

The State Historical Society

The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—AUGUST 23, 1913

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LITTLE faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—F. W. F. over

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NO. 17

EDITORIALS AND COMMENTS

"The Inside of the Cup"*

NO doubt many who may have failed to observe Mr. Winston Churchill's latest work when published as a serial, or who decline to read monthly serial stories, thoughtlessly placed *The Inside of the Cup* in their suit cases with other "light" literature of the sort that adorns the hammock and the centre table of the summer resort, as they started for the country for the longer or the shorter vacation. The spring novel of the trashier sort vies with bridge and fancy work as a summer occupation. Bridge, indeed, is apt to be a gigantic intellectual undertaking in comparison with the usual summer novel, and fancy work a sublime height of erudition. But there are novels and novels.

Mr. Churchill, indeed, has taught us that his works of fiction are worth while. He has undertaken a protest by his writings against the political abuses of the day. And in Church and in State he has sought to make his own life worthy of the models he has created in his books. He has read papers before Missionary Councils—an excellent one was printed within the year in our own columns—and he has sat in General Convention. Moreover his candidacy for the governorship of his state was quite as truly a religious work as that which he has performed in directly religious conventions. Mr. Churchill is one of those few men who thoroughly appreciate that religion is sincere only as it is the dominating motive of one's life. And Mr. Churchill's religion has produced a splendid character in himself.

Those who took his latest book into the country with them, therefore, as merely the newest trash in summer fiction, must have been grievously disappointed. Indeed they probably did not read very far into the volume. The insidious danger of *Robert Elsmere*—to which many have compared *The Inside of the Cup*—is due to the fact that the book is nearly half read, and the interest in the novel has almost reached its climax, before one discovers that he is reading an anti-Christian tract. His sympathies in the leading character have been aroused before he has come to the discussion of theological problems at all. But Mr. Churchill's readers are plunged into a discussion of Apostolic Succession and the religious problems of the day in the very first chapter, as though he would warn the ordinary blasé novel-reader to let his book alone and leave it for people who are not averse to using their brains when they read. And no doubt the one class will be as pleased to be warned off as is the other to read it.

MR. CHURCHILL'S THEME is the Church of the present-day and its limitations. John Hodder, graduate of a New England college and of the Harvard Law School, was suddenly "called" and "threw himself away" by becoming a priest of the Church. After a short but happy ministry in a small town, he accepted a call to a rich parish in a city of the Middle West, which one recognizes as St. Louis, and there he found himself face to face with the problem of life. His vestry was composed of men who were satellites of a conscienceless multi-millionaire, and

who, without exception, "patronized" the Church. The only person in the congregation who took the Church seriously and knew anything about it, was a cad named Atterbury. Parr, the multi-millionaire and senior warden, was a financial pirate, and his subordinates on the vestry condoned and profited by his "high finance" depredations. His son was a dissipated roué and his only daughter had left his roof for a "career."

The parish was one of those ultra-fashionable foundations in which the spirit of the world is completely dominant. There are such parishes. Only last week a writer in our own correspondence columns told of "a church in Pennsylvania which is dominated by a vestryman who is not even a Christian, never having been baptized. Yet because he contributes the money to cover deficits, he dictates what sermons shall be preached, what activities undertaken, and he prevents the establishment of any missions in the county. He is the political boss of the town, and there are ugly things creeping out from under his dictatorship."

This particular church of Mr. Churchill's story was located perilously near to the city's tenderloin, and a considerable settlement work was projected, financed by those who were the pillars of the social and economic system that creates tenderloins. This the rector suddenly begins to realize, when he has been brought face to face with the realities of life. He stumbles on a man in the slums, who committed suicide afterwards, because he had lost his money in an enterprise which Hodder's senior warden, the multi-millionaire, had endorsed: and in connection with this Hodder meets a prostitute whom the multi-millionaire's son had seduced, and whose sad condition was due to the cruelty of the millionaire, who had "bought her off" and kept her from marrying the son.

Hodder's perspective becomes enlarged. He begins to see that the men who are supporting his church are also those who have created the condition which he has found in the slums. And then he sees still more. He learns to appreciate that it is not merely a case of individual sin and individual sinners, but that the whole social system of the day has produced, on the one hand, the pampered aristocrats who comprise his congregation, and on the other, the people in the slums whose ambition and honor and, slowly, their very life, are being crushed out by the system.

It is a terrible awakening; but it is an awakening to which Churchmen must all come before the Church is really able to do her work in the world. That Mr. Churchill sees it and is willing to throw himself into the task of arousing his fellow-Churchmen to the enormity of the work before them, is the happiest indication of the book. And then comes its most pathetic, its most extraordinary and unnecessary limitation.

For what does the newly converted John Hodder start out to do? Does he begin to show what the Incarnation of the Son of God means to humanity? Does he attack the fundamental error of the system by showing that the brotherhood of Christianity is a family relationship in which all the brothers and sisters share, and which must become the dominating factor in a Christian social system? If he did this he would only be

* *The Inside of the Cup*. By Winston Churchill. New York: The Macmillan Co.

following in the footsteps of Figgis and Gore and Frere and Stanton and Scott Holland and Bull—not to become personal by introducing the names of American Churchmen of the same stripe; he would be no pioneer in making the discovery.

Not a bit of it! He proceeds to deny the Virgin Birth! What earthly connection there is between that denial and the social revolution which he seeks to promote, one cannot even guess. Mr. Churchill does not seek to elucidate it. It is the most unnecessary, unwarranted intrusion into the subject that could be imagined. Mr. Hodder's lapse from the Christian faith as it was "once delivered to the saints" (Mr. Churchill says "by the saints" in trying to quote the passage), is not the smallest factor in promoting that larger perspective which he has obtained. The balance of the book, therefore, shows the hero under a great handicap. In the real world one would quickly say that the "woman in the case"—whom John Hodder eventually marries—was responsible for his sudden and unnecessary change in theological conviction; but Mr. Churchill really seems to think that to become a heretic, to continue to use the Church's creeds while divesting their language of its obvious content, is a necessary stage in social reform. It is the greatest mistake in logic that he could make.

