORD thought they should concentrate attention upon the Crown nomination of Bishops and the reform of convocation. There was almost a universal opinion in the Church that revision in these matters was desirable, and they ought to have the power to make that revision without consulting Parliament. The resolution was carried, Sir Edward Russell (editor of the *Liverpool Daily Post*) alone dissenting.

On the motion of the BISHOP OF ST. ALBANS, the Council agreed that the diocesan episcopate and the Standing Committee of the Church Congress should consider in what ways the congress might become of still greater value to the Church. The ARCHBISHOP OF YORK suggested that the Church Congress would be of more real and permanent value in the life of the Church if it were only held once in three years. Resolutions were also passed dealing with the missionary call, education, the use and better distribution of endowments, and the sale of advowsons.

The Dean and Chapter of St. Paul's have decided, in view of the difficult problem of dealing with the Cathedral foundations, to have some experiments made in the process of underground cementing recommended by Sir Francis Fox. The

**Experiments
With Cement**

site of the old post office—where the conditions (including the existence of a heavy building) are very similar to those in St. Paul's churchyard—are to be utilized for this purpose. The work will begin at once, and the results of the experiments, when completed, will be examined by a committee of architects and engineers.

Mr. Francis Mansard Rivington, who has departed this life at the age of 79, was a cultured and devoted Churchman, as well as formerly a prominent member of the London publishing world. He was some time treasurer of the English Church Union, and has been a regular worshipper at All Saints', Margaret street. The following interesting obituary notice of him appeared in the *Times* newspaper:

**Death of
Noted Publisher**

"Mr. Rivington was fourth in descent from Charles Rivington (1688-1742), the founder of the famous publishing house, whose name appeared on the title page of 'Pamela.' His father, Francis Rivington (1805-1885), retired from the firm in 1859, and he succeeded to the business with a cousin, John. The latter retired in 1867, and Mr. F. H. Rivington carried on the firm with his brother Septimus until May, 1889. Thenceforward Mr. F. H. Rivington was the sole member of the firm until June, 1890, when the whole business was taken over by Messrs. Longmans. The founder of the firm is recorded to have 'carried on a large commission business in sermons,' and he also brought out one of Whitefield's books and Wesley's edition of Thomas à Kempis. This theological bent was maintained by his successors, but his son John became publisher to the S.P.C.K., and Mr. F. H. Rivington's father, as publisher of the *British Critic*, was associated with the leaders of the Tractarian movement."

There was an offering of the Holy Eucharist for his soul at All Saints', Margaret street, on Friday last. May he rest in peace!
J. G. HALL.

THE CROSS TRIUMPHANT

So dull and brown, so dull and brown,
The Cross on Calvary looks down:
Its crossbeam thick and rough and rude,
Its outlines with no grace imbued;
Disfigured with knots and stains,
A plaything for the winds and rains.

And high upon that gloomy Tree,
Hangs One in nailed misery:
His Palms outstretched, His Head bent low;
His precious Feet bathed in the Flow
Of hallowed Blood, that trickles down
E'en o'er that Cross so dull and brown.

No more that bitter Tree looms dark,
The blunders of mankind to mark:
From every spire it glints and shines,
The holiest of all holy signs;
And where yon chanting choir winds,
The cross in triumph leads, and binds
Their music to that heav'nly strain
Exalting Him, for sinners slain.

So dazzling, scintillating bright,
O Cross regenerate! How white
Thy glory radiates afar,
Thy surface without spot or scar;
And like a veil of incense sweet,
Mankind's petitions round thee meet—
At thy foot are the world's prayers prayed,
O Cross, that He transcendent made!

LILLA B. N. WESTON.

FELICITY

O sweet, aerial rose! O morning bloom
O'erspreading softly all the Eastern sky,
Beneath thy flush the happy meadows lie
And gaze, content. The solemn, misty gloom
Of the near ocean and its heavy boom
They heed not, in the glory from on high
Which thou dost bring. With calm, uplifted eye
They trust high Heaven for light and air and room.

And these are theirs. The promise of the dawn
The sun makes good and evening dews fulfil.
New blossoms shine! No blessing is withdrawn
From such sweet acquiescence. Patient still,
The silent iris meets the bending blue
And roses thrill with Love's caressing hue.

CAROLINE D. SWAN.

WESTCHESTER ARCHDEACONRY TAKES ACTION ON CLERGY RELIEF

Asks General Convention to Levy Assessments
to Provide Funds

GATHERING OF ACTIVE LAYMEN
IS PLANNED

Branch Office of The Living Church }
416 Lafayette St.
New York, July 22, 1913 }

It is felt by many in the diocese of New York that the following action, taken by the Archdeaconry of Westchester at its recent meeting, on the ever-timely subject of "Clergy Relief" should be given the widest publicity within and without the diocese. And this, because of the clear statements of a sound basis for a general, "every-member" contribution to a just charge upon the revenues of the Church.

These preambles and resolutions were unanimously adopted at a full meeting. They are to be presented to the General Convention in October. Notice is given that there may be certain minor changes in order that there may be no constitutional or canonical conflict.

WHEREAS, The Church rightly demands the investment of her clergy's lives in the urgent business of the King;

WHEREAS, The nature of the work as well as the quality of character demanded in her men for the doing of that work make it impossible and undesirable for them to provide against the day when they can no longer efficiently serve;

WHEREAS, The Church must, of necessity, assume the character of a practical providence toward her clergy and toward their widows and orphans, in order to prosecute her work with freedom from the care of stern, material want; and to continue that work from generation to generation at the highest possible state of efficiency;

WHEREAS, The Church has recognized these fundamental principles by her general law;

BUT WHEREAS, The methods of enforcing that law have proved so inadequate as to impede seriously the work of her mission. Therefore be it

Resolved: That the Bishops, the clergy, and the laity in General Convention assembled in the city of New York be requested to adopt immediately such remedial legislation as shall enable the Church through its GENERAL CLERGY RELIEF FUND to guarantee to every clergyman, and to every man hereafter entering its ministry, except where the canons make other provision, the sum of six hundred dollars (\$600.00), per annum, upon his becoming permanently disabled or upon reaching the age of sixty-four (64) years; or a like sum to the widow of any deceased clergyman, remaining unmarried; or to the children of any deceased clergyman until they have reached the age of twenty-one (21) years, unless they shall have married before that age.

Your petitioners respectfully submit the following suggestions for constructive legislation to carry into effect the aim which has been expressed in this memorial:

To that end be it enacted

First, that the care of the aged and infirm clergy, their widows and orphans, be placed as a charge upon the current expense account of every parish and organized mission as the salary of the Bishop is so placed.

Second, that the General Convention through the Trustees of the General Clergy Relief Fund assess the total amount required each year upon the dioceses and missionary jurisdictions in accordance with the principle whereby the apportionment for missions to the respective dioceses and missionary jurisdictions is determined.

Third, that such assessment be levied with the penalty of forfeiting the right of vote in the General Convention until the diocese or missionary jurisdiction has paid its assessment for the General Clergy Relief Fund.

Fourth, that the assessment thus laid upon each diocese and missionary jurisdiction be proportionately assessed upon each parish and organized mission therein, with penalty of forfeiting the right of vote in the diocesan convention until its assessment for the General Clergy Relief Fund be paid.

Church laymen who are doing personal work for missions, for religious education, for boys, and for civic and social service, will

Meeting for Active Laymen

hold a meeting in New York during the General Convention. The date is Wednesday evening, October 15th, and the place the new Synod Hall on the Cathedral grounds. There is a Social Service mass meeting the same evening in the Cathedral, but New York's experience with its new centre of Church interest, when there is no General Convention in town, is that more people often come than can gain admittance to the Cathedral.

Behind the movement for this meeting are Church laymen of the dioceses of California, Tennessee, Minnesota, Washington, Pittsburgh, North Carolina, and New York. Reports on forms of work,

with examples of successes and suggestions how others may take them up, are being prepared, and will be presented in printed form by title at the mass meeting. These reports will cover the use of laymen by Archdeacons in the work of Church extension; a Laymen's Training School for the purpose of enlisting and training laymen, and then offering them to Archdeacons and rectors, such training to cover superintending of Sunday schools, leading Bible classes, and work for boys, mission and social service committee chairmanships in parishes, and public speaking on religious, missionary, civic, eugenic, and similar topics; and the Church Social Week, successful last spring in the Borough of the Bronx, and concerning which laymen of other cities are now making inquiries.

It may be explained that plans of these Church laymen, while fitting in with those of the Brotherhood of St. Andrew and cooperating with them in all things, are wholly different from them, and also wholly different from the Y. M. C. A. A new line of effort is developing, with field for usefulness that is almost limitless. Successes are attained in many quarters under them. It is to present the whole subject that the New York meeting is arranged. A committee in charge has been formed composed of laymen from the dioceses mentioned.

The Rev. Charles Stelzle, superintendent of the Bureau of Social Service of the Presbyterian Board of Home Missions, has resigned. One reason for the resignation, it is alleged, is the action of the recent General Assembly, which permitted the Social Service Bureau to be continued, but ordered that this should be done in such a way as "to more exalt the Church of Christ." This injunction might well be given to some of our own junior preachers and teachers, who persistently contradict the facts of Church history and lead people into believing that social service is a brand new thing in the world. Every discriminating student of the history of humane progress knows that social service in the Christian Church began with the gracious ministry of our Saviour Christ; that social service was the dominant feature of Apostolic days; that it was continued through mediaeval times. The Christian institutions of our land (so often unappreciated as they are) can never be traced to another source. They are, and always will be, *Gesta Christi*, and it was the living voice of the Christian preacher as the representative of the Church of Christ that proclaimed the social ethics of the Gospel with more or less success in his day and generation. A speaker recently said in addressing a large company of people, gathered in this city to consider religious conditions and solutions, that ritual must give way to character-building; organized Christianity must be succeeded by a vigorous propaganda of ethics; theology must go and sociology must take its place. A good antidote to such talk is Canon Liddon's great sermon on "The Social Value of the Gospel."

LIFE

A Fisher sat in his well-filled boat
And looked back over the sea,
"Life," he said, "is an ocean wide,
We sail in youth and return with the tide,
Over a fathomless sea.
Whatever spoil we have snatched from the foam
To Heaven we bring our freight safe home;
When the harbor is won,
And the fishing all done,
And the sunset glory dyes the sea,
My Lord will wait on the shore for me."

II.

A Soldier held his old, scarred sword,
And looked back over the years,
"Life," he said, "is a soldier's day,
With its life, its drum, and its banners gay,
With all its terrors and fears,
With its raging battles, fierce and long,
Its valiant defences, brave and strong;
When the long fight is done,
And the victory won,
We'll answer the roll-call with good cheer,
Our Lord and Captain will then appear."

III.

A Patriot stood in a lofty tower,
And looked down on the world.
"Life," he said, "is the earth's great heart,
Where every citizen must take his part,
Live for the good old world,
With understanding, wisdom, and might,
Uphold and prosper truth and right;
'Till we purify life
And subdue all its strife,
Joining this earth to the world above
In the perfect, wonderful reign of love."

BEATRICE SANDS.

SUMMER PLANS OF CHICAGO G. F. S.

Holiday House is Well Filled and Appreciated

OTHER NEWS IN CHICAGO CHURCHES

The Living Church News Bureau }
Chicago, July 22, 1913 }

HERE are several organized movements in "Fresh-air" work which are carried on by the Church in the diocese of Chicago, and this work has been steadily increasing during recent years. In addition to the summer camps of the Chicago Homes for Boys, and of St. Mary's Home for Girls, as well as of the numerous choirs in the diocese, there is the Girls' Friendly Society's "Holiday House" at Glenn, Mich., on the bluffs which line the eastern shore of Lake Michigan. The G. F. S. in Chicago are using this charming summer home more and more each year, and every season since it was opened, a few years ago, some new additions and improvements have been made until now it is one of the best equipped summer resorts around Chicago. "Holiday House" was opened for the current season on Saturday, June 28th, and although it is primarily intended for G. F. S. members, yet other young women who are self-supporting, and who are introduced through some G. F. S. members are welcomed as far as space will permit. The cost of board is kept down to the lowest possible figure, and a fortnight's delightful vacation can be enjoyed for a sum so small as to be within the reach of any self-supporting girl. "Holiday House" will close this summer shortly after Labor Day.

The G. F. S. is well organized in Chicago. At the recent annual service held in June at St. Luke's Church, Evanston, there were some 400 members and associates present and all were served to tea in the parish house at the close of the service. The Rev. George Craig Stewart, rector, was the preacher.

The Sunday school of Grace Church, Oak Park, has decided to put clerestory windows in the church, and has attacked the problem of raising the necessary funds with enthusiasm. Some \$400 has already been raised, which will provide two windows, and thus start the enterprise. St. Katharine's Guild of this parish, has nearly completed the fund of \$900, necessary to put in one of the large transept windows, and the parochial guild is accumulating money for another window in one of the transepts. That such activities are found in a congregation being deprived of its rector by removal—as the Rev. E. T. Matheson is going to the Shattuck School at Faribault, Minn., speaks volumes for the strength and vitality of the parish. St. Paul's parish, Chicago (the Rev. Dr. Herman Page, rector), although financially one of the strongest in the diocese, has begun its endowment fund. The first \$1,000 was a gift from the infant class of the Sunday school. The Rev. Dr. Page has requested his parishioners to remember this endowment fund in making their wills.

It is probably known by everybody that Mr. Charles Rann Kennedy, the actor and dramatist, author of *The Servant in the Home*, and of *The Terrible Meek*, is a Churchman, and that Mrs. Kennedy is a Churchwoman. Recently Mr. Kennedy gave a most interesting address in St. Christopher's, Oak Park, illustrated by Bible readings. His subject was "Stained Glass Religion and Real Religion."

The Rev. Dr. Page is spending the summer in the woods of northern Wisconsin. The services at St. Paul's are being conducted in his absence by the Rev. Charles H. Bixby, rector emeritus of the parish, and by the Rev. W. S. Pond. St. Paul's choir will camp at Mona Lake during part of August. The Rev. E. T. Pancoast, curate of St. Bartholomew's, Chicago, is in charge of the parish during the vacation of the Rev. H. W. Schniewind, the rector. St. Bartholomew's choir went to camp at White Lake, Mich., on July 21st.

TERTIUS.

WE HAVE seen that sonship is the pathway by which Jesus would lead us to His Father and ours. Can we not also see that this is the only true way of life, the way of our proper destiny? A real and living faith in the Fatherhood of God would do more for mankind than to set a new sun in the sky. It would set a new sun in the firmament of the soul: the sun of righteousness would arise "with healing in his wings." What gladness and cheer would flood our being if we half believed, half realized, our kinship to the Highest and Best! Conscious of that high connection, we should stand erect in new dignity and freedom: we should move through the exposures and trials of the world with such a sense of security as angels might feel if sent here on the King's errands. What mighty motives we should have for keeping our robes clear of soil and stain, our princely rank undishonored by unworthy conduct or bosom sins! How joyfully we should take to heart the apostle's injunction, "Walk worthy of God, as dear children!"—Charles Gordon Ames.

BISHOP BRENT'S TRIBUTE TO BISHOP DOANE

[This Tribute is a portion of a sermon preached by the Missionary Bishop of the Philippine Islands in All Saints' Cathedral, Albany, on the occasion of Bishop Doane's eightieth birthday, and, it is believed, has not heretofore been published.]

THE stature of a man is neither made nor affected by human praise. Character stands too high to be subject to the play of words. Reputation is another matter. It is often but a golden mist, unsubstantial and fleeting, representing nothing and hiding much. True fame, as in the case of the venerable and beloved chief pastor who, at the limit of man's allotted age still loves and labors here in this proud city of a proud state, declares itself apart from the peans of laudation and the trumpets of acclaim that love to greet it.

The finest thing in a fine old age is not to dream dreams of battles won and achievements wrought, but to regret unattained ideals, ideals never wholly loosed from our embrace whatever faults of weakness there may have been, and to look to the future with abundant hope for the best which is yet to be. A decade has slipped away since your Bishop and I, a man of experience and the neophyte, walked arm in arm down the aisles of the church where I was consecrated. Yet to-day his buoyancy of soul is unabated. Jerusalem still lies beyond; the dimmed eyes brighten to see it coming down from heaven. Never have I heard words of despair fall from the lips of your Bishop, never the poison of cynicism, but always songs of expectation. He has learned that rare humility that makes him not ashamed to sit at the feet of a younger generation, to learn from his own sons those new lessons which God is teaching the Church and the world of men through youth. And so it is that he speaks with the wisdom of experience that knows the past, and the ardor of youth that sees visions. He, like another hero and friend of the nation whom I know, thinks of the past as a philosopher "to be forgotten, except as it can teach us something." "To me," adds the patriot, "the past has little of interest; what we have done is over, and it is only the future which is really interesting. I am an old man and regret my age only because so much work remains to be done, and I cannot do my share." His share! The biggest share that can be contributed to the solution of to-morrow's problems is the power of a completed life where life has spelled love.

To my friend and yours, to-day in God's House where he has served with devotion God's cause through successive decades, we greet him with love and felicitations, and crown him with prayers that he may have light at evening time. His eyes and ours are both set toward the future—toward the best—toward Jerusalem, the home of God's will here and hereafter.

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesu, in mercy bring us
To that dear land of rest!
Who art with God the Father,
And Spirit ever blest."

ALL THINGS that Midas touched turned into gold. It was a fatal gift. Some men still have it. Touch what they will, it turns to money. They coin their ideals. Their education and ability become valuable merely as these are capable of becoming coin. They estimate the very salvation of the souls of men in terms of what it costs to support churches and to carry the Gospel to the heathen. Alas for Midas! He is a member of the Church in good and regular standing, and still the curse of that touch is on him. He is incapable of thinking of anything in terms of anything but cash. There is a certain rare gift, possessed by few men, of reversing the touch of Midas. They are able to touch gold and transform it into other and wonderful forms. In their hands it becomes the means of erecting churches, of supporting the preaching of the Gospel, of transforming character. These men of vision see all these things in that much despised vessel, the contribution box. Not everyone has that prophetic gift. It is much more rare than that of Midas. And as the gift of Midas was poor, and vulgar and a curse, the gift of those who reverse the process is glorious.—*The Christian Century*.

THE FOLLOWING incident speaks for itself: At the early Communion there were only three or four present. One young mother gave me real pleasure. She brought two children, of about two and fours years, to the early service and had them in the seat with her. When she went up to the altar they sat quite quietly until her return. After service, there being no collection, the little boy dropped his offering in the box which he could just reach and then the mother lifted up her little girl to do the same. It was all so pretty and so good to see. *The Springfield Churchman*.

The Adolescent Boy in the Sunday School:

Does He Have a Square Deal?

By W. A. HABERSTRO

IT would be much to the liking of many, if the thousands of boys all over this country would grow up in the Sunday school to maturity and pass into the Church capable and competent, spiritually minded Christian workers. But the usual course for the great majority is to graduate—a self-imposed graduation; or perhaps the process might better be styled “quotation.”

The inquiry naturally is: what reason is there for such a regrettable condition? Why is the boy not in the Sunday school? Is he to be blamed? Or is the fault in the Sunday school? Where does the blame attach?

Let us turn the searchlight of investigation upon the subject and first of all focus our attention upon the boy himself. Like every animal, the boy is an animal. If he can get out into the open of nature primeval with the least amount of clothing on to bother him, he is, of all animals, the happiest on mother earth. He loves to rove about, fish, and swim. This inherent, nomadic instinct may possibly explain why the boy rebels against being shut in at any time, at school or even one hour on Sunday in the Sunday school. But nomadism is only one of his states of being: there are other conditions and states which enter into the account. Invariably at about the age of fourteen in the normal boy he arrives at puberty, the beginning of adolescence. It is his new birth, and tremendous changes occur. The “kid” in him dies, and a new man is born. Physiologically there is a change in every organ in his body, accompanied by new instincts and tendencies. The vitality and animal energy increase. The important physical change is the birth of the sex life, which requires control. Before puberty he should be informed of the matters of sex: he is sexed and has a right to know. To be forewarned is to be forearmed.