So Hodder, who once "shrank with horror" from even reading the books by Professor Royce and Professor James' *Varieties of Religious Experience* (he calls it "experiences"), suddenly discovers that all the fundamental dogmas of the Creed are untrue, but decides to avoid the "Great Refusal" by continuing to be a minister and teacher in the Church, reciting the Creed with "an interpretation." A majority of the vestry resent his attitude, and some of his rich parishioners leave. His salary is at once stopped; one wishes that Mr. Churchill had cited legal decisions to show that the vestry were powerless to stop it and that Hodder could have sued to recover it and obtained a judgment under which the Church property could have been sold for the debt. Really, the Church is not quite as bad as it is painted, and Mr. Parr's eminent legal adviser would no doubt have warned him of this possibility in stopping the rector's salary. But nobody suggests this to Mr. Parr or to John Hodder; and a great mass of "the people" flock into the church. One wishes they would do so in real life where, in place after place, the true gospel is, in fact, being preached, by honest, sincere priests who do not find it necessary to become heretics in order to do it.

OF COURSE every man has a right to his own opinion and to his own religion; but no man has the right to misrepresent the religion of those who differ with him.

The author makes the Episcopal Church the target of his attack and takes his illustrations from her liturgy and organization. In his postscript he accepts John Hodder's theology and ethical standards as his own, and admits that his book has a theological purpose. He is quite within his right therefore when he says, "I believe that the Gospels misrepresent Christ's meaning on this point," and "Jesus Christ never spoke literally"; but it is hardly fair to bolster up his argument with statements that serve to belittle the position of the Church, when the statements are not strictly true.

For example, on page 9, a University Professor of History is made to say, in reply to a question about the Apostolical Succession:

"The situation in the early Christian Church is now a matter of history, and he who runs may read. The first churches, like those of Corinth and Ephesus and Rome, were democracies; no such thing as a priestly line to carry on a hierarchy, an ecclesiastical dynasty, was dreamed of."

Shades of Ignatius and Irenaeus! "He who runs may read"; yes, but our author must have been running very fast, when he read the authorities upon which he bases this statement. The most eminent Protestant scholars (for example Dr. Fisher of Yale) have admitted the very early existence of the monarchical Episcopate and its probable origin with St. John at Ephesus. The only real and serious controversy among scholars has been, not about the fact of the Apostolical Succession, but as to whether it should be accorded any doctrinal significance. This talk about the lack of organization and discipline of the first Christian churches—their "pure democracy"—is based largely upon prejudiced imagination. In a book of *Studies in the Development of Christianity* by Cambridge scholars, published within the year, we are told that the results of the most recent scholarship tend to show the preponderating

influence of the Petrine ideas of strict organization and discipline in the sub-Apostolic Church, especially at Rome, where, as all scholars admit (in spite of the dogmatic statement of our "learned professor"), St. Peter ended his life.

On page 286 we read that St. John's Gospel has been "discredited by modern critics," although Hodder finds in it an illumination of Christ's message, which the other Gospels do not give. Surely this statement is crude and inaccurate. Some critics do question the authorship of St. John's Gospel; but even of those only a very few discredit it.

We object decidedly to the statement on page 285, that "the Nicene Creed is said to have been scandalously forced through the Council of Nicea" by an unbaptized emperor, etc., against the convictions of a majority of the Bishops.

On page 214 we are told that the Christian Sacraments were the developments of "the mysteries of Eleusis, of Attis, Mithras, Magna Mater, and Isis"; that Baptism was derived from these cults; and "the repellant, materialistic belief that to eat of the flesh and drink of the blood of a god was to gain immortality." Why should any man publish such a shocking affront to the faith and intelligence of millions of his fellow-men, more especially in a book which claims to base its religion upon the theory of absolute brotherhood and confidence in humanity?

John Hodder's interview with his Bishop would be pathetic enough, even if one could not too easily see our venerable Presiding Bishop in the character of the Bishop that is portrayed; and Bishop Tuttle, in spite of that splendid sympathy which truly characterizes the real as well as the fictitious prelate, must probably feel a desire to wring the author's neck for putting him in an intellectual position in which, as the Bishop in this book, he seems mentally unable to distinguish between John Hodder's heresy and his earnest ideals. The real Bishop could, and no doubt would, have performed a splendid service in seeking to disentangle these two unhappily and unnecessarily mixed characteristics, but the Bishop in the novel seems utterly oblivious of the bad logic of the position in which his presbyter had placed himself. When, as the climax of his godly exhortation to the priest, the Bishop expresses the "wish that I were younger, that my arm were stronger, and that I had always perceived the truth as clearly as I see it now" (p. 471), one wishes that the Bishop had "now" shown some really intelligent perception of "the truth" in what he had been saying.

And when our excellent contemporary, the *Churchman*, in an editorial review of the book (July 19th) says, "With the exception of some always reasonable, debatable points of doctrine, we think John Hodder's faith is the rule among the clergy rather than the exception," one cannot but reflect upon the difficulty of producing a Church paper at a time of transition from one editor to another. Of all perfectly certain things that one could assert, the exact opposite of this expressed belief might easily be placed first. To put it mildly, the *Churchman* is clearly mistaken.

OUR CONCLUSIONS with regard to *The Inside of the Cup* then, are these:

(1) There are many noble passages in the book and criticisms of modern conditions, with which we heartily agree. The author's purpose is a noble one. He seems to think that purpose an extreme manifestation of Protestantism. As a matter of fact it is Protestantism, with its extreme individualism, that has created the condition—one might almost say, that is the condition—against which Mr. Churchill protests, and any true "social gospel" can be found only in Catholicity. One wishes Mr. Churchill's experience of Catholic Churchmanship had been rather deeper.

(2) There is no necessary connection between John Hodder's awakened interest in humanity and his apostacy from the faith of the Church. In fact his humanitarianism would be more practical and effective, if founded on dogmatic faith and not on dreams. Plenty of staunch Churchmen have worked out the ideas that Mr. Churchill appears to think were original with John Hodder.

(3) The whole story goes to prove, that without belief in Church and Sacraments, there is only a vague and misty conception of the Being and Nature of God. (See p. 436.)

Mr. Churchill has seen a splendid vision; but he has not fully worked it out into a reality.

One hopes he may still be able to do so.

A FINAL COURT OF APPEAL

TWO more reports to be presented to General Convention are now before the Church and are briefly epitomized in this issue. They relate to the important subject of a final Court of Appeal in matters of Doctrine, Faith, and Worship, and to that of Theological Education.

With respect to the former subject, eight of the nine members of an exceptionally able and learned Joint Committee agree as to the desirability of such a court, but one member, the Rev. E. L. Parsons, dissents, on the ground, first, that no such final determination of matters of Doctrine, Faith, or Worship is desirable, and second, that if it is, the court should not consist of Bishops only.

We can understand the first grounds of Mr. Parsons' dissent. It is not desirable that such matters of "Doctrine, Faith, and Worship" as have been deliberately left open by the standards of the Anglican Churches should be finally determined, one way or the other, by a judicial decision representing the authority of the whole national Church. Liberty of opinion in non-essentials is one of the most valued characteristics of the Anglican Churches, and, in the degree that is customary among us, is the particular mark that distinguishes them from other communions of the Catholic Church.

But quite recognizing this consideration, which grows out of the peculiar conditions of Anglican history and the Anglo-Saxon temperament, is not a final court in these matters still to be desired?

Let us grant that in peculiarly partisan periods, such as the middle nineteenth century, there would have been grave danger of unfortunate decisions, in matters of worship, if not of doctrine. One hopes that such days have forever gone by; but if not, does it still not seem that the risk must be taken?

A Court would not be required to limit its finding merely to an unqualified Yes or No on any academic question. Its function would be two-fold: to state, however broadly, the meaning of the standards of the national Church, as tested by the teaching of the undivided Catholic Church; and to affirm or modify any conviction of a lower court. That the court might err may readily be agreed; that is simply to acquiesce in the principle of the 19th of the Articles of Religion. No single national Church has the certain promise of immunity from error granted to it, and "as the Church of Jerusalem, Alexandria, and Antioch have erred," so it is quite as conceivable that the Protestant Episcopal Church in the United States of America may sometimes err, "not only in their living and manner of Ceremonies but also in matters of Faith," as it is, according to the language of the Article, that "the Church of Rome hath erred." In nothing that we can do can that academic possibility of error be wholly prevented. Courts of appeal might, conceivably, commit us to heretical propositions or deny the faith; but so also could General Convention, by a mere majority vote, and, much more, by amending the Prayer Book. This is a risk that is unavoidable; and it pertains much less, in our judgment, to the careful, deliberate findings of a court consisting of all the Bishops, than to the present system whereby hasty legislation of General Convention is always possible. Surely the benefits of a proper system of final appeal, whether to a given defendant or to the Church at large, must far exceed the dangers. And if we are to have such courts, we entirely agree with the majority of the Joint Committee that they should be composed exclusively of Bishops, especially since a mixed Judicial Commission of Bishops, clergy, and laymen must first have sifted the charges and presented its recommendations to the Court.

Some suggestions as to details of the proposed canon may be made. There should be explicit authority given for summoning a special session of the House of Bishops for the purpose of acting as a Court; no such authority, so far as we know, is now given in the canons or is given in the proposed canon. The first sentence of § iv. is unintelligible to us, and seems to be meaningless; we need not quote it here. To require "the concurrence of two-thirds of all the Bishops entitled to vote in the House of Bishops, canonically assembled in said House," is to make a determination of any question almost physically impossible. At no special session in many years has it been possible for two-thirds of the voting Bishops to be present, and it would neither, as a rule, be practicable or desirable

that the House of Bishops should sit as a court during a session of General Convention. In spite of this it might be well to require that two-thirds, *not counting foreign Missionary Bishops or those not having jurisdiction within the mainland of the United States*, should be in attendance; but with such attendance, it should be possible for a decision to be reached by a vote of two-thirds, or three-fourths, or even five-sixths of those present. The system must be made workable in fact and not only on paper, and to be so, the physical conditions respecting attendance at special sessions of the House of Bishops, and allowing for some minority votes to be cast, must be recognized. A requirement of practically unanimous consent, in an exceptionally large attendance, would defeat the purpose of the legislation entirely.

THE expression of views concerning Legislation by deputies to the coming General Convention is completed in this issue. Those printed, from nineteen deputies of experience, may easily be taken as representative of the ripe thought of the House of Deputies. We, for our part, are glad to have the opportunity of weighing each of them. As the Bishops generally express their views in convention addresses we have confined these expressions to members of the lower House.

Views of Deputies

We have made no effort to summarize the views expressed, and we shall not review them in detail. It may be interesting, however, to classify the views as to a suitable president for the House of Deputies, quite remembering that to name one is not equivalent to opposing another.

Nine have named the Rev. Dr. Manning as first choice and one as second.

Three named the Rev. Dr. Mann.

Two named Mr. Joseph Packard.

One named the Rev. Dr. Alsop or Rev. Edwin A. White.

WITH the LIVING CHURCH RELIEF FUND now past the \$2,000 mark, the desire of very many to participate is happily shown. The amount has been contributed in many small sums, and guilds, classes, and other organizations have cordially assisted. In a number of cases these amounts given are supplementary to earlier contributions to immediate relief funds. Thus, in sending the remittance acknowledged below from Grace Church, Holland, Mich., the rector writes: "Our first and largest offering was to the general relief of all."

The Relief Fund

As stated last week, we desire to close this fund September 1st. May we not hope that in the intervening week many, very many, will claim the privilege of adding their names to those others that have already been published? One of the beneficiary Bishops writes us that the amount thus far received from all funds raised for the purpose is only about a quarter of what is urgently needed.

It will be remembered that this fund is for restoration of churches and church property that were damaged by the floods in Ohio, Kentucky, West Virginia, and Indiana, and by the tornado in eastern Nebraska. Please make checks payable to THE LIVING CHURCH RELIEF FUND and mail promptly to THE LIVING CHURCH, Milwaukee, Wis.