Mentally and socially there is an upheaval. He requires more intellectual food. He becomes curious, exhibits intense enthusiasm, is tremendously sincere, reaches out for new ideas, and projects his imagination into the realm of the ideal. To doubt and to question is quite normal with him. Tremendously self-conscious, he is liable to be assertive and critical. For affectionate confidence he craves, although wary and reticent. He selects and worships his heroes in history and in life. “Adolescence is the nascent period of the social aesthetic, and religious natures” (Burr).

At the age of sixteen the boy is most susceptible to the religious impulse. It is the critical, focal, religious, and psychological period. Inwardly he is religious; outwardly he strives for righteousness. “Though he may not be conscious of it, the normal boy hungers for God as he hungers for knowledge, love, and comradeship” (Burr).

At the age of eighteen the boy strains to sight his manhood. What men do, he will begin to do. If his hero is an immoral man or smokes and drinks, he will become immoral, will smoke and drink, in order to be a man.

After all is said regarding the temperamental and developmental changes and conditions of the boy, let it be remembered that no two boys are alike and each boy must be studied separately. Depend less upon the science and psychology involved, and depend more upon God in prayer for wisdom in understanding the individual boy.

The greatest need of the adolescent boy is tremendous sympathy and love. Pity the boy who craves friendship and help and finds them not. “The disturbances of youth seem to be as much due to lack of sympathy of older people with the needs of human nature as to temperamental peculiarities and physiological defects” (Starbuck).

Such is the picture of the normal boy, and the one usually found out of touch with the Sunday school. The migration begins at about fourteen. If a boy remains in the Sunday school, there is almost invariably an unusual reason; he is abnormally religious, or he is forced to attend, or he has a certain sense and feeling that he ought to attend, or his teacher interests and is interesting, or like many of his elders, he attends church because it is the usual conventional and polite custom on Sunday, for society demands it.

Let us next turn the searchlight of investigation upon the

Sunday school—its organization, personnel, and management, and ask the question: Is the fault in the Sunday school somehow, somewhere, because the adolescent boy is conspicuous by his absence from it?

The boy is a hero worshipper and his hero cannot be found in a Sunday school which is manned by women. There is no reflection cast upon women in making this statement; but upon the man of force and character who alienates himself from the Sunday school, there is tremendous reproach and censure due him. What right has the father of any boy to shift to someone else the responsibility and duty of training his own boy religiously? Incompetency and inability may be claimed; economic and social conditions may interfere; but even admitting such excuses as valid, there are to-day scores and scores of intelligent Christian men, fathers and brothers, who cannot escape the responsibility of their influence over the lives of boys and young men. If these were to act in the capacity of big brothers, teachers, and heroes to groups of little brothers in the Sunday school, there would be no need of discussing the “Sunday school boy problem.” It would be solved. But the fact that Christian men, fathers and brothers, the boys’ heroes, are away Sundays at their games, sports, and activities, enjoying their Sunday literature and automobiles, is the reason why the adolescent boy sooner or later drops out of the Sunday school and follows his hero.

The personnel of the usual Sunday school consists in the main of women, girls, young boys, and children. The whole atmosphere is tinctured with the ultra-feminine. The lesson, the hymns, the talk, the exercises, all smack too much of a goody-goody, wishy-washy, sissy, soft conception of religion. The ordinary adolescent boy maladjusts and misfits the situation. If he attends at all, he comes in late, occupies a rear seat as near the door as possible and gets out at his first opportunity. The nature of the boy cries for virility, strength, action, energy, power, manliness, and does not find them in the ordinary Sunday school. There is an absence of the masculine, active, and practical qualities of goodness in the teaching. “Nietzsche in his accusation against Christianity charges that it worships weakness where it should worship strength” (Coe). “Gulick holds that the reason why only seven per cent. of the young men of the country are in the churches, while most members and workers are women, is that the qualities demanded are the feminine ones of love, rest, prayer, trust, desire for fortitude to endure, a sense of atonement—traits not involving ideals that most stir young men. The Church has not yet learned to appeal to the more virile qualities” (G. S. Hall).

Both in the church and Sunday school, adult formulae and experiences, adult traditions and conventionalities, adult customs and rights, prevail almost exclusively. The cry from pulpit oratory to pew talk is “Save the boy!” but hardly a boy can be saved if the adult point of view rules both pulpit and pew. When the average adult tries to interest the boy, it is done from the adult point of view, based upon adult likes and dislikes. The adult antagonizes the boy every time when the adult refuses to understand the boy. He who would greatly serve boys or greatly lead them in a great cause must greatly understand them and believe in them. “We must command boy nature at any age by obeying boy nature at that age” (Du Bois). “Boys, like plants, yield the best results when due attention is given to all the details and demands of their nature” (Flint). In the managing of a Sunday school and in the teaching, the adult point of view must be carefully eliminated, otherwise the adolescent boy has just reason for absenting himself. “Ethical and religious education must adapt itself to the growing personality of the individual” (Starbuck).

There is a prevailing notion in the Sunday school that the boy must be amused. Strike off the letters “a” and “m” of the word “amused” and it leaves the word “used.” The Master will certainly include the boy when, to His faithful ones and true, He will say: “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” The adolescent boy is capable of the highest personal service for the Kingdom and he stands ready to be used. Give him a chance

to express his personality in altruistic service. Show him how he can use his eyes and ears, his hands and feet, for God. With whatever impression is made, see that it leads to expression. Do not steam him up without opening his safety valve. Failure to give the boy something to do of a religious character is another reason why he is not in the Sunday school.

With one spotlight on the adolescent boy as pictured in the foregoing paragraphs, and with another spotlight on the Sunday school as outlined and arraigned, let us point to the logical and psychological course to follow, and the remedy.

There is but one thing to do under the present existing circumstances: the adolescent boy must be separated, segregated from the others, and put by himself, into his own crowd. He must be steered clear of the Sunday school proper and away from the possibility of a juvenile and ultra-feminine atmosphere. In other words, he is put into his own free and like element, where he can do very much as he chooses, under proper masculine adult control. Permit the boy with his crowd to organize their own Bible study society, with their own officers, their own committees, responsible in every business detail, conducting their own service, and selecting their own hymns. Let them have their session on Sunday in a pleasant, attractive room at the hour they choose, even if other than the hour of the Sunday school session. In the past the adult has had the entire "say," but in this plan, the boy is consulted, his rights recognized, and he is given a hand in doing for himself and his crowd. The boys' point of view is considered and not the adult's. It is the democratic way and not the autocratic.

If, in time, the membership increases, let there be some division. Put boys of the ages of fourteen, fifteen, and sixteen into their own class, and boys over that age into their own. If a boy is physically older than in actual age, he properly belongs to the older crowd. If possible, have no more than six to eight boys in a single class, except perhaps the class for older boys of the ages from seventeen to twenty.

Frequently, perhaps monthly, permit the boys to hold a special boys' service in church, which shall be distinctly for boys, to which other boys of fourteen years of age and over are invited. Let the whole service be run from their point of view, with a sermon or talk delivered to them in the simplest language possible, and understandable by all.

Do not attempt to hold large mass meetings for boys. They are ineffective. Rather once or twice in the year organize a Church boys' conference with sessions and meetings running one or two whole days. Saturday and Sunday are the best available times. Let the boys be responsible for the entire conference and programme, selecting and discussing their own topics and subjects. Have them invite other Church boys to the conference.

The control of the school should be exclusively masculine, where manliness and virility predominate. The teacher of each group should be leader, hero, and brother. The boy needs the guiding hand of a man who understands him and whom he holds in affectionate regard and respect. It is personality that counts. The man who becomes teacher, leader, hero, and brother, a spirit-filled man, a Christ-like man, cannot fail to influence the boy; the Christ in him will draw the boy; the cry of the eternal boy to know the eternal Christ will be answered.

Each leader and teacher must first have a general knowledge of "the boy," physiologically and psychologically, in order to understand the individual boy in his group, his temperament, his mental, physical, social, and religious status. He must study each boy in his peculiar surroundings, school, home, and otherwise, and try to discover his spiritual condition by private personal talks. He should seek coöperation with the parents of each boy. He should exert himself actively for his boys, individually and collectively, by being interested in them and joining them in their games and sports.

In teaching the group the teacher must be constructive and progressive. He should use the most modern, up-to-date pedagogic and educative methods and studies, those which fit the boy. He should be careful to be concrete, never abstract, to eliminate the adult point of view, to use plenty of illustration, and to have variety in his statement. He should speak of Jesus rather than of God. He should make the boy see as well as hear, and to that end use the blackboard, clay modeling, and paper and pencil. He should get at the facts of the lesson, having a definite aim, draw out the spiritual truth, and clinch the whole matter by process of fixation. "The work of the religious teacher consists in creating such an environment that

each of the instincts which enter into the fabric of religion shall be called out through the proper stimuli; that they be lifted up into the higher psychic centres; that each shall have its due emphasis during the nascent period of development; that they be richly interwoven into the texture of the normal psychic reactions, and thereby become spiritualized" (Starbuck).

In conclusion, in order to make a boy deeply religious he must learn to translate his religion into practical service. He must know that his religion is a working religion. Get the boy to put into immediate practice what he has learned, particularly to apply and live the personal teachings of Christ. The teacher's example in that regard will influence the boy's conduct. Knowledge in the mind is potential unless put to use. When put to use, it produces character. Socrates said "Knowledge is virtue."

It must be made easier to save the boy to Christ and the Church. He will be saved, when the hero of the boy becomes also the boy's saviour; he will be saved, when without hindrance, disagreeableness, and repulsion, in his own crowd he is treated from his own stage and level of understanding; he will be saved when he is taught a boy's religion, not a child's nor an adult's; he will be saved when he is led to a clearer conception of the Christ, and how to hold a simple communion with Him; he will be saved when it is pointed out to him how he can make his religion count in personal service for the Kingdom of his Lord.

CANON KITTS ON ESSENTIALS OF UNITY

PREACHING at the opening service of the Ottawa (Ont.) diocesan synod, the Rev. Canon Kittson treated of the unity of the Church and what was necessary for it. What, he asked, are the essential elements in that unity? St. Paul says there must be one Lord and no other, because He is the Creator of His Church which is one with Him. There can be no triple crown on the head of any man in it to denote power and authority. Only Christ is the head; not the dead but the living Christ, ever animating it. He has to be incarnate, the Son of God one with men, dwelling with them and they with Him.

The second essential is a living faith in a living Christ—the faith which told Constantine that the people he was persecuting were the elect of God. The third essential is the one baptism. The twelve men whom St. Paul met in Ephesus received at his hands the one baptism, opening the door for the soul to enter into the Body of Christ, to be one with Him, and therefore the child of God.

Canon Kittson proceeded to demonstrate how there had been a great development from these three essentials. There had been a development in creed, not in the matter but in the form of that which was in the mind of Christ and which He gave to the apostles in the various services and sacraments of the Church necessary for the soul's edification. Thirdly there was the element of the ministry of the Church developed from the manner of Christ's teaching; His appointing apostles and the appointment by them of deacons and presbyters. These developments were necessary for the unity of the Church to-day. The continuity of the episcopate brought us in touch with the apostles. But that continuity so necessary for unity was disturbed to-day by schismatic elements and heresies in the Church of the living God. Worst of all was the sin revealed by latent agnosticisms both within and without the Church; men seemed to be becoming indifferent.

THE UPWARD LOOK

A PICTURE which sold for \$120,000 is not a large canvas. And the theme is very simple. Two peasants are digging potatoes. Their faces are dull and heavy from years of drudgery. They are weary toilers. Nothing so new or interesting about such a subject as to claim a great artist and secure a large price. But what does make the picture great is the touch of other-worldliness. Afar in the distance you dimly see a church steeple. The bell is ringing for evening prayer. The peasants drop their tools, and for the moment turn their thoughts from the daily drudgery, with its weary rounds, to God and to the unseen, eternal life. The life of the spirit and its uplift through worship, even amid sordid surroundings, speak a great and beautiful message. It proclaims that man, even the commonest of men, is something infinitely more than an eating, drinking, drudging animal. He has that and is that which links him to God. He peeps mountain-top experiences.—*Jennie M. Bingham.*

Economic Aspects of Catholicity

By the Rev. IRWIN TUCKER,

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NOT infrequently it seems that much of the discussion anent the Change of Name exhausts itself on side issues. If "change of name means change of nature" surely more than methods of worship and doctrinal standards are involved. Efflorescence of symbolism and elaboration of creed should be the burgeoning of a life pulsating deep and strong. Else they are but imitation flowers.

It seems to many that the real point at issue is this, "Are we a Church of the whole people, or a collection of social clubs for the aristocracy?"

It is said by many of our own leaders, and by a majority of the world outside, that we, the present Protestant Episcopal Church, are a Church of the rich. Now a Church which is a Church of the rich is not a Catholic Church. It is even open to question whether it be a Christian Church. And the problem is: "Are we content to remain under this imputation? If not, how shall we shake free?"

CATHOLICITY IN THE NEW TESTAMENT

Nobody but an autocratic higher critic will question that the New Testament position on this point is clear and unmistakable. One may well wonder at such statements as that of the preacher at the recent ordination in the New York Cathedral, that Jesus never noticed whether a man were rich or poor. Surely the Gospels speak otherwise. Let us take a few sample texts:

"Blessed are ye poor; for yours is the Kingdom of God. . . . How hardly shall a rich man enter into the Kingdom of Heaven; it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. . . . Woe unto ye rich; for ye have received your consolation. . . . Go, sell all that thou hast, and give to the poor. . . . The rich man also died, and was buried; and being in torment, he lifted up his eyes. . . . Go to now, ye rich men; weep and howl for the miseries which are coming upon you. . . ."

One may multiply quotations almost indefinitely. But I challenge the production of any evidence that the rich and the poor were equal in the sight of Jesus or of any of His apostles. The repeated and strongly emphasized teaching of the New Testament is that only by a miracle of God can a rich man enter into the Kingdom of God. If, therefore, we are a Church of the rich, we are a Church of those who have least in common with the spirit of the Gospels. No amount of pasting in new labels will make us a Catholic Church if we are a class Church.

CATHOLICITY IN THE PRIMITIVE CHURCH

Early Christians were far from spending all their time in dreaming of the age to come. The truth seems to be that the primitive Catholic Church was an international union, for the betterment of human society. One of the few theologians able to back up opinion with actual research, Sir W. M. Ramsay, says, in his *The Church and the Roman Empire*:

"The spread of Christianity had a political side. The Church may, roughly speaking, be described as a political party advocating certain ideas which, in their growth, would have resulted necessarily in social and political reform. All that fostered the idea of universal citizenship and a wider Roman policy, made for Christianity unconsciously and insensibly; the narrow Roman view that looked on Rome, or even on Italy, as mistress of a subject empire, instead of head and capital of a coördinate empire, opposed it.

"In the writer's opinion the Church proved unfaithful to its trust, ceased to adhere to the principles with which it started, and failed in consequence to carry out the reform, or rather revolution, which would have naturally resulted from them."

It was the strength of this organization that drew down upon it from the first the suspicion of the emperors. Its world-wide network was stronger than that of the empire itself. Harnack describes its methods in his *Expansion of Christianity*:

"The Churches were also labor unions. . . . What bound the members together was the fact that they formed a guild of workers, in the sense that the Churches had to provide work for a brother whenever he required it. The Church did become in this way a refuge for people in distress, who were prepared to work. Its attractive power was consequently intensified, and from the economic

standpoint we must attach very high value to a union which provided work for those who were able to work, and at the same time kept hunger from those who were unfit for any labor."

This point is proven by the Didache, which states:

"If any brother has a trade, let him follow that trade and earn the bread he eats. If he has no trade, exercise your discretion in arranging for him to live among you as a Christian, but not in idleness. If he will not do this (engage in the work which you furnish him) he is a Christ-trafficker. Beware of men like that."

Catholicity meant a good deal more than elaborate services. It meant a world-wide union of workers, banded together for the redemption of the world.

CATHOLICITY IN THE MIDDLE AGES

No power on earth save the Catholic Church could have held the world together from utter ruin and anarchy during the weltering chaos of the Folk-Wandering. It was the shining golden bonds of the universal Church which kept alive whatever of the ancient learning did survive. Monasteries were hotels, hospitals, schools, libraries, and centres of news. They were agricultural experiment stations, asylums for those unable to cope with the world, recorders of the past, museums of antiquities, banks and safety-deposit houses. Occasional betrayals of trust there were, of course. We cannot afford to jeer at them—we whose daily newspapers reek with the evil deeds of a world of finance. To be a Catholic meant to be a world-citizen. A man was a native of Burgundy, or Scotland, or Sicily, and hence a local citizen. He was also a Catholic, and hence a citizen of the world. An Iclander could go all the way to Jerusalem on a pilgrimage, knowing that every local of his union—every church along the way—would give him hospitality.

Like every other power potent to rule men, the Catholic power was seized on for private gain by the rule-thirsty. But the conflict of the Church was in the main against the proud and selfish noble, and for the majority of its members, the poor. Thomas à Becket fought for canon law against king's law, for every member of the Church's hierarchy, no matter how humble, because king's law was rich man's law, and canon law was poor man's law. By king's law a man could be put to death for any one of a hundred offenses against property; by canon law human life was more holy than private possession. When à Becket died, he won. His victory was seized upon for evil ends, it is true, and the personal aggrandizement of the Pontiff followed. But the reason that Thomas à Becket was the most popular of Christian saints, and the mightiest intercessor in Christendom, down to the sixteenth century, was that the people idolized one whom they perfectly well understood to have been fighting their battle against the imperious assumptions of the lords and nobles.

Cutts, in his book on *Parish Priests in the Middle Ages*, shows how the Cathedrals were the rallying points for the labor guilds. On St. Crispin's Day, for instance, all the shoemakers of the diocese held high carnival, and marched in procession to the Cathedral, with the emblems of their craft gaily decorated. The village church was the centre of village life, and it was a disgrace to the priest if there was any misery in his parish. The festivals of the Church were popular holidays. Popular humor found its expression in the rollicking "miseri-cords," the humorous carvings which adorn cathedral and abbey all over Europe.

Catholicity in the medieval world was a deep, underlying, vital frame of mind. It was the feeling of world-citizenship.

Now for us to claim the title "Catholic" is to claim for ourselves this feeling of world-fellowship. We must not claim it on the ground of descent. Pedigree is the last refuge of incompetence. Because our ancestors were Catholics is no sign that we are.

The way to BE Catholic is to feel throbbing within ourselves this world-wide pulse of an international consciousness that is now crying for redemption of the world from the curse of greed. It means an end of the petty parochialism which shuts each priest up in a secluded nook, away from the wild currents of the life of the day. It means a keen, intelligent,

and loudly expressed interest in the whole of human life as it roars and surges around us. It means active participation, in the name of Christ, in the conflict which is now being fought between the fellows of the Creator, who receive the world at His hands and bring it a little further on, and the partners of the destroyer, who take, but make not.

Catholicity was born in conflict. It was in the death-grapple with an empire bent on its extermination that the Catholic Church first knew itself. There is such a conflict raging to-day. And to-day's spirit of Catholicity must be to-day's spirit of world-wide solidarity expressing itself toward God.

THE ECONOMIC BASIS OF CATHOLICITY

From the golden milestone in ancient Rome, roads cleaved away over mountain and swamp to the ends of the world. The broad stone-trenched highways of the Via Appia, the Via Egnatia, the Via Flaminia, the Via Aemilia, with their extensions and tributaries, formed a net-work of communication uniting mankind by a quick and easy transit. It was upon the foundation of these roads, publicly owned and publicly maintained, that the world-consciousness which Rome evoked upreared itself. The universal consciousness, so generated, found its spiritual expression in a universal Church, with a golden tiara for its centre and the illimitable spheres of Paradise and Heaven for its circumference.

In our time the world is one again. Railroad, steamship, and wireless make us think with her the thoughts of China, and shiver with the rigors of the Antarctic snows. With that unity has grown up a consciousness that mankind is one, not in theory, but in fact. There has arisen a broad, solid, unshakable conviction that artificial barriers of nation and state have in truth vanished, and that the workers of the world are one. "We are of one blood, thou and I," is the meaning of the Red Flag which is the emblem of the Socialist movement throughout the world.

Can we take hold of that international consciousness and express its thoughts toward God? We have already done so more than any other religious body. Socialist lecturers tell one with amazement that wherever they go they find the clergy of the Episcopal Church more than half in sympathy with them. "That right orthodox institution, bound to its forms and creeds—why are its clergy so alive?" they often ask.