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An Associate S. H. N., Providence, R. I.	3.00
Class 4, St. Paul's S. S., Mishawaka, Ind.	3.00
Miss Ellen Smith, Evanston, Ill.	2.00
Woman's Guild, All Saints' Cathedral, Milwaukee	5.00

\$2,023.03

HIDE yourself in Him. Offer yourself and all your sorrows and sufferings, united with that one Perfect Offering ever presented in the Holy Place.—*Bishop G. H. Wilkinson.*

FAITH, HOPE, AND LOVE

FOR THE FOURTEENTH SUNDAY AFTER TRINITY

HOW they are bound up in each other, faith, hope, and love! And can there really be one without the others? The greatest is love; because, perhaps, love always believes and looks towards a consummation; has faith and hope, also.

We know that belief is not faith. We believe many things that have no definite influence over our lives. We believe in the North Pole, for instance; but our interest is remote. We may believe thoroughly in some person's integrity, talents, or any other quality; and yet have no particular love for him, and come into no intimate contact with his life and purpose. The flat-dweller has no doubt of the existence of, and the benefits of, spring; but the farmer lives by the power of that season, and it becomes a vital part of his life. He believes not only "in" spring, he "believes spring" and all her promises. Therefore he acts in such a manner as shall assure him her promises.

We may illustrate this difference between "believing in" and "believing" from the Creed. In the Apostles' Creed we say that we believe "in the Holy Ghost; *The Holy Catholic Church*; etc." Very few men can be found who do not believe in the Church. They acknowledge her power for good; and, at the least, will admit that the Church "is good for women and children" (!); but the Nicene Creed goes beyond belief "in." In that Creed we say that "we believe one Catholic Church," which involves our personal following of her teaching. Whoever believes the Church is a Churchman.

"Belief in" is the first step. It is an acknowledgment of fact and worth; and it lays the foundation of hope; but the hope can become substance only through faith, which is the outcome of love. Thus, the key to this trinity of virtues is love.

All ten of the lepers believed in Jesus' power to heal them, and all were healed; but one learned to love Him, "glorifying God, and giving Him thanks." He was a Samaritan; and the implication is that the others were of the faithful. And was their conduct not typical of the "faithful" of our Lord's day? They were fanatical in their belief in their Church, and in the Lord of their nation; but their belief could not bring them into God-like-ness; for there was no love in it, merely partisanship. And when God dwelt among them in the person of Christ they failed to recognize Him by that one sign that should have declared Him unto them—His Love Divine! The nine found healing, which was all that they sought; but one found Emmanuel, the Source of healing.

There is a practical consideration in all this for us. Our world is filled with many sicknesses; and groups are coming to Christ for healing. One group sees in Jesus the destruction of drunkenness; another sees in Him the purification of the temple of the body; another still sees in Him the hope of true democracy; and so the groups approach Him with their "Master, have mercy on us!" He hears their cry, of course. His ears are open to them that call upon Him; but our cries are lifted up out of the need which we ourselves find, and we ask that which we ourselves desire. "That we may obtain that which He does promise," we must learn to love Him, and to "love that which He does command"; and the healing will be for the nations, and every group will find its need answered.

To put it all in another way, *morality*, and the health that is the fruit of morality, these are a by-product. The end we seek is Christ and His kingdom. If we have these, all else will be added unto us.

The spirit of all that is good is the Holy Spirit of God, who leads us into all truth, and into all virtues; and the fruit of the Spirit is: first, "love"; then "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

R. DE O.

CHILDREN

They trust us, they believe in us; and, so,
Up the steep hill they go,
Their hands in ours.
Like little flow'rs,
Into our eyes they smile,
For we, their sun, have warm'd their hearts awhile.

We trust Him? We believe in Him? Then you
And I are His children too,
Smiling anon.
So, on and on
Over each little hill
We go, regardless save of His dear will.

BENJAMIN FRANCIS MUSSER.

SETTLEMENT OF CALDEY PROPERTY DISPUTE

Most of the Property Confirmed to the Present Owners

NEW POET LAUREATE AN ACCOMPLISHED
HYMNOLOGIST

Dr. Frere Retires from Headship of Mirfield Community

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, August 5, 1913

HERE was given to the public on Friday last an account of the meeting of the Committee of Inquiry in the deplorable Isle of Caldey affair. The official report was published in full in at least the *Times*, among the daily newspapers, and in the *Church Times* and the *Guardian*, and is as follows:

"A meeting was held at 88, Eaton Square, S.W., on Thursday afternoon, July 17, 1913, to consider the questions which had been raised in regard to gifts made to the Benedictine Community of Caldey Island while it was in communion with the Church of England, and as to the disposition of those gifts, now that Abbot Aelred and the great majority of the community had been received into the Roman Catholic Church.

"The meeting was arranged in consequence of a suggestion made by Lord Halifax and acquiesced in by Abbot Aelred.

"There were present his Grace the Duke of Norfolk, E.M.: the Rt. Rev. Bishop Mostyn (Bishop of Menevia); Viscount Halifax, Mr. Athelstan Riley, and Lord Balfour of Burleigh, K.T.

"There were also present Abbot Aelred, his solicitor, Mr. R. Cornwall, and Mr. H. W. Hill. Lord Balfour of Burleigh presided, and Mr. Hill acted as secretary.

"A Memorandum circulated by Lord Halifax was considered, and it was agreed that the committee should not attempt to deal with the questions raised from a strictly legal point of view. It was also agreed that they could not attempt to act in any way for, or on behalf of, the donors concerned; their object was to consider the questions involved from an equitable and impartial standpoint, and to suggest what seemed to them to be the fairest and most practical solution of the difficulties which had arisen. Abbot Aelred expressed his willingness to place himself in the hands of the committee, and to abide, so far as possible, by the advice they would give.

"Abbot Aelred read a paper (copies of which were handed to all present), giving information as to funds and the donors, and after considerable discussion it was unanimously agreed that in regard to the large gifts made by two individuals there was no case for suggesting any return, the donors having expressly, in writing, approved the present position. It is the fact that out of those gifts the island and the greater part of the new buildings had been paid for.

"With reference to the money called the 'General Fund,' which was the predecessor of and includes the 'Caldey Helpers' Fund,' it was ascertained that that money had been devoted to the maintenance of the monks and the general work of the community, up to the time of the change, and therefore there was no case for return. It is admitted that, after the change was made, money sent to that fund was returned to the donors.