Is it not that we have the social sense, which our brother Protestants have not, and also the freedom to express new convictions, which our brother Catholics have not?

Socialism and Christianity are not identical. But Socialism, as an economic programme, is a means which Christianity well may—as I believe, must—take hold of to reorganize the world on a new basis. Our communion has spoken more than once to recommend to all its clergy the study of Socialism. Here is the supreme chance. Can we, making ourselves the spiritual expression of the international movement whose economic expression is Socialism, become the vehicle toward God of that wonderful, epochal, spiritual regeneration through which mankind is now passing?

No one who knows Socialism can fail to have marked the similarity of its phenomena to the early progress of the Church. Men by it are made over into new beings. They are obsessed with the splendor of this new ideal. Because of the hostility of orthodox Christianity to the movement at its inception, the philosophy of its founders was animated by a deep distrust of the Church. That can be overcome only by sympathy, comprehension, and fellowship.

I am not now arguing for what is known as Christian Socialism. I mean real, red-blooded, virile, class-conscious, scientific Socialism; recognizing economic determinism, the class struggle, and the doctrine of the Social Revolution. All of these fit in with the Old Testament, the New Testament, and the Fathers of the Church. No amount of ingenuity can make Socialism fit in with the theory and practice of Protestantism, as historically expressed. But no one who feels the blood of his soul's forefathers throbbing in his veins, can fail to see how closely akin are Socialism and Catholicity.

Is not this a proposition worth debate? What a pitiful spectacle will it be to see the Change of Name discussion revolving round the question of how much property we should lose, or how many would go away to the Reformed Episcopalians! What a disheartening thing to see such issues even raised!

But here is a question about which we may well split lances

with no loss of high dignity: "What shall be the attitude of the Protestant Episcopal Church toward Socialism?"

How it would tingle the nerves of the whole wide world, to have us proclaim that the Church is now, and always should have been, uncompromisingly on the side of the poor and the workingman, as against the rich and the dividend-drawer! Then would we *become* Catholic, let our name be what it might.

Shall we take seriously the battle-hymn of the Mother of God?

"He hath put down the mighty from their seat,
He hath exalted the humble and meek!
He hath filled the hungry with good things
And the rich He hath sent empty away!"

What a glorious thing it would be to lose those who would fall away from us on this issue!

Can we be Catholics on any other basis than that of sacrifice? Suppose we put it in such form as this:

"The Church of Jesus Christ recognizes that there is now a struggle between the power of riches and the poor, over the possession of the world. It recognizes that our present society is organized on a basis of profit-making, to the disregard of life. And it believes that these things ought not so to be.

"The class struggle can be abolished only by the abolition of classes. Society must be reorganized on a basis of the sacredness of human life above property, so that one may not profit by the misfortune or the injury of others. This can only be brought about by the establishment of a coöperative commonwealth of all the world, in which each shall labor for the good of all, and all for the good of each, every worker receiving the full social value of the product of his toil. And this Church pledges herself, in the name of her Lord Jesus Christ, by every just means to advance this cause; looking for the coming of the Kingdom of God, and the doing of His will upon earth, as it is in heaven." There would be an utterance worthy of men of God.

Down to the issue, brothers. Are we a club of the rich, or a Church of the whole people?

AN AVERAGE of fourteen people, trespassers on railroad property in violation of the law, are killed in this country every day. Of all the 10,446 people killed on American railway property in 1912, 5,440—more than half were trespassers. But it is a mistaken idea that all trespassers are tramps. To find out really the class of people who trespass on railroad property in violation of the law, and in the face of probable death, the Pennsylvania Railroad conducted an exhaustive investigation of every case where a trespasser was killed or injured last year. The records show that only about one-half of the 267 trespassers killed, and the 276 injured on the lines east of Pittsburgh, were classed as "unidentified, mostly tramps." The others were useful citizens. All trespassers' deaths which occur on the Pennsylvania are classified in the Interstate Commerce Commission reports as "killed in railway accidents." Among the 267 people who lost their lives while trespassing on Pennsylvania property were blacksmiths, farmers, carpenters, a cemetery sexton, clerks, a coal dealer, employes of other railroads, glassworkers, laborers, a mail carrier, miners, a slack-wire performer, a sailor, steelworkers, students, a superintendent of a gas well, a soldier, and others from probably a dozen more vocations. While only figures for the Pennsylvania lines east of Pittsburgh have been analyzed, complete returns from every one of the roads of the system show that 490 trespassers were killed in 1912. The system's reports for the last thirteen years show 9,013 trespassers killed and 8,777 injured. The above figures are pointed to as emphasizing the contention of the railroads that laws should be enacted providing substantial punishment for persons trespassing on the private right of way of any railroad. The renewed diligent efforts the Pennsylvania is making to stop trespassing will be measurably influential, the road believes, in arousing the public to a realization that in accidents to trespassers it is the individual who loses his life.—*The Presbyterian Banner*.

HERE and there are evidences that the caste system of India is feeling the effect of the proclamation of the Christian conception of human brotherhood. The editor of the *Indian Review*, himself a Brahman, recently expressed indignation that 60,000,000 of people, "as a class gentle, docile, industrious, pathetically submissive," should be "branded as untouchables." We may touch a dog, we may touch any other animal, but the touch of these human beings is pollution. They are not admitted to the temples, and yet with what pathetic affection these people, oppressed, degraded, and ill-used, cling to the Hinduism which flouts and outrages them. Is it any wonder that many of them desert Hinduism for the Crescent or the Cross?—*Colorado Churchman*.

Sunday Morning: My Only Time to Sleep

By the REV. F. S. PENFOLD, Rector of St. Luke's Church, Racine, Wis.

A PHONOGRAPH repeating the above phrase would save much wear and tear on the vocal organs of the average parish. It is the most commonly employed excuse for dereliction in Sunday duty of all sorts. Says the working man, "After six days' work I am glad to make use of the only time I have to sleep." Says his employer, "If you knew the grind of the daily appearance at my office you would not grudge me the only morning on which I can sleep." Says the school teacher, "I have no morning to sleep except Sunday; for even on Saturday there is usually some duty I ought not to neglect." Says a mother, "You know Eddy works now, and I haven't the heart to wake him on Sunday morning, which is his only time to sleep." Sometimes even when Eddy has not left high-school the same excuse is made to do duty.

And the trouble of it is, the thing sounds so just and so reasonable, that whatever one has to say on the other side seems harsh and unfeeling. And yet what there is to say on the other side is eminently just and reasonable and wholesome, not to say staggeringly and shockingly true. Let us state it flatly and squarely.

More sleep than is needful is simply one other form of carnal indulgence and dissipation. This shocks the reader (at least the writer hopes it does). But ask yourself, and answer honestly: Is your Sunday morning sleep a real making up of arrears of rest? Is your week of work such a vital reduction that you can only be brought back to a proper average by this Sunday morning relaxation? If your truthful answer is in the affirmative, then you are the one case in a hundred. The other ninety-nine simply lie abed because it is undeniably pleasanter to doze off again, and later on to dawdle over one's toilet, than it is to get up at a modification of the usual early hour.

Everyone knows this and experiences the craving. When a million alarm clocks go off any fine morning, one million persons tell themselves that no one was ever so tired as they and that the time-keeper at the works suffers from insomnia and is therefore always on hand before the whistle blows. Ask the milkmen and other early-bird workmen if they find it easy to get up; you will be astonished at their answer. The writer once accosted a man cleaning the cages of snakes in the New York Zoological Park who replied in this wise: "I hate snakes just as much as you do, but a few days ago I was a tramp, sleeping on the park benches, and this was the only job I could get. It was snakes or starve."

You will find in the case of every man that it is get up or starve. Your body is like that of everyone else. It will take advantage of you if you are weak enough. It will lay a trap for you in some natural appetite. You may be a glutton or a drunkard or debauched or slothful. The devil, who is keenly interested in these matters, cares little about the variety of indulgence by which you choose to loosen up your moral fibre, so long as it is effective. The rum bottle or the felt mattress—it is all one to him. And every man who is temperate in food and drink has put the curb upon appetite and held it there. Most pure men have held and are holding a club over their passions. And every man who is industrious and a producer has kicked himself into wakefulness and means to keep on doing so. He may have got used to rising at cock-crow but he will never learn to like it. For fifty years he may have gotten up at five to ring the gong of his car, or to milk his cow, or to see that his men were at work. But on January first of the fifty-first year he will yawn and rub his eyes and dress himself, alternately dozing and grumbling, exactly as he did fifty years ago. He will never get over that. Neither will you. It is the heritage of mortal man. What ever you do in the way of activity will be done in spite of that tendency to go on sleeping.

Look at it another way. If your working week is too hard for you and you are taking all the rest you can six nights a week, then you are overdoing. You are preparing for a premature old age and an early grave. You cannot possibly make up a deficiency like this in a couple of extra hours on Sunday. We are not made that way. We destroy our organization by irregularity of this sort. You cannot maintain your strength by eating little on week days and gorging on Sundays; you can only destroy your stomach by that means. Similarly with the nervous system and rest; you cannot take it all at once. It must be dove-tailed in between periods of labor. The eight-

hour day, now so nearly universal, makes ample provision for this arrangement.

No, friend, you simply give way on Sunday to a natural, animal tendency; the same tendency that makes the boy deliver your paper an hour after you expect it; the tendency that makes the horse go more slowly for the first half hour than he will when he is thoroughly awake; the same tendency that makes it necessary for you to say to the cat, "Come out from behind the stove where you have been all day and get some fresh air." It is a tendency that we need not be ashamed of unless we give way to it where the weakness works harm.

Let one ask: Is it not a fact that you stay up later on Saturday night than most nights? Is it not true that the majority of dinners, dances, theatre-parties, and entertainments of a humbler sort are given on Saturday night? Is it not the case that in the deadest village there are five hundred per cent. more people in evidence in the streets on Saturday nights than on other nights? (You reply swiftly, "But the shops are open that night." Your point is not well taken. The shops are the supply meeting the demand. You and the rest are the demand.) And is it not undeniable that people stay up late Saturday night because they need not arise early the next day? There is but one answer to these queries. If the people were exhausted by six days' work they would tumble into bed and not sit up to celebrate their vital destitution. As a fact, the late Saturday night is common to all classes, and equally the late Sunday morning is the catching up of the arrears of rest lost the night before. It is one indulgence paying toll for the other. The spendthrift squanders his Saturday night because he can (without shame in a material age) recoup himself out of the next day.

Let us expose another vulnerable point in the case. Your employer, who may be yourself, demands nine or ten hours of your week day. How much does God demand of your Sunday? A bare two hours at the longest. Is there not plenty left for your rest? With a proper regard for your duty to God, could you not, after that duty is done, go back to bed? If sleep is what you need—just plain sleep—sleep that you have been defrauded of—sleep to even up a loss—could you not sleep all the afternoon? The day is your own. Could you not manage some one of these things. Undeniably you could. But you rarely, if ever, do. And you don't because it is not just plain sleep that you want. Let us face the fact—it is the self-indulgence of not getting up when the customary hour arrives. What you want is that luxurious relapse into slumber which is all the sweeter because you know you ought to be up. You want that altogether carnal satisfaction of sleeping until you are slept out.

Personal liberty is an enormous thing for which we make scant allowance. Every man can do about anything, worthy or unworthy, that he desires to do. We are over prone to assume the mechanical in the actions of other people. Every one else is a machine. This man is moral because he is built that way, and that man is immoral because he runs to that; and the other man is an early riser because it is the easy and obvious thing for him to be. A dangerous fallacy. All the worth-while people you know might have been very different had they not vigorously refrained from doing something which they might easily have done. Every one of us could with the greatest ease practise a bewildering variety of villainies if we wanted to. You could blow up the state capitol if you wanted to. You could shoot Mr. Roosevelt if you wanted to; it has been done. You do not consider the liberty to do these things a valid reason for doing them. You pride yourself upon the principles which restrain you from doing a number of things easy to do. You admit that "I can—therefore I won't," is sometimes a noble resolve. Then why should you let the animal in you predominate on Sunday morning for an hour or two, simply because no one can prevent you?

There are people who consider early rising in itself a virtue. We shall not debate the point with them. Whether a man who is lazy and a non-producer is any more virtuous and commendable because he is standing up at six A. M. may be passed by for the moment. We are discussing the Sunday morning nap, not on its merits but as a deterrent from a Christian's duty to God. In this character it appears plainly a form of

carnal luxury coming between a man and his duty. So far as it does this and is this, it is a shame to the man. Are you identifiable with that man?

You do not desire to blow up the capitol which you really admire, even though you might do it. But for the sake of a beggarly self-indulgence you will decimate Church attendance, which, perhaps secretly, you also admire. You do not feel any craving to shoot Mr. Roosevelt, who has never done you any harm, though you might manage it very handily. But for a little relaxation which you might easily get at any other hour of the day, you are willing to disappoint and flout a loving God who, also, has never done you any harm.

Summing up, then, these conclusions seem inevitable:

Sunday morning is the only sleeping time of people who have no other time—only there are no such people. Everybody is more tired Sunday morning than any other morning, but they need not be because early retiring on Saturday is quite conceivable. It takes an unreasonably great effort to overcome the tendency to go on sleeping—but every one is capable of this effort six times a week. No one ought to be expected to upset the whole day by sleeping in the afternoon—except that no day which is strictly our own and which we arrange just as we want it can truly be said to be upset.

Finally, as in all other matters, so in this. A man does exactly what he most wants to do.

HISTORY OF TRINITY PARISH, NEW YORK

IT will be remembered that though the English first explored the territory that now constitutes the city and state of New York, Henry Hudson sailing up the river that still bears his name in 1609, the first actual settlers were Dutch, and the colony gradually passed into Dutch hands and was administered by Dutch governors. Throughout the seventeenth century, however, English settlers continued to arrive. English supremacy, attained in 1664, was lost shortly after by Dutch re-occupation, and was again established in 1674. During these years of Dutch supremacy there is no trace of English services, in spite of the constantly growing English colony. The English governors, who succeeded after this, generally had their chaplains, but it was not until 1691 that steps were taken to make religious provision for the settlers. In that year an act was passed by the New York assembly providing for the election by the freeholders of the city of New York of a body consisting of two wardens and ten vestrymen with authority to choose a "minister" for the city. The vestry thus chosen, however, proved to be controlled by Dissenters, and it was ordered by vote of that body "that a Dissenting minister be called to have the cure of souls in this city." Governor Fletcher declined to concur in this resolution, and the vestry next chosen, after some threats of prosecution for doing nothing, somewhat grudgingly called William Vesey, a Churchman, not then in holy orders, but engaged in holding lay services, to be their "minister."

Members of the Church of England now felt it necessary to organize for their own protection, and accordingly a body termed "Managers of the Affairs of the Church of England in the City of New York," was formed and began an active canvass, with the result that when the election of city vestrymen came about in 1696, these "Managers" secured control for the Church. The call to Mr. Vesey was renewed; he accepted, and set sail for England in order to obtain ordination. From Oxford he received the degree of A.M., and on July 25, 1697, was ordained deacon by the Bishop of London, and priest on August 2nd, and set out upon the return journey to New York.

In the meantime it became evident to the Churchmen of that city that it was impossible for them to depend permanently upon the anomalous "city vestry," and a Royal Charter was therefore obtained for the newly-formed parish of Trinity Church. This was in 1697. A church building, upon the site of the present noble edifice, was hastily erected, and it was recognized in the charter as the parish church. This Royal Charter, a voluminous document, was dated May 6, 1697. By another formidable act passed by the general assembly of the colony in 1704 this charter was confirmed and defined. It is a curious circumstance that where the language of the Royal Charter repeatedly refers to the Church as the "Protestant Church of England," a phrase used in the instrument no less than eleven times, clearly reflecting the then current mode of thought in the home land after the accession of William and Mary, the New York act as uniformly omits the word Protes-

tant throughout, and invariably reads merely "Church of England." By the latter the name of the corporation of Trinity Church was declared to be "the rector and inhabitants of the City of New York in communion of the Church of England as by law established." The Bishop of London, Dr. Henry Compton, was named as first rector. His portrait hangs to-day in the vestry room of the church, first among the portraits of the rectors of the parish since its foundation. Bishop Compton was succeeded by Mr. Vesey on the return of the latter from England after ordination.

Able now to hold property in its own right, Trinity Church received, in 1705, a tract of something more than a hundred acres in what is now the heart of the city, which tract was known as the "King's Farm." This property had come into possession of the Duke of York by confiscation from Governor Lovelace, who had previously purchased it, when the luckless governor was condemned for the loss of the port to the Dutch in 1673. Next it was granted by the Crown to the colonial governors as a perquisite of their office. The farm was leased to Trinity Church by two of the governors; and finally, in 1705, by royal patent, it was given outright to the parish, by the corporate title already mentioned. Much of this extensive domain is still owned by Trinity parish. After the War of the Revolution the constitution of the state of New York explicitly confirmed titles held from the Crown; and by legislative acts in later years, the state limited the scope of voting rights in the parish to its own pew-holders and communicants. There have been several litigations in which alleged heirs of those parties who originally sold this property to Governor Lovelace have sued to recover it, on pleas that the courts have always found to be frivolous, and the right of the parish to its extensive holdings has been fully vindicated. The assessed value of the property owned by the parish corporation for purposes of endowment, altogether in addition to its large but financially unproductive value in churches, cemeteries, schools, etc., was reported in 1911 to be slightly under \$13,000,000. Great though this sum is, it is only about two-thirds of the actual market value of the estate. In addition, the assessed value of Trinity churchyard (again about two-thirds of its actual value) is \$16,400,000, and of St. Paul's chapel between \$6,000,000 and \$7,000,000, while the other non-productive properties add several millions more, all of which properties are maintained by the parish at its own expense for the benefit of the city and community. It is truly stated in one of the parish year books that Trinity Church probably holds in this way for the public good property of greater value than does any other church in the world.—From an article on Trinity Parish by FREDERIC COOK MOREHOUSE, in *Church Quarterly Review* (London).

A MAN'S RECREATION CREED

First. I will never patronize an entertainment that brutalizes man or shames a woman.

Second. I will always do some part of my playing in the open air.

Third. I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

Fourth. I will avoid over-amusement as I pray that I may be saved from overwork.

Fifth. I will choose the amusements that my wife can share.

Sixth. I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul and its relation to God.

Seventh. I will never spend on pleasure money that belongs to other aspects of my life.

Eighth. I will remember to enjoy a boy's sports again when my boy needs me as a chum.

Ninth. I will recollect that play should be for the sake of my mind as well as for my body; hence I shall not shun those forms of entertainment that deal with ideas.

Tenth. I will never let play serve as the end of existence, but always it shall be used to make me a better workman and a richer soul.—*Rev. Herbert A. Jump in The Congregationalist and Christian World.*

MOTHER'S PENSION laws have been passed by fourteen states, eleven having acted this year. Seven of them are suffrage states—Illinois, California, Colorado, Oregon, Utah, Idaho, and Washington. The others are Iowa, Nebraska, Ohio, New Jersey, and Pennsylvania. [To these Wisconsin should now be added, a bill having just been enacted.] Missouri has authorized Kansas City to adopt the system, and other states are trying it in a limited way in some cities. When a woman is left destitute it has been found better in every respect for the state to board the mother and children together.—*The Advance.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

SEGREGATION OF TUBERCULAR PATIENTS

THE segregation of tubercular patients is the idea at the bottom of the New Jersey law which provides that such patients as refuse to obey the regulations laid down by the state board of health concerning the prevention of their disease, and thus become a menace to the health of those with whom they associate, shall be compulsorily segregated by order of the courts, in institutions provided for this purpose. If such a patient refuses to obey the rules and regulations of the institution in which he is placed, he may "be isolated or separated from other persons and restrained from leaving the institution." This law is declared by the National Association for the Study and Prevention of Tuberculosis to be the most advanced so far enacted. The same Association, in an effort to stop the migration of such patients to the southwestern parts of the United States, has asked physicians to be more careful in ordering patients to go away, and has asked railroads to discontinue their practice of selling "charity" tickets to those who cannot afford to pay full fare. "No consumptive should go to Colorado, California, or the West for his health," says the Association, "unless he had a good chance for recovery from his disease, and unless especially he has at least \$1,000 to spend for this purpose, over and above what his family may need. Tuberculosis can be cured in any part of the United States, and it is not necessary for a tuberculosis patient to go West. Whenever possible, the National Association urges tuberculosis patients who have not ample funds to go to a sanatorium near home, and if they cannot do this, to take the cure in their own homes, under the direction of a physician."