"In regard to the building fund, it was resolved that the sum of £3,000, being approximately one-half of the amount subscribed to the building fund, independently and outside the large sums already referred to, should be paid, within such reasonable time as might be found possible, to a committee—in order that it may be devoted to purposes similar to those for which it was subscribed, existing in the Church of England.

"With reference to the property at Pershore, it was agreed that if in spite of the donor's assurance that he gave the property unconditionally, he should now wish it restored to him, that course should be taken. Abbot Aelred signified his willingness to take that course, such sums as had been expended on the improvement of the property being repaid to him.

"The committee arrived at these decisions unanimously, and desire to express their appreciation of the help which Abbot Aelred had given them by the information he had afforded as to the facts and figures, and his ready and clear answers to the many questions which were put to him, and also of the willingness with which he expressed his desire to fall in with the conclusions arrived at.

"(Signed) BALFOUR OF BURLEIGH,
NORFOLK,
HALIFAX,
✠ FRANCIS, *Bishop of Menevia*,
ATHELSTAN RILEY."

Had these questions come before the Chancery Division of the High Court of Justice for consideration under the terms of the Caldey Trust, the disposition of gifts made before the secession would have undoubtedly been less favorable to those who have gone out from Benedictinism within the Church than under the award of the committee.

The appointment of Mr. Robert Bridges as Poet Laureate

was recently gazetted. The appointment of the new Poet Laureate is generally recognized as an event of more than ordinary import and interest in our contemporary literary history, and one whereby this royal office is likely to be invested once more with real dignity and repute. He upon whom the much coveted honor has been conferred (though not presumably coveted by himself) may truly be said to be one of those very rare beings in human mould whose hearts, as Keble so finely sings,

"... are beating high
With the pulse of Poesy."

But this appointment calls especially for notice and commendation here, because Mr. Bridges, unlike so many poets of real genius, is at once a thoroughly competent critic of hymns, as a translator of hymns quite worthy to rank with Dr. John Mason Neale, and a singularly gifted Church hymn writer, while also the editor and chief compiler of the *Yattendon Hymnal*, which is best known as the source from which some of the finest hymns in the *English Hymnal* are derived. Among these thirteen contributions from the one hymn book to the other are translations by our new Poet Laureate of two Office Hymns by St. Ambrose and St. Gregory the Great, "O Splendor of God's glory bright," and "This day the first of days was made"; P. Gerhardt's well-known Passiontide hymn, "O sacred head sore wounded"; the *Veni, Creator Spiritus*, being quite different from Bishop Cosin's familiar version; the splendid Sequence for Saints' Days, "Joy and triumph everlasting," by Adam of St. Victor; and among these the incomparable "O Gladsome light, O grace," a Greek hymn of the third century, or earlier, and perhaps (though possibly with the exception of "Hail gladdening Light, of His pure glory pour'd") the very oldest Christian hymn now extant. It may indeed be not going too far to say that by the appointment of Mr. Robert Bridges as Poet Laureate quite as much, if not more, honor has been done to the office itself than to him upon whose head the bays now rest.

Another noteworthy stage in the progress of the cause of the revival of the ancient music of the Church has taken place in a Plainsong Festival at Oxford. On St. James' Day, evensong was sung in Christ Church Cathedral to the plain chant by the choirs of Dorchester Abbey; Holy Trinity Church, Reading; Wantage; and Freeland, all from the neighborhood of Oxford. The pointing and rendering were in accordance with the Solesmes method. The hymn for the procession was "O Faith of England," from the *English Hymnal*, sung to the tune of hymn 171 in *A. and M.* The Bishop of Oxford was present, in his cope and mitre, and gave the blessing. There was a sermon by the Archdeacon of Aston. The vicar of Challon, Wantage, and the assistant priest of Wantage acted as cantors. The choirs, it is said, sang well together, and correctly, and the result reflected great credit on the choirmasters for the training of their respective choirs.

It is announced that the Rev. Dr. Frere, who has been superior of the community of the Resurrection at Mirfield since the retirement of the present Bishop of Oxford when consecrated to the episcopate as Bishop of Worcester, has now resigned in order to make way for a younger man. He has been succeeded in the headship of the community by Father Longridge, who is, I believe, a younger brother of Father Longridge of the Society of St. John the Evangelist, Oxford.

A Russian correspondent of the *Church Times*, in writing about the Russian society for *rapprochement* between the Eastern-Orthodox and Anglican Churches, states that at a meeting arranged to inaugurate the presidency of Archbishop Serge of Finland, a letter was drawn up to be sent to the Rev. Dr. Frere, C.R., asking him to undertake the delivery of a series of lectures before the society in St. Petersburg next Lent. A good number of members were present, and great interest was expressed in the proposed lectures. An answer to this letter has been received, and laid before the president. Father Frere has promised to lecture in St. Petersburg next Lent, and will arrive there, if all be well, on March 2nd.

A party of some forty woman suffragists made a disturbance at St. Paul's on Sunday morning by singing a verse embodying a supplication for Mrs. Pankhurst, the notorious suffragist. The disturbance took place during the singing of

the Litany and immediately following the petition for prisoners. The women refused to desist when approached by the vergers and were ejected after a short struggle.

Canon Wakeford has now received further preferment at Lincoln by being appointed by the Bishop to the vacant Archdeaconry of Stow. Happily he will retain the office of Precentor of Lincoln Cathedral.

Personal Items

The late Mr. Fenwick of Bournemouth, bequeathed £25,000 (free of duty) to the Bishop of Newcastle's Church Extension Fund.

Mr. Francis Hansard Rivington, formerly of the firm of Messrs. Rivington, publishers, deceased on July 2nd, left £1,000 each to the S. P. G. and the Society of St. John the Evangelist, Cowley St. John, Oxford, and £500 to the English Church Union.
J. G. HALL.