SOCIAL SERVICE WORK IN PHILADELPHIA

Here are some of the things which the Social Service Commission of the Interchurch Federation of Philadelphia did during its first year of activity:

Conducted educational work among 600 churches. Definitely interested over 100 churches in some phase of social service. The secretary delivered over 100 addresses and lectures in churches and before college and other groups. Prepared programmes for series of social-religious meetings in churches. Outlined study courses in social themes. Planned and assisted in making local surveys.

Organized and utilized lecture bureau of "Associates in Social Advance," issuing pamphlet concerning the same and listing over 200 social topics. Participated in conferences on Big Brother movement, immigration, child labor, housing, standardization of charities, social evil, remedial loan, etc. Adopted a legislative programme, advocating bills on child labor, women in industry, housing, minimum wage, workmen's compensation, one-day's-rest-in-seven, etc. Secured coöperation of Western Pennsylvania agencies in legislative programme. Acted upon appeal from legislators. Appeared before legislative committees. Inquired into living conditions of homeless working women and girls, and issued letter embodying conclusions. Furnished data on living conditions and minimum wage for working women for the vice commission.

There are a number of leading Churchmen, including the Bishop on this Commission, and the Diocesan Social Service Commission worked in close coöperation and harmony with it.

STUDYING THE LIQUOR PROBLEM

The National Municipal League's Committee on the Liquor Problem consists of Camillus G. Kidder, Orange, N. J., chairman; the Very Rev. Walter T. Sumner, D.D., Dean of the Cathedral, Chicago; John Koren, Boston; Arthur H. Hall, Minneapolis; President S. C. Mitchell, University of South Carolina; Maynard M. Clement, Albany, N. Y., former excise commissioner of New York; Professor F. Spencer Baldwin of the Boston University, and Professor Augustus Raymond Hatton of the Western Reserve University, Cleveland.

The National Municipal League, as a matter properly incidental to its study of municipal problems, decided to undertake a further research, building upon the foundation of some of the work of the Committee of Fifty; but carrying the investigation much further in certain limited aspects. By diligent and painstaking research, the Committee of the League hopes to arrive at definite, practical results which may serve as a basis for legislative action. The hope will be that ultimately, through sound legislation as nearly uniform in character as possible, the liquor traffic may be divorced from politics, graft, and the social evil. That this is possible, the success of efforts in a few localities gives strong reason for hope.

Recognizing that this will take much time and that it is advisable to concentrate the initial inquiry upon one important phase of the problem, it decided, upon the report of a committee appointed to outline the scope of the work, to confine the activities of the League in the first instance to one definite, particular thing, namely, the Licensing Question, who should issue liquor licenses, what should be their powers, and what legislative restrictions should govern their actions.

So far no far-reaching authoritative study has been made of the licensing question. Yet the whole history of license regulation shows it to be the crux of the situation. A careful study of the practical workings of each of the various methods will, it is hoped, find the better way. The general adoption of the best system of granting licenses will be a long step toward the solution of the whole problem.

FEW REALIZE the extent to which the governments of the world are coöperating for purposes of a general character. There are nearly fifty international organizations supported by the governments at the present time, and it has been believed that the nations of the world contributed about \$500,000 to support these, of which the Universal Postal Union and the International Institute of Agriculture are the best known. Recent investigations by the Union of International Associations of Brussels, which will hold its second congress next June, indicate that the administrative work intrusted by the governments to international organizations costs at least \$1,000,000 to maintain. A partial list of the budgets of international organs, prepared by the World Peace Foundation, shows the following figures:

Pan-American Union, 1910-11, \$150,000; Central American Union, 1911, \$28,620; International Bureau of Customs Tariff, Brussels, 1910-11, \$25,427.88; Permanent Sugar Commission, 1909-10, \$4,516.52; International Office of Public Hygiene, Paris, 1910-11, \$38,345.35; Egyptian Maritime Sanitary Council, 1910, \$396,886.35; International Postal Bureau, 1910, \$24,220.10; International Bureau of the Telegraphic Union, \$20,000; International Radiotelegraphic Bureau, \$8,000; International Institute of Agriculture, 1910, \$123,259.93; International Weights and Measures, 1908, \$17,011.25; Bureau on the Slave Trade, 1909, \$4,747.54; Bureau of the International Geodetic Association, 1910, \$19,689.48; International Association of Seismology, 1908, \$5,992.23; International Bureau for the Exploration of the Sea, 1910-11, \$31,844.80; International Bureau of Intellectual Property, \$24,000; Bureau of the Permanent Court of Arbitration at The Hague, 1910, \$12,642.15; total, \$936,003.92.

A MUCH MORE wholesome view of the labor movement was that held by the late Henry Demarest Lloyd, whose memoirs have just been published. In the opinion of this sincere and gifted friend of the laboring man, the modern labor movement (not syndicalism) is at the forefront of civilization:

"It advances morality a step farther than it has yet gone, for it declares that most of the acts which the present morality of trade encourages as virtues are sins of lying, stealing, and murder. It preaches that men must be brothers across the wages line, as well as on each side of it, and brothers in the mills, mines, and fields as well as in Fourth of July orations. In theory it carries the Golden Rule into the market, and insists that the gospel which men profess in their families they shall also profess and practice in

their factories. It holds the man or woman who buys cheap, responsible for all that may have caused that cheapness. If it was not right in slave times to buy men because they were for sale, it is no more right now to buy criminally cheap things because they are for sale. Once a brother, always a brother; a brother anywhere, a brother everywhere."

FAKE CONSUMPTION CURES are receiving deserved attention at the hands of the National Association for the Prevention of Tuberculosis. Within the last five years no less than 500 fraudulent "cures" have been tried upon thousands of victims in the United States, and the exploiters of these nostrums have reaped a clear profit of not less than \$50,000,000. This is an estimate made by the National Association, which calculates that not less than \$20,000,000 is invested in the business of manufacturing and exploiting fake cures for tuberculosis, and that the annual income from these concerns and individuals is \$15,000,000. About one-third of this amount is spent for advertising, leaving a profit of \$10,000,000 a year, which is "blood money" taken from ignorant consumptives.

THE LAWRENCE (Mass.) strike is said by an investigator of the North American Civic League for Immigrants to have been unique in that it was "a socialistic stirring up of things rather than a straight union strike. Yet the union element enters it and may dominate." Then occurs in his report this significant remark: "If so, it will be perhaps even longer in coming to an end than if the Socialist element hold the reins. For if it becomes a purely union strike, outside aid will come and the strikers will be likely to stand out for everything now demanded"; to-wit:

1. A fifteen per cent. increase in wages (on a 54-hour basis).
2. The abolishing of the premium or bonus systems.
3. Double pay for overtime.
4. Taking back of all strikers.

CHILD LABOR is the bulwark of the illiterate vote. More than one in ten of all the native white American voters in seven states cannot read their ballots, according to the latest census figures. The National Child Labor Committee points out that ten years ago nearly one-third of all the native white American working boys under 16 were found in these seven states, that lead the country to-day in illiteracy of native whites.

"**VICE** is due more to desperate moral indifference born of over-strain in unattractive labor, than to low wages," declared a speaker at the Playground Congress. "If toilers drink and dissipate their scanty leisure, the remedy is not to continue but to decrease the dulling of their finer sensibilities by the toxins of fatigue."

"**THE PRINCIPLE** of the short ballot seems to me to be the essence of responsibility, and direct responsibility of the people is the essence of democracy," President Wilson has said very truly. It is diffused responsibility that has been at the bottom of much of the weakness in our political system.

THERE ARE four types of surveys recognized by the department of Surveys and Exhibits of the Russell Sage Foundation: The neighborhood study; the path finder's survey; the more intensive general survey; and the specialized investigation confined to the field of public health and sanitation.

ALL PRISONERS in Pennsylvania now serving under a sentence imposed prior to July 1, 1911, are declared by an act just approved by Governor Tener to be eligible to parole, if they have served one-third of their terms and are otherwise eligible under the existing parole law.

ONE MAN inspired by the unifying, vitalizing effects of the recreation movement has made an offer of \$1,000 to any Ohio town of less than 7,000 inhabitants which will invest at least \$9,000 more in recreational developments.

IN 1910-1911 there were 1,850 women matriculated at the German universities; during the next year 2,958, and last year 3,218 and 1,722 as special students.

CORRESPONDENCE

THE CHURCH AND THE FARMER

To the Editor of The Living Church:

THERE has been a good deal of discussion regarding the duty of the Church to the foreign born citizens of our country and a great deal as to our duty to China and Japan, but I have seen nothing in regard to the duty of the Church towards the farming population of our own country. The farmers are being absolutely neglected by the Church, except in a very few instances. And this will, in a great measure, explain the weakness of the Church in the small towns and villages of the country. Farmers retire from the farm, move into town, but they do not go to the Church. Why? Because they know nothing of it. Probably they have never even heard of it.

Why is it that there is so little being done to bring the Church to the farmers? You cannot expect them to come to the towns to the Church when they know nothing about it. The one thing then that is needful is to bring the Church to them. But at once comes the difficulty of a lack of means. Provide the means and the men will be found. Particularly should every effort be made in the missionary jurisdictions to provide the means to carry the Church to the farmers. Of course it would require men with special gifts for that work, but if the means were provided I am sure that the men would be forthcoming. What was the cause of the rapid spread of Methodism? The rural communities were not overlooked. Then when the farmer retired and went to town he was at home as a Methodist.

It is not too late to make the Church strong among the ranchers and farmers of the West. The newspapers tell of thousands of closed rural churches in Kansas. Is it not an opportunity for the Church? But to take advantage of it, means for carrying on the work will have to be provided. It is true that we owe a duty to the foreign mission field, but can we afford to neglect the great field which is at our own doors? Let some liberal and broad minded Churchman furnish the Bishop of Salina with the means of carrying on such a work, guarantee the stipend of a few men for a period of five years, and the results would be surprising.

Three Rivers, Mich., July 14, 1913. W. M. PURCE.

"WORKING" THE CLERGY NO. 3

To the Editor of The Living Church:

I AM another to give my testimony as to the rascality of a man named Hill. He applied to me for help a year ago. His story corresponded in every detail to the "Caution" of two weeks ago in your columns. I at first refused him, but when the Presbyterian minister here afterwards asked my joint aid, I gave one-half the stereotyped sum. When he left an unpaid hotel bill here, and was about to do the same at Salisbury, Md., he was arrested. He was released upon payment, and got away just one hour before we could apprehend him for the still greater offense.

Dover, Del. BENJ. F. THOMPSON.

CIVIC CHURCH UNITY

To the Editor of The Living Church:

ONE of the particulars of that "fulness of time" in which Christ came was the existence of that greatest of empires, an empire of cities, named after a city; an empire which was the matrix from which the Holy Catholic Church took its material form, as its spiritual part was named after the city Jerusalem.

A city is a place where human beings live in closest proximity, and life in forms both good and bad exists in intensest degree.

What is civic unity? A city has a municipal government, water department, schools, hospitals, places of amusement, parks, street railways, lighting and heating companies, telephone companies; its business men have their organizations and clubs where they lunch together, and have banquets for the promotion of city improvements. There are organizations for the advancement of art, science, and literature, and newspapers for the advancement of the city's special needs. The public library is a centre of unity. The citizens take an interest in civic improvements; social organizations are created, and friendships grow up, marriages are solemnized, followed, in some cases, by large family connections—all because of civic unity.

God intends a civic Church unity as vital as this. In the primitive Church a diocese consisted of a large city and adjacent territory. No diocese was to be too large to be administered by a single Bishop, and a man who was Bishop of two large cities was compared to a man with two wives. In the fourth century within sixteen miles of Rome twelve Bishops exercised jurisdiction over as many dioceses. A Bishop took his title from the city of his residence, nor would it have been considered any more proper for a

Bishop than for a mayor, to be a citizen of a city, other than that over which he exercised jurisdiction, for he was the centre of unity in his diocese.

The city of which the writer is a resident has a population of a quarter of a million people, with but two bonds of civic Church unity—a Church Extension Society, administering an income of \$800, and a Clerical Monday Midday Meeting with an average attendance of five persons; a condition displeasing to Almighty God.

An outcry every now and then is raised for proportionate representation in the General Convention, and with reason, for the disproportion of importance of the dioceses demands it. And yet the principle of equality of dioceses is correct, and would be so recognized, if every large city and adjacent territory constituted a diocese.

WILLIAM C. POPE.

CHORISTERS THAT REMAIN FAITHFUL

To the Editor of *The Living Church*:

MY soul is stirred with ire as I re-read the page on "Boys" in the issue of *THE LIVING CHURCH* for June 28th. I am the mother of two boys, who started in choirs, and can speak from experience, and I have often commented on the fact that the Church holds the choir boys, a large proportion of them filling the pews while incapacitated for singing, and in after life when business or family cares prevent their attending necessary rehearsals, to remain in the choir. I firmly believe the choir is a propaganda and especially the Acolytes' Guild. One of my sons stepped from choir to serve, then became an acolyte, and was priest as young as allowable. The other is organist, lay worker, useful Christian.

I belong to a "ritualistic" Church, and I know that with proper instruction the boys are confirmed and securely anchored in the Church and are constant worshippers in our own or other churches when scattered by life's vicissitudes. There is need of devoted lay workers and the choir mostly supplies these. I am a clergyman's daughter and I do not believe that enforced attendance at church in childhood militates against regular attendance in maturer years. It is not so with other habits, and I am sure the greatest growth of the Church (ours at least) is from its own families of children, brought up in the nurture and admonition of the Lord. And what is equally to the point, of propagandism, I know, and you must have seen many un-Churched or denominational families brought into the Church because the boy of the house became a chorister and the family pride in the dear son led them all to regular attendance and eventual Confirmation.

Sad to say, it is too often only the mother who leads her children to church, while father reads the Sunday papers or plays golf; and since these children are given us to nurse for Him, from Bible times up to to-day, it is always the mother of a great man who is quoted as his chief director and inspiration.

Since these little ones judge us by what we are more than by what we say, the example and teachings of parents and rector count more than we can ever know.

So do not get so pessimistic, dear *LIVING CHURCH*.

Boston, July 14th. LOUISE A. CHAPMAN.

POSSIBILITIES OF THE NAME

To the Editor of *The Living Church*:

IN the General Convention of 1895 at Minneapolis, while the revision of the Constitution was in progress the following amendment to that document was adopted both by the House of Bishops and the House of Deputies, and was made known to the several diocesan conventions in order that it might be formally agreed to and ratified in the ensuing General Convention:

"Strike out the Title, and insert in place thereof the following:

"Constitutions and Canons for the Government of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church in the United States of America"; adding thereto the substitute, "Constitutions."

It will be noticed in the above that the word "Constitution" is used in the plural number. Attention had been directed to the fact that the word in the singular seemed to imply that the Church was "constituted" or created by the Constitution and therefore had no existence before 1789. To obviate this inference this amendment, following the English style, was adopted by the House of Bishops, and concurred in by the House of Deputies. A concomitant resolution was adopted calling each "Article" a "Constitution." For some reason (probably because of the word "Constitutions"—certainly not from any objection to the affirmation of our being a portion of the Catholic Church) this amendment was not ratified by the General Convention of 1898.

I want to call attention to this plain fact: one General Convention at least has, in the simplest possible way, by the simplest amendment that could be proposed, affirmed, in the clearest manner, the true Catholic position of this Church, to-wit, that it is a "Portion of the Catholic Church," although it is "Known in Law" as the "Protestant Episcopal Church."

Now as this subject is sure to come up in the General Convention of 1913, it is most important that any proposition placed be-

fore the Convention should be so judiciously and correctly framed as to express its intention in the clearest manner and in the proper form, and also to leave room for amendment so as to bring differing opinions together if possible. It seems to me, Mr. Editor, that the presentation again of this identical proposition (with the word "Constitution" in the singular), with the prestige of its adoption by a previous General Convention, would much better open the way to an ultimate agreement on the whole subject, than to revive, as the late California convention proposes, the amendment to the Title Page of the Prayer Book formulated by the Round Table conference, with its lengthy resolutions of explanation and apology. The Title Page of the Prayer Book is not the proper place to put such an amendment; it cannot be rightly used as an instrument to modify or change the name of the Church; its proper function is to describe and identify the book; the name of the Church that uses it (if it be necessary to put it upon the Title Page at all) must be taken from the Constitution; and therefore the Constitution, or its title page, is the place to make the change or modification. This amendment of the General Convention of 1895 does this, as I have shown, in the simplest way possible. It claims our Catholic position, while it acknowledges an undeniable fact—that we are "known in Law" by a name by which we are and have been known in law ever since we became an autonomous Church free of the jurisdiction of the Church of England. At the same time it is not necessarily final. Being so simple it would be easy to amend if an amendment were proposed and found more acceptable. It is a good place to start from.

But here is a more important point. The placing of this amendment, whatever its final form, where it belongs—on the Title Page of the Constitution and Canons—opens the way for an amendment to the Title Page of the Prayer Book which will tell the world what it really is. If one ask us what our Book of Common Prayer really is, no better answer can be given than that it is the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, according to the use in the English Tongue, in the United States of America. That is just what it is, and the better liturgical scholar a man is, the more clearly he will see that it needs no other than just this sentence to be an adequate title to this book, truly descriptive of its contents, and mindful of the fact that it is the particular one of the great family of liturgies of the Church throughout the world, which is the peculiar heritage from the beginning (varied as other liturgies have been from time to time) of our English race and tongue.

May I put these two amendments in such a form that they may be read together.

1. Adopted by the General Convention in 1895, slightly altered. "Strike out the Title (of the Constitution) and insert in place thereof the following:

"Constitution and Canons for the Government of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church in the United States of America,' adding thereto the sub-title 'Constitution.'"

[Should it be deemed advisable to amend the above by making it conform to the California proposal for the Title Page of the Prayer Book, the proper motion would be:

"Amend the amendment by striking out the words 'in Law' and the word 'Protestant,' so that it would read, 'that Portion of the Catholic Church, Known as the Episcopal Church in the United States of America.'"
Other amendments are possible.]

2. "Amend the Title Page of the Prayer Book by inserting after the words 'of the' in line 5, the words 'Holy Catholic,' so that it shall read, 'Of the Holy Catholic Church.'"

3. "Amend the said Title Page of the Book of Common Prayer by striking out the words 'of the Protestant Episcopal Church,' and inserting instead thereof the words 'in the English Tongue,' so that the Title Page shall read thus:

"The Book of Common Prayer,
And Administration of the Sacraments
and other Rites and Ceremonies
of the Holy Catholic Church,
According to the Use in the English Tongue,
In the United States of America."
etc., etc.

Or, if it should be deemed advisable not to offer No 2, or it should be lost, and No. 3 be adopted, the reading would be:

"The Book of Common Prayer,
And Administration of the Sacraments
and other Rites and Ceremonies
of the Church,
According to the Use in the English Tongue,
In the United States of America."
etc., etc.

which is Dr. Huntington's amendment offered in the General Convention of 1886, improved by the addition of the words "In the English Tongue."

JOHN H. EGAR.

Milwaukee, July 16, 1913.

LITERARY

LITURGICAL

The Bread of the Eucharist. Alcuin Club Tracts XI. By Reginald Maxwell Woolley, D.D. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. 1913. Pp. 79. Price \$1.80; by mail \$1.90.

This is a solid and thoroughly adequate putting together of what is known on a difficult subject. It is surprising that among all the Church orders, catecheses, and other directions for the Eucharist there is nothing in all the patristic period to show beyond a doubt whether the Eucharistic bread was leavened or unleavened. The author goes carefully through the evidence for the period prior to the great controversy on the subject (eleventh century), granting at the outset that our Lord's Last Supper may probably have been a paschal meal, with unleavened bread, but arguing that this does not mean that every Eucharist, say in the Acts of the Apostles, was celebrated with specially prepared unleavened paschal cakes. Early writers use words which indicate a loaf of bread such as was in common use, that is, leavened. A woman receiving Communion from St. Gregory the Great laughed "because," she explained, "you called the bread, which I knew I had made with my own hands, the Body of Christ." In patristic times the people used to bring the bread for the Eucharist from their homes; and it is certain that unleavened bread was not used at home. These are not proofs, but strong indications, that the Church used leavened bread for the Eucharist; and this position is strongly supported by texts, Eastern and Western. Statements that appear to conflict with this general trend of the evidence are shown to be inconclusive.

Alcuin, in the eighth century, gives the first probable evidence for the use of unleavened bread, and in the ninth century this use appears to be becoming general in the West, though the Eastern Photius, drawing up a list of the errors of Rome, does not mention the *azyma*. In the eleventh century the West was called upon to defend its usage, when Michael Caerularius, Patriarch of Constantinople, declared the Eucharist celebrated with *azyma* to be invalid. Leo IX. and Cardinal Humbert claimed our Lord's usage as precedent, and also argued from convenience and reverence combined, which was probably the real reason for the change in the West. The West was clearly at first on the defensive, claiming that their use was allowable, which the East denied. So the matter became a pretext for the Schism of East and West.

A short history of the English use is given. Wafer-bread was not entirely dropped until the Rebellion. After that it was not restored until recent times.

A good-sized and interesting chapter gives the customs of the various Eastern Communions, with formularies used while preparing the bread, some of these now published for the first time. There are very good illustrations of the various forms of Eastern Eucharistic bread. Accurate information on the present uses of the different Eastern Churches is extremely difficult to get, but the author has fortified himself with the counsel of great authorities on the subject.

BOWYER STEWART.

CHRISTIAN UNITY

The Message of the Disciples for the Union of the Church. Including their Origin and History. Lectures Delivered before the Yale Divinity School. New Haven. By Peter Ainslie, President of the Commission on Christian Union of the Disciples of Christ. New York, Chicago, etc.: Fleming H. Revell Co. \$1.00.

Dr. Ainslie may well be congratulated on the spirit and aim of this very informing book. It is really admirable; and if all writers displayed such a fine temper, the work of promoting Christian unity would certainly be hastened.

He will not expect us to agree entirely with the views which he sets forth; but, if unity is to be promoted, frank expositions of the standpoints now occupied by various communions are indispensable. They are the conditions of mutual education and of growth into the real mind of Christ, upon which true union must be based.

We shall not enter into details, except to call attention to what appears to us to be the most critical issue of all—the maintenance of the principle that the Bible only is the course and rule of Christian faith and practice. It is right here that the greatest of all practical difficulties must be encountered in bringing about the reunion of Christendom, if Catholic Communions are to be reckoned with. We ourselves hold—and this as a cordial principle—that the Church was designed by our Lord to be the *Teacher* of faith and practice, and that she is divinely guided in this function. We hold, therefore, that her faith constitutes a needed key to the teaching of Holy Scripture—the disregard of which, we think, is the true explanation of the wide divergence of Protestant bodies in their doctrines and practices.

F. J. H.

RELIGIOUS

The Interior Life, and Other Addresses, by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford. Milwaukee: The Young Churchman Co. \$2.00; by mail \$2.10.

The initial address which gives the title to this book, treats of the interior life of the Christian, in contradistinction to the merely external practice of religion. The external Christian "goes to church on Sunday; he prays morning and evening. God exists for him at all times, but *externally* and in the main impersonally, in much the same relation to him as, for example, the law of gravitation." Over against this type of faith and religious practice Father Congreve sets the life of interior communion with God as the Great Companion. This spiritual ideal he sets forth with singular warmth and vividness, though with restrained fervor. The other addresses in the book cover a wide range of subjects. Some of them are instructions and meditations given to Sisterhoods; there is an address to the Confraternity of the Blessed Sacrament; others are on "The Dedicated Life according to the Three Counsels of Religion," while others, widely different in purpose, are addresses to men, one particularly to soldiers, a dedicatory address at the opening of an art palace, and so on. They are all characterized by the same restraint and avoidance of mere rhetoric. Not the least interesting part of the book is the dedicatory letter to Sister Selina of Clewer, a sister of the author and, like him, living the dedicated life of a religious.

The Mind of a Master-BUILDER. By Henry Bickersteth Durrant. New York: George H. Doran. Price 75 cents.

In this little volume we have "the substance of addresses given at retreats of clergy in North India in 1910-11." The theme is drawn from the First Epistle to the Corinthians, and the expositions are simple, direct, and helpful. There is nothing in the contents to indicate India rather than England as the field of the author's work.

C. C. E.

An Anglo-Saxon Abbot, Aelfric of Eynsham. By S. Harvey Gem, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price \$1.50.

Aelfric was one of the great writers of the West-Saxon dialect, in the time of Ethelred the Redeless. Mr. Gem sketches his life and times in a popular way, and gives a large number of extracts (translated) from his writings. The main interests are the literary and the doctrinal. Aelfric had an aversion to feigned legends, and did not believe in Transubstantiation. The author keeps telling us what *we* must not believe if we would be loyal to the Reformation.

BOWYER STEWART.

Our Father, by J. L. Smith-Dampier, B.D., is a series of devotional meditations on the Lord's Prayer, intended more especially for Lent but useful for any season. The ten chapters are excellent, and the book should be especially useful for lay readers and others. The meditations are practical and simple. They interpret the great prayer rather from the individualistically devotional standpoint, however, and it is a disappointment not to find more emphasis put on its social meaning; especially does this strike one in the treatment of the petitions, "Thy Kingdom come; Thy will be done," where the social is indeed the primary meaning of the prayer. [London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co., 60 cents; by mail 65 cents.]

A QUIANT little book of devotion comes from the press of Longmans, Green & Co., a reprint of an old manuscript discovered in the possession of a member of the Ferrar family. It is a book of meditations on the *Veni Sancte Spiritus*, written in the seventeenth century by Richard White and now edited and printed as written, save for the correction of the archaic spelling. The little book is called "*Celestial Fire*," a title which well describes the fervid piety of the meditations. A short introduction by Father Congreve tells something of the author. [\$1.00.]

FICTION

The Fetters of Freedom. By Cyrus Townsend Brady. New York: Dodd, Mead & Co., 1913. \$1.35; by mail \$1.48.

Dr. Brady has given us a very interesting story of the period of Nero's reign in Rome. It reminds one of *Quo Vadis*, but is free from the pro-Roman polemical elements of that story and from its excessively sensuous realism. There is, however, the same element of romance, of portrayal of the power of Christian teaching over Roman pride, and of vivid description. It is eminently readable and wholesome.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

CHE National Cathedral School for Girls, on Flag Day, heard an address from Bishop Brent, a part of which will rank among immortal American classics. THE LIVING CHURCH reproduced some of the finest sentences, surmounted them by pictures of twin flags and sent it out to the world as a frontispiece: it is not too late for any father who neglected to read this sacred estimate of our country's banner to get the issue of July 5th and read it to his daughters.

"The national flag is not an ornament, but a symbol ranking next the Cross and Sacraments that flow from it; therefore we reverence the Flag." "The Flag of to-day is richer than the Flag of yesterday. Every true citizen makes his contribution to the Flag. The Flag invites you into glory, reminds you of what your country has done for you." It is an address which throughout will never be forgotten by thoughtful girls, and doubtless taught many others to see far more in the floating emblem than mere stars and stripes. Then, too, these girls are at an era of life when the Flag does not say to them, as it does to older persons, that "the land of the free and the home of the brave" for which it stands in some ways has not been able to live up to the glorious promise of the Banner. But women will rejoice that their daughters are now taught all of these things pertaining to love of country; that American history now is made such a fine art and that their children are taught the philosophy of patriotism, the philosophy of history, in a way to make that erstwhile dull study, a delight. Women have ever been the most patriotic element of the land. The fact of their being mothers accounts for this. They give to the world its citizens and there is a sort of fierce demand that everything about that world shall be a suitable setting for this bone of their bone and flesh of their flesh. So they love their country with a love more instinctive than reasoning. For this reason, too, they are intolerant of any act reflecting on their country's code of honor or what they think to be that code. For, sad to tell, their ideals are often higher than those of the sex which administers the affairs of state. Girls who are taught the practical side of patriotism will be perhaps more tolerant, more truly patriotic, having a sane knowledge of national possibilities which will offset their country's faults by their country's glory.

IS THERE NOT a great chance, just now, when new educational methods are being bruited, when a note of dissatisfaction has been heard concerning the efficacy of our public school system in really educating youth for future usefulness, for the Church schools to attempt, as never before, to solve this vital question? To carefully and prayerfully plan schools that shall not be mere costly nurseries for accomplishments that mean little, but schools that shall be founded on simple excellence, reasonable pleasure and, high above all, the standard shall be upheld of an honest, useful life? What a mistake to want our children all to make a great name in the world—to be brilliant! If every parent would hold up to his child the ideal of a simple, honest, God-fearing citizen, how much finer would life be! How much better the world and how many less heart-breaks! We would do well to recall oftener the words of the Catechism and reflect that if our children "do their duty in that state of life unto which it hath pleased God to call them," then indeed they are doing enough and we may well lay aside vague dreams of our children's greatness.

Some such schools we have: and most of them, because of their seeking the help of God and doing Him honor in this work, are really educative in the fine meaning of the word. Our schools are going to prosper even more in the future if they do not sound the false note of catering to unchristian ideas masqueraded as "style" or "culture," but keep to the standards for which the Church has provided and which have never and can never be equalled, much less improved upon.

WHILE WE ARE writing this, there comes a hand-book of one of our girls' schools which, from personal knowledge, may be said to fit the above description—The Misses Yerkes' School, Akeley Hall, Grand Haven, Mich. And in this is found the teaching of patriotism as a part of the school year. Under the head of lectureships, it is stated that a Churchwoman of St. Mark's parish, Grand Rapids, endowed two lectureships in the interest and for the use of the school. They are honorary and memorial tributes, one to Jeanette Hollister Ferry, and the other to Arethusa Hall. The first has for its object the cultivation of the domestic virtues; "the second has for its object the inculcation of true patriotism in the pupils of Akeley, that they may heartily and intelligently aid in molding and perpetuating our American Republic."

Akeley Hall is very homelike: one of its main buildings was a private home and this gives to the place a private and uninstitutional look. It is about as well adapted to the genius girl as any school can be. It possesses a beautiful chapel which is in constant use and its very location is an inspiration to athletics. With an exhilarating and salubrious climate, the location on Lake Michigan and Grand River is a benefit to the delicate girl and an incentive to the dull one. Right at hand are the sand dunes, huge forests, grassy valleys and deep ravines, and always in view the sloping beach and rolling surf of the great lake. As we glance through this beautiful book, one short sentence, as wise as short, flashes from the page: "No low shoes are allowed, after November 1st."

ONE OF THE easy things to do, whether we go away in summer or just stay on at home, is to remember the work and the necessities of the Church Periodical Club. We note its "ad" in the *Spirit of Missions*. Going about, one accumulates magazines, papers, and even books which may so easily be sent to some one if we only "know who." "Never throw a Church paper in the waste-basket" is the heading of a recent appeal and it always seems a kind of indignity, a careless insult, to thus dispose of those journals compiled with so much faith and care and with such an object.

Recently it has been a profit to talk with Miss Anna Phillips, who was formerly the Southern Ohio correspondent of the C. P. C. Miss Phillips did not pursue this work in a routine way, but putting into it all the resources of her mind and with a zeal that was untiring, she made of it a great, useful, wide, appreciated labor of love. Perhaps Miss Phillips' record in this line has never been surpassed and when she relinquished it to go West to live, it was with regret but must have also been with thorough satisfaction. Beside the usual sending in our own country, periodicals were sent to one of our missionaries in Umi, Persia, and to a reading room in Tokyo, Japan. Whenever it was known to be needed, Miss Phillips caused literature to be sent, to lumber camps, mining camps, army posts and a number of barrels were sent for distribution on the Philippine transports. Of some of these latter a chaplain wrote "The barrels you sent were life-savers on the transport. I opened one barrel at a time and they melted away like snowflakes on a summer day. But they answered their purpose and helped to keep the men contented. Of course there was not a scrap of reading matter left when we arrived at the post."

The chaplain at Fort Leavenworth having asked for older magazines for binding, Miss Phillips was enabled to send him forty-eight volumes complete, without a missing number. From a mining camp came this: "I do not know how to express my gratitude for your kindness to us in Rend City. You can rest assured that you are the means of making the people in this place spend many pleasant evenings." A recipient in the mountain district of North Carolina, speaks of the literature sent as "light from the outside world shining in a valley of shadow." Another missionary writes: "All have been a blessing to me, easing the ache of my heart and making life brighter and hap-

pier to many." And again, "you must have a thankful heart as you think of the many and far-distant places where your reading matter is doing good, cheering lonely hours and perhaps keeping idle hands and minds from evil ways. It has done so here in some of our Michigan lumber camps." Miss Phillips sees a vision of what this work might become, if Church people in general would consider it. It requires so little, no dues, no "joining," no sacrifice of time but simply a little brain discipline about these luxuries—magazine and papers—which are our daily commonplace, which bring the whole sweep and swing of the outside world to many who need this stimulus so much and cannot have it.

And another beautiful feature of this work is the taking of the name of some one we do not know and making him the regular beneficiary of our thoughtfulness. In time there must come an absentee friendship, as it were, increasing the sum of human kindness and adding its beneficent mellowness to our own nature. This is so easy yet so great; may it not be greatly extended during the summer idleness?

DR. CATHARINE P. HAYDEN, who has been associated with St. Agnes' Hospital at St. Augustine's School, Raleigh, N. C., has resigned and will be succeeded by Dr. Jennie A. Duncan as resident physician and superintendent of nurses at the hospital.

SCOTT'S WOMEN

BY MARY B. ANDERSON

ONE of Scott's biographers has said that the deficiency of his pictures of women should be attributed to chivalry; that his regard for the women of his own or a higher class was such that he hardly ventured to analyze their weaknesses.

Certainly he never studies his women—or men either—like as George Eliot studies Maggie Tulliver, or as Thackeray analyzes Becky Sharp. However, his feeling toward women who have made history is impersonal and he never fails in his delineation of the character of a King or Queen.

With but a hint from history, he has created in *Kenilworth* a Queen Elizabeth so true to the historical conception of her and yet so fascinating, that students, through the channel of romance, may gain a correct knowledge of England during her reign, of her favorites the Earls of Leicester and Essex, of Amy Robsart and the brilliant court.

The Lady Rowena is a Saxon doll, who must be protected on every hand, and the reader is disappointed when the valiant Knight of Ivanhoe weds her instead of the brave Rebecca. Accompanying those dark eyes and raven tresses of the Jewess, is a strength of character, a purpose to do and dare and a love that the other woman is incapable of. Rebecca is one of Scott's best female characters; one can imagine her as brave and unchangeable in poverty or misfortune as in wealth, while Rowena is of the parlor ornament type.

In Jeanie Deans, from the *Heart of Midlothian*, we have one of the author's best characters. He could draw a king or a goatherd, a queen or a peasant woman; his weakest characters are the mean between these two. It was barren of comforts, that poor Scottish household. David Deans, the father, was a stern Covenanter, "firm to inflict and stubborn to endure." His daughter, Jeanie, had inherited his sturdy qualities and notably his deep religious nature, and when her sister, beautiful Effie, the "Lily of St. Leonard's" fell, Jeanie and her father felt they would be disgraced "as long as any of the race is abune ground."

Imagine the torture of this girl in the court-room; her sister on trial; one life would save her. Jeanie's neighbors and friends have intimated that she should testify falsely, that to hesitate at such a time would be unnatural. Yet with her nature and training, by telling an untruth she seemed to see herself and all her race plunged into everlasting torment; because one of her family had sinned was no excuse, in her eyes, why she should do the smallest wrong. She had strength of character to follow her own convictions, this poor girl who took care of her father's herd. She testified against her sister and then immediately set about making preparations to intercede for her with Queen Anne. Imagine the hardships of traveling at the time. Think of the difficulty an ignorant peasant girl would experience in gaining audience of a queen. Think of her natural embarrassment; and through it all she must bear the reproaches of her sister and her friends. She is one of the strongest characters Scott ever drew, perhaps

because her prototype once lived. Scott knew of the incident and it seems to have gripped him strongly.

In the same book there is a poor young woman, Madge Wildfire, who has lost her mind. Effie Dean's seducer had proven her ruin also. Together with her pitiable mother, she lends a wild, sad element to the novel. She is strongly drawn, as are also the other women of her rank, Meg Merrilies, the gypsy; Mause Headrigg; the amusing Covenanter and the old women who are called in to lay out the corpse in the *Bride of Lammermoor*.

Helen MacGregor, the wife of Rob Roy, is a strong, convincing character, a "virago" someone has called her. The mountains and strongholds of Scotland form an appropriate setting or background for her life. She is a fit helpmate for the outlaw. Utterly fearless, she hesitates at nothing that will aid the man. Helen MacGregor, in easy circumstances, would be a strong woman; her position as the wife of the hunted Rob Roy hardened her. "All may be forgotten," she exclaims sternly, "all but the sense of dishonor."

Lucy Ashton, the *Bride of Lammermoor*, is one of Scott's best known characters. She is the subject of the beautiful grand opera, *Lucia Di Lammermoor*. Lucy is of a character essentially noble, but she is the victim of her brother's ambitious plans; also she is dominated by the will of her mother. The story of her love for Lord Ravenswood, her forced betrothal to a man she loathed, the death of Ravenswood in the quicksands and Lucy's consequent madness, is known to all lovers of Scott.

The burly Diana Vernon and Flora MacIvor are Scott's types of the dashing young woman.

The old fishwife, Elspeth, is one of the best drawn characters in *The Antiquary*. The author was well acquainted with this class; he talked to them and knew many of their histories, as, picturesquely clad, they bartered their wares in the market place or river front.

Rose Bradwardine, the heroine of *Waverly*, and Alice Lee in *Woodstock*, are very pleasing young women, but are created merely for the sake of making a pretty love story, while the chief interest centres around the actions of the political leaders of those times. However the two books would lack much without these two gentle heroines.

On the whole, Scott's pictures of women should be judged by his delineation of professional women, for they are the ones he could draw best. Elspeth, Madge Wildfire, Helen MacGregor, and Meg Merrilies are all impressive, while outside of Lucy Ashton, Jeanie Deans, and Rebecca, his other women are mostly lady-like creatures, someone has said "pink toys," or else hard women of the world. The same may be said of his heroes. His strongest masculine characters are of the lower class, such as Caleb Balderstone and Old Mortality.

THE HAMMER OF THE TUNG-HUAN OASIS

Dr. Stein in his explorations in Chinese Turkestan found "a big hammer of wood for tent-pitching," belonging to the Han dynasty (second century B. C.). It was, he says, "in such perfect condition and so useful that I could not resist my men taking it into daily use for its original purpose during the rest of my journey."—*Ruins of Desert Cathay*, II. 152.

Two thousand years the hands that fashioned thee—
Two thousand years the tents thy blows made firm,
Vanished alike—not e'en a tomb to break
The sands that kept thee safe by God's decree!
Then came the moment, came the eye, the hand
To mark and use. Strong, undecayed,
The age-long tool its interrupted work
Resumes—with clamor fills the silent land.
Oh! hope for those whose love of life is strong,
For those who feel their powers not all for death!
Tho' come the encroaching sands to claim us long,
May He, the great Explorer, undismayed
By scenes of death, still building through the waste,
Find us still apt for life and unafraid.

HERBERT H. GOWEN.

WHATEVER a man loves supremely is continually present in his thoughts and in his will, and constitutes the veriest essence of his life. As, for example, the man who loves wealth above all things, whether in money or possessions, is continually revolving in his mind how he may attain it; the possession of it affords him his highest joy, and the loss of it fills him with the deepest sorrows: for his wealth absorbs his whole heart. So, also, the man who loves himself above all other objects regards himself in all that he does; he thinks of himself, speaks of himself, and acts entirely for the sake of himself: for his life is the life of himself.

THE PINK ROSE

BY KATE WOODWARD NOBLE

SIDE by side two beautiful infants, a boy and a girl, were brought to the grassy dell that marks the beginning of the long road. Perpetual sunshine, like that which comes just as the great orb of day has fairly risen, before it is so bright as to dazzle the eye, or so hot as to parch and wither that upon which it falls, lingered about the enchanted spot. On and on stretched the long road, but it could be seen only in outline, for a soft mist or haze hung over it, shutting what lay ahead from sight. Tiny flowers grew along the path that was the beginning of the road, but the little ones heeded them not. They were borne along the road by invisible hands, that cared for them and fed them through the early days of the journey. At last they began to see and hear. They reached out tiny hands for the sunbeams, and listened to the bird-songs. When they grew a little stronger, they discovered each other, and laughed and cooed in happy companionship.