DISCUSSION OF NEW CHURCHES IN NEW YORK

Mr. Cram Outlines His View of the Cathedral Nave to be Erected

DUPLICATION OF MEETINGS FOR LAYMEN EXPLAINED

Branch Office of The Living Church }
416 Lafayette St. }
New York, August 19, 1913 }

LAST Sunday a veteran of the conflicts for the restoration of the practice of building churches on correct ecclesiological lines, and of greater elasticity in the public worship of the Church, discussed with your correspondent the beauty and teaching value of several new churches now in course of erection in the City of New York. Of course, the new St. Thomas' Church was mentioned. This being in the heart of the city, is seen by the thousands that every day pass up and down Fifth avenue. Frequently visitors from distant places make particular request for guides to this church. There is also to be seen in New York another new church building that in years to come will be recognized as one of the notable churches in the United States, if not on the whole continent. It is the new chapel of the Intercession (Trinity parish) now being erected at Trinity cemetery. A visit to the site even at this time will convince any one of the superb harmony of building and landscape.

Incidentally the intelligent Churchman said: "I wonder what they will be able to do with the completed portion of the Cathedral of St. John the Divine, to make it a thing of beauty and a joy forever!"

Doubtless the thought has been in other minds, and for these we send the following from a recent official report by the consulting architect of the Cathedral of St. John the Divine, Mr. Cram. In part he said:

He says:—

"The future nave is something like this: Here we have already, in a way, a new idea of a cathedral—that is, it is not the normal cruciform plan with its congested crossing and central tower, and its forest of columns dividing the whole space into nave, transepts, and choir, with its subsidiary and multiplied aisles. It is rather, so far as it has gone and so far as it promises for the future, a series of great squares of varying sizes.

"It is a people's cathedral, not a monastic church; it is not primarily conceived for magnificent ceremonies and long and splendid processions—though there is a perfectly good reason for this sort of thing in every cathedral—but it is for the people in their common worship, with great open spaces from which all can see and in which all can hear.

"This general idea, already well fixed, must be carried out here in the continuation of the work. I mean we could not retain what we have, then stop where we are, and then add a narrow three hundred foot nave, like that of Canterbury or Amiens or Wells. Instead, St. John's must be in principle a continuation of the type already laid down.

"We must get our great square spaces, our solid piers of supporting masonry, and our simple combinations of masses and of light and shade. That is an inspiring thought—the working out of an entirely new plan that shall do no violence to the principles of Gothic art. And, frankly, I think this new plan will be developed, though I may be prejudiced.

"Now, the nave, on this plan, consists of a series of these great squares, fifty feet across, working out toward the west and separated by great piers, some eighteen feet square, pierced laterally by ambulatory openings. Then the sides of these squares are subdivided each by a single shaft, a clustered column that rises from the pavement

to the springing of the vault, a sheer hundred feet in height, and without lateral buttressing or supports.

"It is hard to explain an architectural conception in words; it really cannot be done. But I am trying to give an idea of these sequent squares, buttressed by solid masonry, roofed by sexpartite vaulting, and with the clustered shafts, six feet in diameter and one hundred feet high, taking the cross ribs of the high vault.

"As you come into the nave from the west you will see at first only this great range of alternating piers and shafts, with all their play of light and shade, rising high into the air and then curving into their ribbed vaults one hundred and fifty feet above the pavement. No windows will be visible except the central window over the high altar, with its flame-clothed figure of Our Lord in Glory.

"But as you come down toward the east each of the side bays will open out, disclosing one window after another, all filled, I hope, with glass like that of Chartres or Bourges. And at last, as you stand under the great crossing, with its colossal domical vault, one hundred feet in span and two hundred and fifty feet to the apex, the transepts will open out right and left, three hundred feet broad, and at either end an enormous rose, like that of Notre Dame; and turning you will see the third rose at the furthest west. That is, after all, the final thing, the classic thing—the three roses at the end of the cross."

Referring to the letter of the Rev. F. M. Crouch in the last issue of THE LIVING CHURCH, concerning the holding of a meeting in new Synod Hall on the Cathedral grounds, on October 15, the same night the Social Service mass meeting is to be held in the Cathedral, one of the committee-men in charge of the laymen's meeting said to THE LIVING CHURCH correspondent:

Plans of Laymen's Meeting

"The meeting scheduled for the new Synod Hall, at which Bishop Tuttle has promised to preside, is arranged by Church laymen of various cities, among them Nashville, Pittsburgh, Buffalo, and New York. A leader is the Laymen's Missionary League of Pittsburgh. The meeting is for Church laymen of New York and vicinity as well as members and visitors to General Convention. There will be presented some reports, already prepared by committees, outlining forms of work successfully carried on by the help of laymen. These will be in printed form, and presented by title only.

"Laymen's Leagues, Seabury and other societies, are not duplicating social service, missionary, religious, educational, or other work done by official societies of the Church. Mention of any of these forms of work in public announcements is intended solely to show that laymen seek to help all of them, and are not training in behalf of any one of them. The work outlined in the reports to be presented is quite distinct from that done by the Brotherhood of St. Andrew, by Church Clubs, or by the official agencies. It is that of enlisting and training young men. When ready for work they volunteer to Archdeacons, rectors, and other officials, and work always under their direction. There is no duplication, and where the plan is in operation it is getting work done and developing young men.

"It is impossible to hold a meeting during General Convention and not conflict with somebody's dates. There are not evenings enough for each worthy cause to have one alone. On many ordinary occasions, when no General Convention is in New York, more people seek to attend Cathedral services and meetings than can gain admission. Very often as many depart unable to get in as are within the walls.

"With the throngs of visitors, and with New York's attention aroused, there will be no trouble, it is believed, to get the 3,000 necessary to fill both Cathedral and Hall. Side by side, one will help the other. In its plans, the Synod Hall meeting aims to help the cause advanced in that at the Cathedral by furnishing volunteer workers for it. Two meetings on the same subject are not planned. The Synod Hall meeting has for topic, "Christ's Cause and Church Laymen."

The board of trustees of St. John's Guild has announced the extension of the scope of its work at the Seaside Hospital, New Dorp, Staten Island, to include a winter as well as a summer service. The relief of the sick children of the poor, heretofore confined

to the summer months, will be continued through the year, and to this will be added, through the winter months, the care and treatment of convalescent mothers discharged from hospitals in the city before they are fully able to take up again their arduous household duties.

This season 1,624 patients already have been admitted to Seaside Hospital with an average stay of 9.7 days. The hospital days treatment so far this summer exceeds 15,000.