Farther along the road they were set upon their own tiny feet, and went on together, though still guided and guarded by the invisible hands. The flowers were larger now, and of gay colors, red, yellow, and purple. The children eagerly plucked them and pelted each other with the bright-hued blossoms, caring not that they were scentless. Over the path they went, sometimes weeping when the pebbles and briars bruised and scratched the tender flesh. Yet the hurts were not deep, and each comforted the other, so that tears were soon dried and pain was forgotten as some new turn of the road disclosed larger and brighter blossoms. As they grew taller, the boy ceased to note the flowers, except as he mischievously seized handfuls of them to throw at the girl. She looked pitifully at the broken stalks and the withering leaves and petals as they lay in the dusty path, and would often pick them up, smooth the crumpled leaves, and strive, vainly, to bring back their original beauty.

At another turn in the road the girl, too, ceased to care so much for the flowers, though she would still, at intervals, stoop to inhale their perfume, or to gather a small nosegay. There were games to be played and races to be run with her companion, and in order to compete with him, she must bend her whole energies to the task. In some the boy distanced her with ease; in others she held her own, and in still others, she won an easy victory, by delicacy of handling and by clever finesse, over her stronger opponent. But they were always good comrades, disagreeing at times, exchanging sharp words, yet never holding malice or resentment. Clouds and sunshine were all the same to them; their feet tripped lightly over the ground, heeding not the stones which momentarily hurt them, or the thorns which pierced them, but eagerly pressing on and on, to see what might lie beyond the long hill that rose before them.

As the road started up the hill, at first a gentle slope, the character of the flowers along the roadside changed. There were tall white lilies, faintly fragrant; scarlet gladioli; graceful ferns and straight young saplings. The girl gathered sheaves of lilies and cool green ferns; the boy laughed at her choice and pointed out the splendid glow of the sword-flowers, gathering sprays and carrying them as a king carries his sceptre. From the slender saplings he chose two, and from them fashioned staves; smoothing the one for his companion with care and carving upon it grotesque figures, yet taking care to make it of the right length and freeing it from all roughness that might wound her hand. His own he left with the bark upon it, as it grew, only fitting it for the hand, that it might better serve his purpose. The girl received his gift with a certain flutter of delight, and in return gave him a handful of the ferns she had gathered, choosing the strongest and most sturdy specimens that they might accord well with the blossoms he had chosen.

As the two climbed higher, roses bloomed about them and the air became suffused with a roseate glow. The pair became silent and thoughtful. The boy began to note the roses, their beauty of color, their fragrance. The girl gathered the pure white half-blown buds, and inhaled their delicate perfume. The boy, too, saw these, but his attention was soon caught by the glowing crimson flowers that grew in rich profusion a little farther on and hastened forward to gather them. On the girl's side of the path grew roses of a hue like that of the clouds that hung above them, pale, delicate blossoms, tinted like the inside of a seashell, others deeper in hue, till they were colored

like the clouds that mark the western horizon's homage at the close of day. The girl shyly plucked the delicate buds, but the boy gathered the glowing red roses and urged the girl to take them, heeding not that the thorns pierced her fingers, and seeing not that the rich, heavy perfume wellnigh overpowered her. Yet she took them, pressing them to her heart, and bravely concealing the pain their thorns caused her. The youth caressed her tenderly and begged for a rose from her in return. She plucked the deepest tinted pink roses for him, and when he pleaded also for a red rose, she gathered this; but before she gave it into his hand, stripped the thorns from its stem lest he be wounded.

So they went on, still climbing the hill, still gathering roses, each for the other. But as they neared the crest there were fewer roses, and the man, though he still gathered them, oftener passed them by, unheeding. For now their way led through fields of grain and trees which were later to be laden with ripened fruit. The stones, which had been carefully removed from the path the girl must tread, while the two traveled along among the roses, were left unheeded while the man sought for the grain and fruit, and the feet of the woman were often cruelly bruised. Yet she made no moan and watched her companion's pathway instead of her own, bruising her tender hand to remove the stones that threatened his comfort. When he began to gather sheaves of ripened grain and clusters of fruit, she held out her hands for a share of the burden and plodded on, uncomplainingly, happy in being able to walk by his side and aid him in his toil. She still gathered the pink roses, but not in clusters as of old, a spray or two at a time being all she could stay to secure. At first the man, too, occasionally gathered a pink rose, but more often he reached out for one of glowing red, careless of its thorns. As they journeyed on, and at last stood on the hilltop, both bore heavy burdens of grain and fruit, at which the man gazed with pride, but the woman only with weariness.

Now they had passed over the hilltop and had begun to descend the long slope; imperceptible, at first, their descent, but soon growing steeper and more rugged. The roses still grew along the path, but the bushes were far apart and the flowers smaller and less abundant. The white roses were gone long ago, and the crimson blossoms came infrequently, much paler in hue and often marred with mildew or with the touch of frost. The man noticed not the flowers, oftentimes, when the woman gathered them to lay upon his burden and her own, either brushing them away impatiently or thrusting them down under the fruit and the grain when they were forced upon his notice. But the woman still bent to inhale their fragrance, and found in the delicate pink petals rest for her weary eyes, and her own burden was never without them. At last she fainted and fell on the stony path and her burden lay unheeded by her side.

The man laid down his own load and knelt beside her. To the mute appeal in her eyes he answered by springing up and searching for a spray of the pink roses she loved. At last he found a stunted bush, with a single small pink blossom. Gathering the flower he hastened back to her side and held it before her. For a moment it seemed to give her new strength, and she took the flower in her hand, raising her head to inhale its faint perfume. But suddenly the flower fell from her hand, a look of infinite peace came over her face, her eyes closed, and invisible hands bore her from the road, even as they had borne her along its first part in her journey and she was soon lost to sight in the silvery mist.

Slowly the man rose, and taking up the double burden, went on alone. He carried with him the little pink rose that had cheered the woman at the last, finding in its fragrance comfort in his loneliness and strength to go on. Gradually the grain and fruit he had gathered fell unheeded from his grasp, till at last his hands held only the frail pink rose. When he, too, fell by the wayside and waited for the invisible hands to bear him, as they had borne his companion, into the land of silvery mist, he held closely the pink rose, and it was still with him when he was borne out of sight, into the shadows. In the fairer land, where he shall find again the companion of his journey over the long road, shall not the pink rose bloom again in perfect beauty to be their joy and abiding delight?

EAGER CLUTCHING at the delights of natural life, and making it one's chief aim, is the sure way to lose all its sweetness and to miss the higher life; while the subordination and, if needful, the sacrifice of "life in this world" leads straight to the possession of "life eternal."—Alexander McLaren.

Church Calendar



July 6—Seventh Sunday after Trinity.
 " 13—Eighth Sunday after Trinity.
 " 20—Ninth Sunday after Trinity.
 " 25—Friday. St. James.
 " 27—Tenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention, New York.
 " 8—General Convention, New York.

Personal Mention

THE address of the Rev. S. H. ALLING has been changed from Pittsford, N. Y., to St. James' Rectory, Sault Ste. Marie, Mich.

THE Rev. E. A. BAZETT-JONES, having resigned the rectorship of the parish of the Advent, Nashville, Tenn., was made *rector emeritus* by the vestry of the parish, and is now living at 847 Forest avenue, Evanston, Ill.

THE Rev. J. MORRIS COERR, who has become rector of the Church of the Holy Cross, Kingston, N. Y., has not relinquished his position as rector of Christ Church School, East Setauket, Long Island, but is removing the school to Kingston, upon the invitation of the vestry of Holy Cross Church.

ARCHDEACON DODSHON of Columbus, Ohio, has had his leave of absence extended until September. Mr. and Mrs. Dodshon have been motoring in France, and have visited many of the Cathedral cities of England. At present the Archdeacon is in charge of All Saints' Church, Purlough, Essex, where George Washington's great great grandfather, the Rev. Lawrence Washington was once rector. Letters to the Archdeacon may be sent care Charing Cross Hotel, Strand, London, England.

THE Rev. WILFRED A. MUNDAY has accepted the rectorship of Emmanuel Church, Lancaster, Wis., and enters upon his duties on Sunday, July 27th.

THE Rev. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, Pa., sailed on the *Mauretania* for England, July 23rd. He will return on the *Olympic*, leaving Southampton on September 3rd.

FROM August 1st to October 10th the address of the Rev. HENRY QUIMBY, Monrovia, Cal., will be 49 Kenyon street, Hartford, Conn.

BISHOP RESTARICK left Honolulu, June 10th on the *Manchuria* and spent a few weeks in Lake County, Cal., and in the Rocky Mountains. He expects to join his family shortly and may be addressed during July and August. "The Forges," Plymouth, Mass.; after August, care The Church Missions House, 281 Fourth avenue, New York. Mrs. Restarick and daughter, Miss Margaret, sailed from Honolulu on the *Siberia* May 27th, arriving in Boston June 14th.

DIOCESAN Journals, and all other matter for the diocese of Marquette, should be sent to Rev. FRANK A. SANBORN, registrar, Munising, Mich.

THE Rev. Dr. C. ERNEST SMITH, rector of St. Thomas' Church, Washington, D. C., leaves for London, July 26th, on the *Minneaska* of the Atlantic Transport Line, on a circular tour from New York to New York via the Caribbean Sea. Dr. Smith will be accompanied by his daughter, Miss Barbara. They are due in London on August 4th. After spending a week there they take passage in the *Trent* of the Royal Mail Packet Line. Their first port of call is Cherbourg in France, then the Azores, Trinidad, Barbadoes, points on the Central American Coast, including Panama, Jamaica, Cuba, and thence to New York, where they are due on the 10th of September.

THE Rev. IRVING SPENCER has accepted a call to the rectorship of St. John's Church, Oakland, Cal. He has been in charge of the parish since the end of May. Address, 663 Eighth street, Oakland, Cal.

THE Rev. HOMER WORTHINGTON STARR will be the preacher at Grace Church, Baltimore, Md., for the four Sundays in August and the first Sunday in September. His address from July 20th to September 6th will be 825 N. Arlington avenue, Baltimore, Md.

THE Bishop of Southern Ohio, the Rt. Rev. BOYD VINCENT, D.D., has gone to Nova Scotia for the rest of the season, returning to Cincinnati about September 1st. His address is Lour Lodge, Digby, N. S.

THE BISHOP of Western New York and Mrs. WALKER sailed on July 24th on the S. S. *Celtic*

for two months abroad, intending to return the latter part of September for the General Convention.

THE Rev. CHARLES THOMAS WRIGHT of Albany, Ga., is in charge of the Otey Memorial Church, Sewanee, Tenn., during the absence of the Rev. W. S. Claiborne, rector of the parish.

THE Rev. ROYDEN K. YERKES, D.D., has accepted a call to the rectorship of the Church of the Transfiguration, Philadelphia.

ORDINATIONS

DEACONS

OKLAHOMA.—On July 8th, in St. Stephen's Church, Alva, Bishop Brooke ordained to the diaconate Mr. DENZIL CLARKE LEES, the Rev. Thomas Lloyd presenting the candidate. The Bishop preached. Mr. Lees is in charge of missions at Woodward, and Alva, residing at the latter place.

TENNESSEE.—On Sunday, June 22nd, in All Saints' chapel, Sewanee, Tenn., Mr. AMISON JONNARD of Tennessee, and Mr. S. J. STONEY of South Carolina, were ordered deacons, the former by the Bishop of Tennessee, and the latter by the Bishop of South Carolina. Mr. Jonnard was presented by the Rev. H. J. Mikell, D.D., of Christ Church, Nashville, and Mr. Stoney by the Rev. W. H. DuBose of Sewanee. The sermon was preached by the Rev. C. K. Benedict, D.D., Dean of the Theological Seminary at Sewanee. Mr. Jonnard has been assigned to the charge of the Church of the Messiah, Pulaski, and the Church of the Holy Cross, at Mt. Pleasant, assisting Archdeacon Windlate. Mr. Stoney takes up work for the present in the missionary jurisdiction of Utah.

PRIESTS

OKLAHOMA.—On the Eighth Sunday after Trinity, in St. Paul's Cathedral, Oklahoma City, Bishop Brooke advanced the Rev. VINCENT COLYER GRIFFITH to the priesthood. The Very Rev. William Neely Colton presented the candidate, and the Ven. C. M. Sturges, Archdeacon of Central Cuba, preached. Mr. Griffith is stationed at St. John's Church, Norman, to work among the students of the State University.

QUINCY.—On the Eighth Sunday after Trinity, in Trinity Church, Rock Island, the Bishop of Quincy advanced to the priesthood, the Rev. J. FORBES MITCHELL. The Rev. J. M. D. Davidson of Macomb, preached the sermon and presented the candidate. The following clergy joined in the laying on of hands, the Rev. George Long, priest in charge of St. Stephen's, Peoria, Ill., and the Rev. A. G. Musson, rector of Christ Church, Moline, Ill. The Rev. J. F. Mitchell is now priest in charge of St. Paul's, Warsaw, and Christ Church, Meyer, and St. Titus, Hamilton, Ill. He is a brother of the Bishop of Aberdeen.

SOUTH DAKOTA.—On the Eighth Sunday after Trinity, Bishop Biller advanced to the priesthood the Rev. DALLAS SHAW and the Rev. JOSEPH GOODTEACHER, Indians. The service was held in a booth on the Sisseton Reservation and was attended by about 800 Indians. The presenters were the Rev. A. B. Clark and the Rev. John Flockhart. The Bishop preached. The Litany was said by the Rev. Baptiste Lambert, an Indian priest. Several native clergy joined in the laying on of hands.

DEGREES CONFERRED

UNIVERSITY OF PITTSBURGH.—D.D. upon the Rev. JAMES STODDARD, rector of St. Andrew's Church, Mount Holly, N. J.

SYRACUSE UNIVERSITY.—D.D. upon the Rev. RICHMOND H. GESNER, B.D., rector of Christ Church, Oswego, N. Y.

MARRIED

GRAVES-LANGDON.—In St. Bartholomew's chapel, New York City, on June 26, 1913, by the Rev. Dr. Gemont Graves, the bridegroom's father, of the diocese of Vermont, DUDLEY CHASE GRAVES of New York City, formerly of Burlington, Vt., and KATE VALENTINE LANGDON, a daughter of Mrs. Thomas Folger Langdon of New York City, and formerly of Geneva, New York.

ROBINSON-FINLEY.—At St. John's Church, Newport, Rhode Island, on July 16, 1913, the Rev. CHARLES WELLINGTON ROBINSON of Oregon City, Ore., and Miss EMILY FINLEY of Haverford, Pa.

DIED

ASHWORTH.—Entered into Paradise on Monday, July 7, 1913, JOHN ASHWORTH. Burial was at Belleville, N. J., July 9th.
 "Grant him, O Lord, eternal rest, and may Light perpetual shine upon him."

KINNE.—At her home in Glastonbury, Conn., May 10, 1913, MARY ANNE, only daughter of the late Gideon and Sally Taylor KINNE.
 "For all the Saints who from their labors rest."

MORSE.—Entered into Life Eternal, from his home at Plainfield, N. J., on the morning of July 7, 1913, GEORGE MAXWELL RANDALL MORSE, grandson of the late Rt. Rev. George Maxwell Randall, first Bishop of Colorado, aged 45 years. Funeral from Grace Church, Plainfield, N. J., July 10th.

STEWART.—At Orange, N. J., on July 16th, JANE, youngest daughter and last surviving child of James STEWART, M.D., and Maria Onderdonk Cushman, his wife. The funeral service was held at St. Luke's Church, New York City, on Friday, July 18th. R. I. P.

VAN DEURSEN.—At the Middlesex Hospital, Middletown, Conn., on May 13, 1913, in the 82nd year of her age, MARGARET MORRIS, daughter of William and Mary (Cranston) VAN DEURSEN, Jr., deceased.

WELLES.—Entered into Life, at her home in Norwich Town, Conn., April 22, 1913, MARY ELIZABETH, widow of James Howard WELLES, and daughter of the Hon. John Turner Wait.
 "Her children arise up, and call her blessed."

MEMORIALS

EDWARD STEWART MILES

EDWARD STEWART MILES, son of the late Edward Harris Miles of Philadelphia, Pa., died at Spring Lake, N. J., June 16, 1913.

Mr. Miles was a graduate of the University of Pennsylvania and a member of the Delta Phi fraternity. Beloved by all of his devoted friends for his purity of character, gentleness, generous deeds of charity, and his devotion to the Church of St. Uriel, Sea Girt, N. J.

"Rest eternal grant him, O Lord, and let Light perpetual shine upon him."

REV. HERMON GAYLORD WOOD

The Rev. HERMON GAYLORD WOOD died in Boston, Mass., July 9, 1913. He was born in Camillus, N. Y., in 1831. He graduated from Hobart with the degree of B.A. in 1853, and was ordained deacon in 1856 and advanced to the priesthood in 1857.

His first charge was in Sackett's Harbor, N. Y., but soon he went West and was active in founding churches in various places. In 1887 he was called to Beachmont, Mass. To this he added Winthrop, and built churches in both places. In addition to his missionary zeal, he took a keen interest in ecclesiastical architecture, and a number of admirable churches have been built from plans furnished by him. In 1897 he retired from active ministry.

He was a man of scholarly attainments, a student of Homer and Dante, and a year ago published a book, *Ideal Metrology*, which is a close and careful study of the symbolic use of numerals in ancient literature and monuments.

He was buried in the family lot in Fayetteville, N. Y., and is survived by his widow and two daughters, Mrs. Cornelius Du Bois, and Miss Elizabeth M. Wood.

CLEMENT LIDDON STOTT

In loving and ever grateful memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., whom God called to the Higher Life, July 26, 1910.

"May Light perpetual shine upon him."

"O blest communion, fellowship divine!
 We feebly struggle, they in glory shine:
 Yet all are one in Thee, for all are Thine."
 Alleluia."

REV. STEPHEN PRICE SIMPSON

The members of the Catholic Clerical Union of the city of New York would put on record the sense of the loss they have sustained in the taking away by death of the Rev. Stephen Price Simpson. Yet they are thankful to God that this His faithful servant was permitted to round out a full half-century of priestly duty. Father Simpson was conspicuously a Christian gentleman of the old school, refined, courteous, scholarly; above all, devout. Of gentle unassuming manner, he never sought to advance himself in men's eyes by much speaking, or self-advertisement of any sort; yet no one who was privileged to know him could but feel the Christian force and devout persuasiveness of his bearing. More than the refined Christian gentleman, he was the spiritually-minded Catholic priest. Conspicuous always for his reverent attention to the least details of his sacred office, he brought home in impressive fashion, to those among whom he ministered, the sense of the exceeding holiness of holy things.

A priest who lived close to God, and who ministered very lovingly to his fellow men—never sparing himself, Father Simpson's memory will be cherished by those to whom an ideal priesthood is the most glorious vocation assigned by God to men.

For the Executive Committee,
 MAURICE W. BRITTON,
 ARTHUR RITCHIE,
 RICHARD RUSSELL UPJOHN.

RETREATS

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield will be held at Champaign, Ill., September 2nd to 5th, the Bishop of Springfield conductor. Clergy of other dioceses are invited to attend. For information address the Rev. H. L. HOOPER, 1222 N. 5th street, Springfield, Ill.

HOLY CROSS.—A retreat for priests at Holy Cross, West Park, New York, conducted by the Rev. Father Bull, Superior S. S. J. E., will begin Monday evening, September 15th, and close Friday morning, September 19th. Please notify GUEST-MASTER, HOLY CROSS, West Park, N. Y.

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.

Address: **THE LIVING CHURCH, Milwaukee, Wisconsin.**

WANTED

POSITIONS WANTED—CLERICAL

THE REV. PERCY DIX, priest in charge of the Church at Latrobe, Pa., will be giving up his present position at the end of September, and, therefore, desires to make arrangements to commence work in some new field about the first Sunday in October. Music a specialty. Reference, the Bishop of Pittsburgh.