YET A LITTLE WHILE, and we shall not need these poor coverings; for this corruptible body shall put on incorruption. Yet a few days hence and this mortal body shall put on immortality. In the meantime, let this be our only care, to put off the old man—our old nature, which is corrupt, which is altogether evil—and to put on the new man, which after God is created in righteousness and true holiness. In particular, put on, as the elect of God, bowels of mercies, kindness, gentleness, long-suffering. Yea, to sum up all in one word, put on Christ; that when He shall appear, ye may appear with Him in glory.—John Wesley.

CHICAGO MOURNS DEATH OF MRS. MORRISON

Wife of the Bishop of Iowa has been Identified with Chicago Work

SUMMER HAPPENINGS IN CITY AND DIOCESE

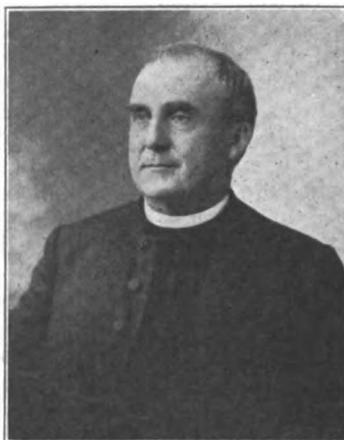
The Living Church News Bureau
Chicago, August 19, 1913

THE sad tidings of the death, on Saturday, August 9th, of Mrs. Morrison, wife of the Rt. Rev. Theodore N. Morrison, D.D., LL.D., Bishop of Iowa, brought sorrow to a wide circle of Chicago Church people, especially to the older members of the diocese.

Mrs. Morrison was the daughter of Dr. Swazy, a prominent Presbyterian minister, and she and her husband were identified with the life and growth of the Church of the Epiphany, Chicago, for twenty-two years previous to their removal to Iowa in 1899, after the Bishop's consecration. The beautiful building in which Epiphany's congregation has worshipped for some twenty-five years, was erected under Bishop Morrison's leadership, and as is well known throughout the diocese, was for years regarded as one of Chicago's most notable Church edifices. In fact the official guide books to Chicago marked it with a star, along with but three other churches as being one of the four religious buildings of all kinds which the tourist could not afford to miss seeing. The old rectory, at what was formerly known as 260 Ashland Boulevard, was Mrs. Morrison's home before her marriage and was subsequently purchased by the parish, though it was eventually sold a few years ago. Two of the sons of Bishop and Mrs. Morrison studied for the priesthood, one of whom, the Rev. Arthur S. Morrison, is on Dean Sumner's staff at the Cathedral. His work in building up the Cathedral Sunday school has made the school one of the largest in the entire diocese. The sympathy of all who have ever been identified with Epiphany parish, as well as of a large number in Chicago who have known Bishop and Mrs. Morrison in other ways, will be extended to the Bishop and to his family, in their affliction.

The late Rev. George W. Knapp

The death of the Rev. George W. Knapp, a valued priest of this diocese, was noted in these columns several weeks ago, and his portrait is now presented. By error in the account of his life printed before, it was stated that Mr. Knapp, with his wife, had been residing with Mrs. Knapp's parents. They had, however, lived in their own home in Weehawken, N. J., since Mr. Knapp was obliged to give up parochial work.



THE LATE REV. GEORGE W. KNAPP

New Club Rooms Opened

During the last week in July the new club rooms of St. James' parish, Dundee, were formally opened, the dedication address being given by the Rev. F. E. Brandt, rector of Trinity parish, Aurora, who was formerly rector at Dundee. The men's club of the parish has been organized for several years, and, like similar clubs in several other parishes of our diocese, such as those at Austin, Hinsdale, Oak Park, Harvard, and others, it includes in its membership a large number of leading citizens who are not otherwise identified with the parish. This broadens the usefulness of the parish in many ways, and makes the Church a rallying-point of influence and neighborliness in its community. St. James' club rooms are well equipped.

The Rev. F. E. Brandt is spending the summer at Camp Mishawaka, on Lake Pokegama, in Minnesota, and the Rev. Francis S. Dayton, rector of Christ Church, Oshkosh, in the diocese of Fond du Lac, is taking charge of Trinity parish, Aurora, as supply.

Deaconess Clare and Deaconess Elizabeth, of the City Mission staff, have been spending their vacation at Saugatuck, Mich., enjoying a well-deserved rest.

At Christ Church, Woodlawn (the Rev. Charles H. Young, rector), a gold watch was recently presented to Master James Bridge

A Gift for Good Work

by the congregation, as a mark of their appreciation of his unusual work as chorister and soprano soloist. He had sung for seven years, with unvarying faithfulness, and now retires by reason of change of voice. For five years he has been the soprano soloist, and his singing has ranked with that of the leading voices of the diocese.

On August 4th there was solemnized at the Church of the Redeemer, by the Rev. J. J. Steffens, curate, the marriage of the Rev. Stanley S. Thomas and Miss Eve Louisa Doty, who have since gone to Bishop Brent for missionary work in the Philippines. Previous to her marriage, Miss Doty had been one of the Sunday school teachers in the Church of the Redeemer, and had also been a communicant of Christ Church, Woodlawn. The Rev. S. S. Thomas was recently ordained, at the close of his seminary course in the East. The prayers and good wishes of many friends will follow these young missionaries in their distant work.

The Rev. J. E. Curzon, secretary of the Fifth Missionary Department, has written a letter of appreciation to all the Chicago parishes and missions which have over-paid their apportionment for general missions for the year now closing. It is encouraging to note that there is a goodly list of these congregations and that the list includes some that are small as well as some that are large.

Much interest is taken by many of our Sunday schools in the welcome announcement that the Rev. W. E. Gardner will again edit the missionary lessons for Sunday schools in the *Spirit of Missions*, on the lines which he so successfully followed from September 1910 to September 1912. These lessons will be adapted for senior work. The present lessons now being published in the *Missionary Magazine of The Young Churchman* will be continued for Junior work. The Chicago diocesan Board of Religious Education has a committee on mission study, which will thus be able to outline complete courses for our diocesan Sunday schools in mission study, during the coming fall and winter.

TERTIUS.