CLERGYMAN, speaking several languages, wishes social work, and Sunday supply around New York and Philadelphia. Highest testimonials. Address "SOCIAL," care 416 Lafayette street, New York City.

AN EXPERIENCED priest, Durham University (honor man), recommended by his Bishop, desires temporary or permanent work in the United States. Address "CLERICUS," St. Clement's Rectory, Wilkesbarre, Pa.

PRIEST desires any position in New York City which will require daily mass and leave free time for study. Address Box 572, Tomahawk, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED in small Industrial School, under Episcopal Sister, lady to oversee cooking. Moderate salary. Only home experience necessary. State references and lowest salary. Box 143, Bronxville, New York.

WANTED.—A trained Kindergartner. Sound Churchwoman. Moderate salary and living in a beautiful home for children. New England. Address "K. I.," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—By September 1st, an organist-choirmaster for an Ohio parish. Must be competent to take charge of a boy, and mixed choir, and expert in the training of the boy voice. Salary of \$600 can be doubled by a good teacher of voice and piano. Best of character, references required. Address full information to "LIEBER," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER desires change. Expert with all voices. Highest references. Address "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—By an elderly lady, position in a school or institution to take charge of sewing room or linen room. Very best of references. Conscientious and faithful worker. Apply "A. B.," care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted in secondary school as instructor, preferably in English or History, by Churchwoman, college graduate. Address "M. B.," care THE LIVING CHURCH, Milwaukee, Wis.

KINDERGARTNER, experienced social worker, desires full engagement. Church or institutional kindergarten preferred. Address "KINDERGARTNER," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED teacher (lady) with first-class testimonials desires a position preferably in a Church school. Address Box 31, Waterford, Va.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also

Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. **AUSTIN ORGAN CO., Hartford, Conn.**

S. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisa Square, Boston, Mass. This school closes from June 15th to September 15th. All letters will be answered addressed to **SISTER THERESA,** St. Margaret's Convent, South Duxbury, Mass. Vacancies for two pupils.

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

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

UNLEAVENED BREAD—INCENSE

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

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

PRIEST'S HOST; people's plain and stamped wafers (round). **St. EDMUND'S GUILD,** 883 Booth street, Milwaukee, Wis.

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CLERICAL REGISTRY, NEW YORK.

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HEALTH RESORTS

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

CONVALESCENTS

DR. GRACE WOLCOTT of Boston will receive a limited number of patients in her home at Heath during the summer months. The class of patients received are those who are recovering from operations, or those who for any reason are below the normal plane of health. A letter of reference from the attending physician should accompany applications, which should be sent to **DR. GRACE WOLCOTT,** Heath, Mass.

BOARDING—NEW YORK

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

MISCELLANEOUS.

BACKWARD CHILDREN, or half orphans, or children of parents desiring to travel, can be provided for in a Christian home in a town in southern Wisconsin, under exceptionally desirable circumstances. Address **VEN. CHARLES L. MALLORY,** 254 Mason street, Milwaukee, Wis.

APPEALS

HOUSE OF ST. JOHN THE DIVINE

The hot weather means great suffering in the tenements.

For nineteen summers the House of St. John the Divine at Tomkins Cove, a Fresh Air House, which gives health and happiness to children and tired mothers, has carried on a large and helpful work. This work is now in need of funds, and unless aid is extended, will have to be greatly curtailed.

The sum of \$2,000 is needed. The work is under the direction of the Fresh Air Association of the Cathedral of St. John the Divine. Small contributions will be gratefully received. Checks may be sent to **Miss JULIA G. MCALLISTER,** treasurer, 12 East 31st street, New York.

ELEVENTH ANNUAL EPHPHATHA APPEAL

The prayers and offerings of all interested in the Church's extensive and difficult work for the deafmutes in the South are asked on the Twelfth Sunday after Trinity. The General Missionary has issued a leaflet explaining the work and will be glad to send it upon request. Remittances should be sent to the Rev. **OLIVER J. WHILDEN,** General Missionary, 1436 W. Lanvale street, Baltimore, Md.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Field is the World

In its endeavor to fulfill its trust, the Church, through

THE BARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 43 Dioceses and 23 Districts in the United States.

\$1,550,000 is needed this year to meet the appropriations.

Full particulars can be had from

THE SECRETARY,
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THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address **BROTHERHOOD OF ST. ANDREW,** Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

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

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Will you or your church become one of a thousand subscribers of \$120 annually; thus providing definitely and surely for the present liability, \$120,000 per year?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Legal title for use in making wills: the "General Clergy Relief Fund." The national, official, incorporated society.

THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCURE, Treasurer,
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

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

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

PUBLICATIONS

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by **THE AMERICAN CHURCH UNION** for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Correction movement desire to accomplish. Address **REV. ELLIOT WHITE,** secretary, 960 Broad St., Newark, N. J.

OBER-AMMERGAU

The best description of **Ober-Ammergau** is the little book by **E. Hermitage Day, D.D.,** entitled *Ober-Ammergau and the Passion Play.* It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this his-

toric town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FATHER WAGGETT'S "HOLY EUCHARIST"

The second American edition of Fr. Waggett's *Holy Eucharist with Other Occasional Papers*, is now ready. The book was out of print for a few months, and the frequent calls for it during that time showed how necessary it was to keep the book in print, for anything by Fr. Waggett is always read with great interest. Orders can now be filled promptly. Price 1.25; by mail 1.35. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4 1/4 inches. List price, 1.00. Net price, .80; by mail .93.
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EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
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ORGAN EDITION. Large type, size 12 x 8 1/2 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

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Same, Organ Edition. Large type, size, 12 x 4 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

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In full cloth, stamped in ink. \$25 per 100. Single copies .35.
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Gift Edition, in Limp Levant, gold edges, 2.50 per copy.

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The above 100 rates do not include transportation.

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SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.
"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

484 MILWAUKEE STREET, MILWAUKEE, WIS.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
E. S. Gorham, 37 East 28th St.
E. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
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A. J. Neier, Chelton Ave. and Chew St.

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Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

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BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

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LIVING CHURCH branch office, 19 S. La Salle St (agency for all publications of The Young Churchman Co.).
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.
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LONDON, ENGLAND:

A. E. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

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CHURCH PEWS EDITION.

Size, 5 1/2 x 3 3/4 inches.

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No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
No. 10301—Hymnal to match, \$26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals. .05 postage added to each price.

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

BOOKLETS FOR CHILDREN

The Child's Desire, and Other Poems.
The Books of the Bible in Verse. By "Gretchen."

Each book 5 cents; 50 cents per dozen.
The first of the above named has a very beautiful cover of Christ Blessing little Children, printed in colors. There are several charming poems selected from different authors, the first being, "I think, when I read that sweet story of old," and ending with "Little Lamb, who made thee?"

The second is a versification of the Books of the Bible, whereby even the Kindergarten class could memorize them. There are four lines in each verse, and each book of the Bible is named separately. The first of course, is *Genesis*, which reads:

"In *Genesis* we read
By whom the world was made,
And that on sin of guilty man,
The curse of God was laid."

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

PRAYER BOOKS AND HYMNALS

CHURCH PEWS EDITION

Size, 5 1/2 x 3 3/4 inches

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
No. 10300—Hymnal to match, \$25.00 per hundred.
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Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cents postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MYSTERIES FOR THE MEEK"

The above is the title of a small book of Sermons with the further subtitle of "A Series of Little Sermons at the Lord's Service," by a priest of the diocese of Worcester (England). "Addressed to the Little Ones and Others of the Childlike Mind."

These Sermons were preached to a congregation where the children of the Sunday school were present, and so "were addressed nominally to the children." And herein lies their great value. They are in simple language and can be readily understood by those of a "childlike mind." Let every member of any given congregation ask himself (or herself) if he perfectly understands the full service of the Holy Communion, and if he does not, this book will be of wonderful assistance in making the doctrinal sense very clear. There are twenty-nine sermons in the book of five minutes each. The book is commended to the clergy for its excellence, clearness, and brevity, and to the laity as being deeply interesting, and very illuminating. Why not put it in one's bag for summer vacation reading? It is paper bound, very light, and sells for 60 cents (65 by mail). It is published by Mowbray, and sold by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis., A. R. Mowbray & Co., London.]

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.
The Gospel of the Miraculous. Lent sermons Sermons for 1913. By the Right Rev. Arthur F. Winnington-Ingram, D.D., Lord Bishop of London. Price \$1.10 postpaid, cloth binding.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY. New York
The Emergency in China. By F. L. Hawks Pott.

B. W. HUEBSCH. New York.
Applied Socialism. By John Spargo. Price \$1.50.

SUPERINTENDENT OF PUBLIC PROPERTY.
Madison, Wis.

The Wisconsin Blue Book. Compiled and Published under the direction of the Industrial Commission.

PAMPHLETS

Catholicity versus Protestant Episcopacy. By the Rev. Edward M. Gushee, D.D., Rector of St. Philip's Church, Cambridge, Mass.

Historical Notes of Saint James' Parish, Hyde Park-on-Hudson, New York. In Commemoration of the Belated Centenary Anniversary of the Consecration of the First Parish Church, October 10, 1811.

LOTHROP, LEE & SHEPARD CO. Boston.
Four Mothers at Chataqua. By Pansy, author of *Four Girls at Chataqua*, *Chataqua Girls at Home*, *The Long Way Home*, *Lost on the Trail*, *The Browns at Mt. Hermon*, *Ruth Erskine's Son*, *Ruth Erskine's Crosses*, etc. Illustrated from Photographs. Price \$1.50.

LONGMANS, GREEN & CO. New York.
The Mystical Personality of the Church. A Study in the Original Idealism of Christ's Religion. By Richard DelBary, with an introduction by the Rev. P. N. Waggett, S.S. J.E.

WHOEVER looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults; we should love our friends in like manner.—*Selected*.

THE CHURCH AT WORK

GENERAL CONVENTION DELEGATES FROM NEW MEXICO

THE REV. J. S. MOORE of Las Vegas, secretary of the missionary district of New Mexico, including El Paso, has sent official notice to New York that no convocation will be held in the district this year and that the representatives in the General Convention will continue to be as follows: Delegates, clerical, the Rev. W. E. Warren of Albuquerque; lay, Hon. L. Bradford Prince, Santa Fe; alternates, clerical, the Rev. Henry Easter, El Paso; lay, Hon. William J. Mills, Las Vegas.

Archdeacon Warren represented New Mexico in the last General Convention, held in 1910 at Cincinnati; the Rev. Henry Easter was the representative of New Mexico at Boston in 1904 and Richmond in 1907, and had previously been a deputy from Tennessee in 1901.

Governor Mills was alternate delegate to the Convention of 1910. Governor Prince is the senior layman in the General Convention by reason of consecutive service, having been a member of every General Convention since 1877. In 1877 and 1880 he was a deputy from Long Island, but has since represented New Mexico in each Convention. Two other members, Judge Stiness of Rhode Island, and Judge McConnell of Louisiana were present in 1877, but their services have not been consecutive. Only one clergyman, the Rev. Dr. Battershall of Albany, has served an equal period, and only six then in the House of Bishops still survive.

NEW CHAPEL OF ST. ANDREW AT SEWANEE

AT SEWANEE, TENN., on Wednesday, July 16th, the Rt. Rev. Dr. Guerry, Bishop of South Carolina, laid the cornerstone of a new chapel of St. Andrew for the members of the Order of the Holy Cross. The building is to be of hollow tile and concrete; will seat about 150 persons, and will cost \$6,000, which amount was contributed for the purpose by St. Mark's Church, Philadelphia, in their Easter offering this year, in gratitude for the services rendered to the parish by the Rev. Father Hughson, O.H.C. The chapel will be a worthy member of the group of buildings, monastery, guest house, school, etc., comprising the home of the Order of the Holy Cross, and the seat of their school and mission work among the mountaineers of Tennessee.

IMPROVEMENTS IN HAWAII

ON WEDNESDAY, September 7th, 1910, the cornerstone of a new re-inforced concrete church was laid in Wailuku, Maui (the Rev. W. S. Short, rector), in the missionary district of Honolulu. The plans had been prepared by Canon Ault and Mr. Samuel Dawdle, the local architect. The church was consecrated by Bishop Restarick on the following Easter, under the title of "The Church of the Good Shepherd." At that time new pews were installed, as memorials, an altar, a reredos, a litany desk, a lecturn, and a Communion-rail. The memorial stone font from the old church was re-erected, and the reed organ was re-installed. The church property was graded and seeded, and a new concrete wall built in front, and a stone wall, pointed with cement, built on the side street.

The funds for all these improvements had been collected by gifts, subscriptions and offerings for years; two of the vestry giving

their personal notes to make up a deficit, in order that the consecration might be made.

Since Easter Day, 1911, improvements have gone steadily forward. A friend in Honolulu gave sufficient money for a beautiful Bishop's chair, and the guild furnished a long cushion for the chancel rail and cushions for the sanctuary. Interested members gave a rood screen, and at Easter, this year, a beautiful pulpit, a memorial to the rector's parents, was dedicated. All but \$125 of the note was paid off, and there was a large offering for missions.

Some years ago a few members "up coun-



CORNER OF CHANCEL,
Church of the Good Shepherd,
Wailuku, Maui, T. H.

try" gave a concert for the purpose of raising a fund for the purchase of a pipe organ. This small sum was added to little by little, and last year a good Churchwoman and her daughter on Kanai gave \$500, which made possible the purchase of a fine Estey pipe organ, which was dedicated on Ascension Day this year. It is a mellow toned instrument and a great help to the sweet Hawaiian voices in the choir.

This mission was started in 1862 by the Rev. George B. Whipple. A few years ago the wife of the senior warden, a graduate of St. Mary's School, Faribault, Minn., the school founded by the late Bishop of Minnesota, the first rector's brother, started a fund for a stained glass window as a memorial to the first rector and his wife. His friends here and in "the States" gave to this fund from time to time, until last fall the sum was large enough to warrant the ordering of a window from the Bavarian Art Institute, Munich, Germany. It arrived in June, and on the Fifth Sunday after Trinity it was dedicated. It is a beautiful representation of the Good Shepherd, with His flock in the fold by the still waters, carrying a lamb in His bosom. It will be a striking object-lesson for the children and their elders as long as the church building lasts.

All these gifts make the little church beautiful and complete, and the cost has not interfered with the regular and systematic offerings for the calls from the district and other calls from abroad. These signs of loy-

alty and devotion are encouraging and helpful to all concerned, and cannot but impress the heathen with the good and true, and help to instill the "beauty of holiness" in the Church members, which is most helpful and effective.

NO MEDICAL DEPARTMENT FOR VANDERBILT

THE BOARD OF REGENTS, at the annual meeting of the board of trustees of Vanderbilt University, decided to postpone the establishment of the Medical Department, all plans for which had been made to open this fall. Mr. Andrew Carnegie recently arranged for the Carnegie Foundation to give the Medical Department of Vanderbilt University over a million dollars, with an additional sum for new buildings and equipment, and for the employment of great specialists. This gift has been declined. These circumstances, and the attitude of the large educational boards, holding large funds, against Church institutions, of which Sewanee is one, and the present straitened financial condition of the University, necessitated this decision.

SOUTH DAKOTA INDIAN CONVOCATION

ON JULY 10th-14th the annual Indian convocation of the missionary district of South Dakota was held at the Sisseton Agency. About one thousand delegates and visitors were present from the ten Indian reserves in the district, and inspiring and enthusiastic services and meetings were held. The men assembled in session discussed and took action upon many questions, one of the most important of which was to petition the Secretary of the Interior, as a United States official, to take some action to decrease the divorce evil among the Dakotas.

The women met in their own tent, and their meetings were chiefly occupied in presenting the money earned during the year for extra-parochial purposes. This year all previous records were broken as usual, and it was found that the offering amounted to \$3,575.

On Sunday morning an ordination service was held, and Bishop Biller advanced to the priesthood two Indians, the Rev. Joseph Goodteacher and the Rev. Dallas Shaw, who had been made deacons together at an annual convocation held fifteen years ago in the same place. In the evening four Indians were confirmed, and seven Indian helpers were made catechists, and were vested in cassocks as the mark of their new office.

Each day closed with camp Evening Prayer and a very impressive circle it was, gathered there, singing heartily a hymn, kneeling for a few prayers, and finally scattering to their tents after the blessing by the Bishop.

BERKELEY DINNER IN NEW YORK

BISHOP LINES, as president of the Alumni Association of Berkeley Divinity School, has issued a circular informing the alumni of the attempt being made to have as large a number as possible in attendance at a dinner and meeting in New York during General Convention, on Thursday evening, October 16th, at the Harvard Club, West Forty-fourth street, and at a celebration of Holy Communion on St. Luke's Day, the following Saturday. The committee in charge consists of the Rev. Dr. Vibbert, Dean Grosvenor, the Rev. Theodore Sedgwick, and the Rev. M. K. Bailey of New York City.

MEMORIALS AND GIFTS

GRACE CHURCH, Grand Rapids, Mich. (the Rev. F. R. Godolphin, rector), has recently been beautified by the following memorials and gifts: A white marble font in memory of Cornelia Landon Jones, a bronze angel lecturn in memory of Clinton B. Conger, two stained glass windows, Christ Blessing Little Children and The Baptism of Our Lord, in memory of Melvin J. Clarke and Mary Beecher Shephard, and from the last confirmation class of sixty-one people, a large and handsome chalice and paten.

NEW INSTRUCTOR AT WESTERN SEMINARY

INFORMATION has already been published of the appointment of the Rev. Leicester C. Lewis to be instructor in Church history in the Western Theological Seminary, Chicago. Mr. Lewis is a Master of Arts, Columbia College, Bachelor in Divinity of the General



REV. L. C. LEWIS

Theological Seminary, holding the Mayo Fellowship. He has been specializing in history in the Universities of Berlin and Tubingen, and during the present summer is in charge of the American church in Dresden. Mr. Lewis expects to be in Chicago about September 1st.

DEATH OF REV. HENRY B. MONGER

THE REV. HENRY B. MONGER died at his home in Berkeley, Cal., on July 16th. He was ordained to the diaconate by Bishop Gregg in 1861. He was formerly the assistant at the Church of the Advent, San Francisco, and in recent years has served as curate at St. John's, Oakland.

A PHILADELPHIA SUMMER SCHOOL

THE SUMMER SCHOOL opened in St. George's mission, Richmond, Philadelphia, has had wonderful success. Opened last Monday with twelve pupils, the attendance has already increased to seventy. The work is directly under the charge of the rector, the Rev. A. J. Arken, with the assistance of Miss Owen, one of the Vacation Bible School teachers. Miss Owen, is assisted by Miss Mary S. Turner. The Rev. A. J. Arken expresses himself much surprised with the desire of the children for the knowledge which they are imparting. The older children are taught to assist in the care of the younger. Bible stories are read each day.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
New Processional Cross at Milford Church—Diocesan Board of Missions

ON WEDNESDAY, July 16th, the Bishop visited the Church of the Good Shepherd,

Milford, and blessed a processional cross, which bears the following inscription: "Presented to the Church of the Good Shepherd, Milford, Pa., by Ethel J. R. C. Noyes, in loving memory of Ellsworth Eliot, M.D. 1827—1912."

MR. W. R. BUTLER, secretary of the diocesan board of missions, entertained the board at the time of its annual meeting on June 25th at his residence in East Mauch Chunk. The first matter of importance was the appointment of a committee by the Bishop, consisting of the secretary, Archdeacon Bresee, and the Rev. E. A. Gernant, to prepare suitable resolutions to express the sense of loss which the board has sustained in the death of Mr. Guy E. Farquhar of Pottsville, who has been a member of the Board for many years and whose connection therewith has been most valuable. The resolutions will be reported later. It was ordered that the missionaries be paid until the close of the year, June 30th. In obedience to the action of the diocesan convention the board made its appropriations for the coming year, beginning July 1st, so that no clergyman receives less than one thousand dollars a year, and, if married, a house beside. It was also ordered that the salaries of the missionaries be paid monthly hereafter instead of quarterly, as has been the case hitherto.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
Plans for Church Buildings at Various Places

AT TRINIDAD the church has been completely restored, and the seating capacity doubled. The finishing of the tower about December 1st will complete the work. The cost will be \$7,000, all subscribed.

AT FORT COLLINS, where a new church was projected, it has been decided to enlarge the present edifice by the addition of chancel

CLOUDED BRAIN

Clears Up On Change to Proper Food.

The brain cannot work with clearness and accuracy, if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Mich. lady relates her experience in changing her food habits, and results are very interesting:

"A steady diet of rich, greasy foods such as sausage, buckwheat cakes and so on, finally broke down a stomach and nerves that, by inheritance, were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'Road to Wellville,' in some providential way, fell into my hands, and may Heaven's richest blessings fall on the man who was inspired to write it.

"I followed directions carefully, the physical culture and all, using Grape-Nuts with sugar and cream, leaving meat, pastry and hot biscuit entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves, and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended His creatures should enjoy and which all might have, by giving proper attention to their food." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

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

BOOKS ON THE

Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

With Our Dead

A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Fleur de Lis Booklet* series. Bound in oozo leather, very pretty and dainty. Price 40 cents; by mail 42 cents.

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

The First Five Minutes After Death; and the Future Crown

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of \$4.00 per hundred, carriage additional.

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

Published by
The Young Churchman Co.
Milwaukee, Wis.

space and a new narthex. At some future time a new church will be built nearer the campus of the agricultural college, where a fine property has already been acquired.

ASCENSION CHURCH, Pueblo, has a site, plans, and foundations for a new church, to cost \$15,000, two-thirds of which has already been raised.

EASTON

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

Death of Mr. Ashworth—The Rev. Dr. Rich Resigns

THE REV. J. VERNON ASHWORTH, rector of St. Bartholomew's, Crisfield, Md., mourns the death of his father, Mr. John Ashworth, which occurred on Monday, July 7th. The burial was held on the 9th from Christ Church parish house, Belleville, N. J., and was conducted by the rector, the Rev. Charles W. Popham, and the Rev. George B. Cox of New York. A widow, four sons, and three daughters survive him.

THE REV. EDW. R. RICH, D.D., secretary of the diocese for seventeen years, and for the last sixteen years Dean of Trinity Cathedral, Easton, has tendered his resignation, on account of failing health, and will, after September 1st, reside in Baltimore. Complimentary resolutions were adopted, by a rising vote, at the last convention, and an appreciative editorial appeared in a local paper.

ERIE

ROGERS ISRAEL, D.D., Bishop

Annual Meeting of Woman's Auxiliary—The Work at Instant

THE DIOCESAN BRANCH of the Woman's Auxiliary held its annual meeting in Meadville, May 21st. Seventy-two delegates were present, representing sixteen parishes. The meeting began with the Holy Communion. The report of the United Offerings treasurer showed that the United Offering is already larger than that of the Northern convocation of the diocese of Pittsburgh in 1910, being \$1,839.50, but the treasurer has set \$2,500 as the goal for the diocese of Erie and is planning to make the fall collection the largest yet taken. Franklin still holds first place, the March collection being \$74.66. The invitation to meet in Sharon in May 1914 was accepted.

AT INSTANTER, a village without a church of any kind, Bishop Israel, assisted by Archdeacon Radcliffe, baptized thirty persons on June 27th. Two-thirds of them were adults. In future services will be held there by the Rev. William Wilson of Eldred, working under the direction of the Archdeacon.

MAINE

ROBT. CODMAN, D.D., Bishop

Improvements at St. Peter's Church, Rockland

DURING the past two months quite extensive repairs and improvements have been in progress at St. Peter's Church, Rockland (the Rev. Russell Woodman, rector). The roof and exterior walls have been re-shingled and attractively stained; the organ has been removed from an obscure corner and placed on the cantoris side of the chancel, space for it having been made by widening the chancel and removing the gallery in the west transept; back of the organ there is a new sacristy, and the choir room has been greatly improved. In the basement a large window has been set in the wall to light the entrance to the Sunday school room, opening into which there is now a much-needed smaller room for the keeping of vestments, together with a closet for altar cloths and hangings.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Church at Parkton—Other News

FOR SOME time past services have been held in the village of Parkton, Baltimore county, by the Rev. James F. Plummer, rector of St. James' and Immanuel parishes, assisted by a lay reader. Recently the contract has been let for an attractive chapel, and it is hoped that before many weeks the congregation will be worshipping there. The site, presented by Mrs. A. B. Emack, is a very beautiful one.

A FINE hot-water plant has recently been installed in the rectory of St. Alban's Church, Glenburnie, Anne Arundel county (the Rev. Wiley J. Page, rector), and paid for, and the rectory grounds have been greatly beautified by the addition of trees and flowers.

THE FIRST, Fourth, and Fifth regiments of the Maryland National Guard have been spending the past ten days in their annual summer encampment at Camp P. L. Goldsborough, near the town of Belair, Harford county. Each of these regiments have a clergyman of the Church for its chaplain, viz: the First, the Rev. J. Poyntz Tyler, rector of St. John's Church, Hagerstown, and Archdeacon of Cumberland; the Fourth, the Rev. William D. Gould, Jr., rector of the Church of the Holy Trinity, Baltimore, and the Fifth, the Rev. W. Page Dame, associate rector of the Memorial Church, Baltimore.

NEW HAMPSHIRE

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

Memorial Service at a Summer Church

ON SUNDAY, July 6th, at St. James' Church, Burke Haven, a summer church on the shore of Lake Sunapee, a service was held commemorative of the Rev. James Brainerd Goodrich, under whose pastoral care the church was built and who died at Cairo, Egypt, on Easter Even. The Rev. Dr. Waterman of Hanover celebrated the Holy Communion and preached a sermon, "The Coming of the Meek Man as a Prince among the Wise," from St. James 3: 13. At this service a brass tablet was dedicated bearing Mr. Goodrich's name and dates of birth and death, with the words "Blessed are the pure in heart." Mr. Goodrich is very tenderly remembered in the diocese of New Hampshire, where the greater part of his ministry of nearly forty-four years was spent.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Seattle Parish to Erect New Buildings

CHRIST CHURCH, the university church at Seattle, will begin work at once on a church and guild rooms to take care of its remarkable growth. The present church will be used as a parish hall, for which purpose it was built seven years ago.

SOUTHERN OHIO

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

New Home for Bishop Vincent—Conference of Girls' Friendly Society Workers

ON ST. PAUL'S DAY, 1914, it will be twenty-five years since the Rt. Rev. Boyd Vincent, D.D., was consecrated Bishop of Southern Ohio. At that time he was Coadjutor to Bishop Jaggar, but was practically Bishop in fact, as Bishop Jaggar was an invalid. When Southern Ohio became a diocese many of the cities, notably Columbus and Dayton, offered to supply an episcopal residence, but Cincinnati was chosen as the see city. The project to build or buy a residence for the Bishop in that city has languished.

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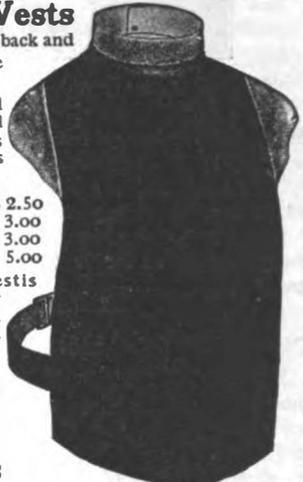
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not from lack of desire, but because of great problems, such as the extension of diocesan missionary work, the entertainment of the General Convention, the partial endowment of the episcopate, and the provision for rapidly changing conditions in Cincinnati parishes. The near approach of the Bishop's silver jubilee and the appointment of a new committee revived the project, and on July 18th an agreement was arrived at by which a beautiful residence property on Mount Auburn, one of the most accessible suburbs of Cincinnati, valued at \$75,000, passed into the hands of the diocese as an official residence for the Bishop. The sum actually paid for the property was low, as the heirs interested were friendly to the plan.

THE GIRLS' FRIENDLY Vacation House at Clermontville, on the Ohio river, is one of the best appointed and most beautifully located of such summer homes for working girls on vacation. It is at present doing its usual excellent work, but at the close of the season, beginning September 20th, it will for several days be the scene of a series of conferences of members of the society in the Middle West. Miss Edith Campbell, a member of the Cincinnati board of education; the Rev. Harry P. Nichols of Holy Trinity Church, New York; Miss F. W. Sibley of Rochester; Miss C. E. Marshall of New York, and others will present various interesting topics.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

New Chaplain at Sewanee—Improvements at Orphans' Home

THE REV. JOHN R. CANNON, rector of Grace Church, Memphis, has resigned, after a rectorate of about two years, to accept the chaplaincy of the University of the South, at Sewanee. He is a graduate of the theological department at Sewanee, and also the Vanderbilt law department, Nashville. He succeeds Dean Benedict as chaplain, his term beginning at the opening of school in September.

THE CHURCH HOME for Orphans, Memphis, in charge of Sister Anne Christine, Community of the Holy Spirit, is building a new wing, with a large kitchen on the ground floor; and new laundry; on the second floor a large play-room for the boys, two bath rooms, room for teacher, and linen closets; on the third floor like arrangements, beside a dormitory for boys. The home recently received for its endowment a bequest of \$37,000 by the will of Miss Myra McGavock of Nashville, Tenn.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Brotherhood Meeting at Chevy Chase

THERE WAS a most enthusiastic meeting of the local assembly of the Senior and Junior Brotherhood of St. Andrew at Chevy Chase, Monday, July 21st. The meeting took place in All Saints' Church, the Rev. J. W. Austin, rector. Practically all the Brotherhood chapters of the city were represented and also some of those in the suburbs; in fact, the best delegation of all came from the parish at Kensington, of which the Rev. George W. Atkinson is rector. There were two addresses made, one to the Seniors by the rector of the parish, and the other to the Juniors by the Rev. David Ransom Covell, curate of St. Stephen's parish. The Rev. Mr. Austin said in part: That spiritual life must be nourished by the proper use of the sacraments, and not only so, but every man must himself be a sacrament, an outward and visible channel through which the grace of God may flow to his fellows. The Rev. Mr. Covell's address was on service. It was an elaboration of the following points: Service for one's

own good; service for the good of one's neighbor, and service, man's duty to God. The devotional exercises were followed by a brief business meeting at which there were a number of voluntary addresses made by Mr. Clum, editor of a local paper in Kensington; Mr. W. B. Dent, and others. Mr. W. H. Singleton urged a large delegation to the Brotherhood convention at New York in October, stating that reduced railroad fare could be obtained, and the astonishingly low rate of thirty cents a day at the Mills Hotel in New York, so that the expense of the trip should deter no one. After the meeting refreshments were served at the rectory.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Lay Reader Relieves Rector at Lockport—Dr. Hubbs Goes to Hobart—Other News

CHRIST CHURCH, Lockport, during the temporary absence of the rector, the Rev. W. F. Thompson, who has undergone a surgical operation at the Buffalo General Hospital, has secured a lay reader who is licensed by Bishop Walker. Mr. Harold Drew has been a life-long member of the parish and choir and his father was lay reader of the parish until his death.

THE REV. JOHN BREWSTER HUBBS, D.D., rector of St. Peter's Church, Geneva, has announced his decision to accept the call to be chaplain of Hobart College, which was tendered him last month. As a result of this decision he has offered his resignation to the vestry as rector of St. Peter's to take effect on October 1st, or as soon thereafter as a new rector is chosen. An arrangement has been made whereby Dr. Hubbs will continue to serve his present parish until his successor is chosen, although an effort will be made to relieve him of this duty as soon as possible after the time named in his resignation.

THROUGH the efforts of several little girls who raised the necessary money themselves, some eighty children of the Church Home Orphanage of Buffalo, were given an excursion and picnic at the summer home on the lake shore of their little friends last week. Four endowments of \$250 each have recently been secured for rooms in the Home from the Misses Grosvenor, Walter Devereaux, Stuart H. Jones of New York, and H. H. Littell. John Devereaux has furnished a room in memory of his aunt, Mrs. Catherine McVicker. A few weeks ago the Hugh de Paynes Commandery of the Knights Templar visited the Home, and after a service in the chapel an inspection was made of the buildings, and a reception tendered the Sir Knights by the old people and children. The occasion was marked by the commandery by presenting to the Orphanage a new handball court for the boys, a new basket-ball court for the girls, a rug for the girls' reading-room, and tools for the manual training shop.

A NUMBER of improvements for fire protection are being made this summer at Hobart and William Smith Colleges. Standpipes with fire plugs are being installed on each floor of several buildings and a fire escape will be placed on Miller House. The chaplain's house is to be thoroughly overhauled and re-decorated for the use of the new chaplain, the Rev. J. B. Hubbs, D.D., and the interior of the chemical laboratory is also being re-decorated. Two new tennis courts have been graded for the use of the William Smith students.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Bishop Thomas Visits Jackson Hole

ON SATURDAY, July 5th, Bishop Thomas arrived at the nearly completed church hostel

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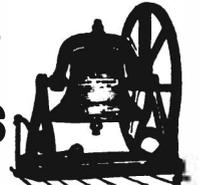
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at Jackson. He had been traveling several days by wagon, having entered the "Hole" via the Yellowstone National Park. Just prior to the Bishop's arrival four of one family were baptized, three of whom were to be confirmed the following day. On Sunday morning a congregation of one hundred gathered in the parish hall, which is being used temporarily for a church. Churchly furniture—altar, rail, pulpit, lectern, and pews of native lumber, mission stained—had been installed, the log work of the side walls making a fitting background. Nine were confirmed. Of these two were adults, a man and a woman; and seven, three boys and four girls, were scholars of the Sunday school. The Bishop preached and celebrated the Holy Communion. This was the first Confirmation ever held in the Jackson Hole country and increased the communicant list one hundred per cent. Immediately after lunch the Bishop and the priest in charge drove seven miles to Mr. Ratliff's cabin on Flat Creek, where a congregation of eighteen greeted the Bishop, who preached at Evening Prayer. At five o'clock another hasty drive, this time of eight miles, began, supper being eaten at Mr. Seeborn's cabin at Grovont, near our attractive new log church, Trinity. At eight o'clock the Bishop preached to a congregation of twenty-five, twenty-one being men. Starting early Monday morning the Bishop drove eight miles, crossing the swift running Snake River by ferry, and calling at the Bar B. C. ranch which lies under the snowy peaks of the majestic Teton Range. After lunch a twenty mile drive took the Bishop to Jackson Lake in time for supper. On Tuesday the Bishop started by team for Lander, one hundred and fifty miles, leaving the "Hole" by Two Gwo Tee-a Pass which involves the negotiation of nearly impassable roads over the Continental Divide.

CANADA

News of the Dioceses

Diocese of Mackenzie River

It is expected that the recently appointed Bishop of Mackenzie River, the Ven. Archdeacon Lucas of Fort Simpson, will be consecrated in Winnipeg the first week in September. The diocese has now been eight years without a Bishop, the last having been Bishop Reeve, now Assistant Bishop of Toronto. Since his translation the diocese has been administered by Bishop Stringer of the Yukon, and the Bishop of Athabasca.

Diocese of Rupert's Land

WHILE speaking at a meeting of the congregation, July 9th, the rector of St. Matthew's Church, Brandon, the Rev. W. P. Reeve, was suddenly taken ill and had to be removed to the hospital. Overwork was the cause, and he is now improving.

Diocese of Yukon

ON HIS recent visit to the Indian mission at Moosehide, Bishop Stringer gave a lecture on tuberculosis, which he illustrated with lantern slides. It is said that the Indians are really beginning to show a lively interest in this matter and are improving in their habits as to cleanliness and sanitation.

Diocese of Ontario

THE NEWLY consecrated Bishop Bidwell of Kingston, visited the church on the Mohawk Reserve, Deseronto, July 11th, confirming a large class. In the afternoon of the same day a curious ceremony took place when the Mohawk Council conferred an honorary title upon the Bishop, giving him an Indian name. The church was destroyed by fire five years ago. The cost of rebuilding and refurnishing was entirely borne by the Indians on the Reserve.

The Magazines

THE VENTURE of the *National Municipal Review*, undertaken two years ago under the auspices of the National Municipal League, is proving of great value to all those who are seeking better municipal conditions. The magazine is a quarterly and is sent to all the members of the League; and membership may be obtained at a cost of \$5.00. The July number begins with several articles dealing especially with conditions in New York, where the difficult question of the Subway Contracts in that city is compared with the settlements reached on the same subject in Chicago and Cleveland. After being dallied

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with in New York for several years the late settlement is shown by Mr. Delos F. Wilcox to be something of a disappointment. Vice and crime, and, naturally in that connection, the police, also afford subjects for treatment of New York affairs by George Haven Putnam and Clement J. Driscoll. Mr. Carl D. Thompson contributes a paper on The Vital Points in Charter Making from a Socialist Point of View, which we may take occasion to review more fully in a later issue. And so through the many problems of municipal life, we have in this *Review* a series of careful discussions from various points of view. Perhaps the short items printed as "Notes and Events," and the other special news departments, are even more valuable than the more extended papers. The editor in chief is Mr. Clinton Rogers Woodruff. [Published quarterly by the National Municipal League at 2419-21 York Road, Baltimore.]

IN THE *North American Review* for June there is the curious coincidence of papers on wholly different topics by a father and his son. Mr. Erving Winslow writes entertainingly of "Coöperation," as applied to business, in which he shows how vast a field lies untilled in spite of the example of coöperative business that we find abroad, and of successful experiments at home; and Professor C. E. A. Winslow treats of "Efficiency in the Public Health Campaign," in the course of which he shows how completely our ideas of what is dangerous to health and how to guard against sickness have been revolutionized in

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a very few years. One of the most interesting features of the magazine is a letter from the Rev. Canon George William Douglas, D.D., on "Reuniting the Churches," being, chiefly, a review of a previous article on the same subject in the May number by a professor at the Union Theological Seminary, Dr. Fosdick, except that the title of the earlier article was "Reuniting the Church," and Canon Douglas aptly observes that his own title better describes the situation—as it does. Dr. Douglas tells of the hopeful incidents connected with a recent conference under the auspices of the Christian Unity Foundation, concerning which he is able to quote a Presbyterian as saying: "I confess that before this conference I had little hope of reunion between Episcopalians and Presbyterians; but I am going away with the happy hope that, sooner or later, reunion is not impossible." Dr. Douglas well shows that Dr. Fosdick's expectation that "there will be no credal subscription" in the united Church is an impossible one, "for some such subscription," he says, "is essential to coöperative organization among reasonable human beings." We quite agree with him that the end to be reached is, as expressed by the late Dr. Huntington, "American Catholicity, with a simple creed, a varied worship, a generous polity."

ELEANOR HALLOWELL ABBOTT, author of *Molly Make-Believe*, has written a new novel, which she has named *The White Linen Nurse*. *The Century* will publish the story in three large installments, with pictures by Herman Pfeifer. The first chapters will come in the August *Century*. — THEODORE DREISER, the frank and unconventional author of *Sister Carrie* and *Jennie Gerhardt*, made his first tour of Europe at the age of forty, visiting England, France, Italy, and Holland, and jotting down his impressions as he went. As viewed through his naively sophisticated personality, London, Paris, and Monte Carlo appear in a new light; odd types of people are sketched from life, and adventures at different levels of society are described in realistic detail. Some of Mr. Dreiser's experiences and impressions will be published in early issues, the installment in the August number dealing with "The First Voyage Over."

LITTLE DUTIES AND EVERYDAY SORROWS

THERE is no secular and sacred distinction in work if the work be fine and serves mankind in some necessary and uplifting way. All good deeds and fine actions have something of divinity in them. Consequently, whoever does His work, or practices the common virtues and sweet amenities of life by the very contact with these things is somewhat imbued with holiness. To do a fine piece of work calls out the best within one and educates the productive and helpful facilities of one's nature. Every kindness done enlarges the heart as much as every ideal thought enlarges the mind or every action done by the arm enlarges the muscle. Every little service rendered creates a habit, and habits are blocks in our temple of character. "The rich cannot understand the poor," it has been truly said. Neither can he who has not borne the vexations of the day and suffered life's commonplaces have heart large enough to truly serve mankind. "He will be able to preach after he has suffered something," was remarked of a rather brilliant young preacher of means, who was trying to persuade his congregation that life was a perpetual picnic. Let us do our little duties and practise our commonplace virtues, and bear our everyday sorrows as toward God—and they will make us rich, strong, large, yes, holy.—*Selected.*



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