CHILDREN OF THE KING

MY, but they are on wonderfully free-and-easy terms with Deity!" Such was the comment of an old worldling who had happened to stray into a place of worship where a revival meeting was being held.

The worshippers were of those who lay stress on the fatherhood of the Creator, and would seem to ignore the fact that His chosen people of olden time communicated with Him through their leader who alone made his way into the Awful Presence on the mountain top. It was the King of kings who wrote on stone the laws that Moses was to take down to those people whose fathers had perished in the wilderness because of the treason of their unbelief.

To deny the fatherhood of God would be to doubt His word; to forget that He is a King is a human weakness tending towards heresy. Only too many sinners regard Deity not only as a father but as a father who, in their opinion, loves His children too well to require them to obey His laws. "More religion than principle," is the charge too often brought against professing Christians by lookers-on outside the pale.

As for example: Though all Christendom knows who is the father of lies, does this deter those who have renounced him and all his works from those departures from the truth which seem to be called for by civility or convenience? "I was fully fourteen before my mother ever had to pay car fare for me," announced an extremely religious and somewhat undersized young woman, not in the least ashamed of the fact that for years her mother had not entered a street car accompanied by her daughter without cheating the company by telling a falsehood. How many Sunday school teachers are there who, in order to interest their pupils, have not told them as incidents coming within their own experience, stories they have read in books or newspapers?

"I went once to hear him," said a good woman to the writer (speaking of a rather well-known evangelist), "but he told of something I had read not long ago in the papers as happening to himself, and somehow I never cared to go again."

To that zealous preacher his Heavenly Father would seem to have been a father not requiring truthfulness of his children. The hearer for whom one of his sermons was sufficient said of herself that she had always heard the truth spoken at home, and it is presumable that she expects the children of the God of Truth to be as particular in this matter as the children of an unpretending mechanic.

Not until it is fully understood, as well by the children of the Father Almighty as by the subjects of the King of kings, that the injunction "Keep my commandments" has as much force now as when those commandments were newly written, will unbelievers cease to come into religious meetings to scoff without remaining to pray.

C. M.

REPORT ON A COURT OF APPEAL

THE Joint Committee of General Convention appointed to consider the subject of a Court of Final Appeal in matters touching doctrine, faith, or worship, has formulated a canon for the purpose, which has been printed in advance of the session of General Convention. The committee consists of the Bishops of Tennessee, North Carolina, and Vermont; the Rev. Dr. Lucius Waterman (secretary), the Rev. E. L. Parsons, the Rev. Dr. George S. Bennett (in place of the late Rev. Dr. Eccleston); Hon. Charles Andrews, Hon. Miles F. Gilbert, Hon. John H. Stiness. The report is unanimous, except to the extent that it is noted that "the Rev. E. L. Parsons of California dissents from the judgment of the committee as to the expediency of providing a Final Court of Appeal, and further, as to the proposal that, if such a court is to be established, it should consist of Bishops only. Judge Stiness concurs with the majority of the committee as to the expediency of establishing a Court, but has not been able to give attention to the proposed canon."

The proposed canon provides for a final Court of Appeal consisting of "the Bishops of the Church, when canonically assembled as a House of Bishops." There shall also be "a Judicial Commission of the Court, appointed at each General Convention, which shall consist of five Bishops, five Presbyters, and five Laymen," whose duties shall be "to digest the matter of any appeal taken to this Court, and report their findings thereon for the final decision of the House of Bishops." The Court of Appeal is to "hear and determine appeals from the final determination of the Courts of Review, and from the determination of a Trial Court," but is restricted to "questions of doctrine, faith, or worship." Appeal may be taken by either party to a litigation. The procedure both of the Judicial Commission and of the Final Court is provided in considerable detail. The findings of the Judicial Commission must be made by a majority vote, and shall be presented in the form of recommendations to the Court. The House of Bishops as the Final Court shall give judgment by "the concurrence of two-thirds of all the Bishops entitled to vote in the House of Bishops, canonically assembled in said House."

REPORT ON THEOLOGICAL EDUCATION

A REPORT on behalf of the Joint Commission of General Convention on Theological Education has been published in advance of the session, and takes the form, first, of a series of findings: that the present theological seminaries of the Church are altogether unrelated to each other and to General Convention except in the case of the General Theological Seminary; and that, though the Church has a General Board of Religious Education, the department of theological education is not included within its scope; that there is no specific standard by which seminaries or examining chaplains may be guided as to instructions given by the seminaries. The need is expressed for more flexible requirements in theological education, to permit of specialization, and to release Bishops, seminaries, and examining chaplains from present canonical restraints, together with "a more definite relationship between the General Convention and the various theological seminaries of the Church." To remedy these difficulties it is proposed that the canons be amended so as to permit the Bishop at his discretion to substitute the diploma of an incorporated theological school of this Church in place of the certificate of examining chaplains; and that the canon concerning the present General Board of Religious Education be superseded by a new canon providing for a "General Board of Education" with broader scope than that of the present board; providing, as does the present canon, for auxiliary boards in the several Missionary Departments.

I MYSELF have felt, for example, when ill, a sense of dependence on God, and nearness to Him, which I have seldom realized so powerfully when in health. I have also in such circumstances, when all worldly and ordinary occupations were felt to be impossible, had a relish for reading the Bible, and a profit in perusing it, such as I experienced at no other times. I might refer to other things, but I only wish to illustrate that to get good out of sorrow is the great matter, without affirming that we are getting all the good and the intended good from it.—Dr. George Wilson.

Concerning the Girls' Friendly Society

IT is well to realize that the G. F. S. is not merely parochial, diocesan, or even solely national, in its aims and scope, but international, having its birthright in England, but its spreading branches rooted in almost every civilized land,—the largest organization distinctively feminine in the world, and numbering now over 400,000 members.

It is owing to this larger aim and reach, that the organization has clearly defined objects and rules governing the whole, and subject to no change or variation, save through the governing body.

Another fundamental difference to all other Church organizations, is the fact that its membership, save in official leaders and associates, is restricted by no means to members of the Church. These may be of any creed or none; the one essential qualification being simply an unsullied character and declared willingness to comply with the objects and rules of the society.

This feature alone differentiates the work clearly from that which is purely parochial in aim and purpose. A parish guild is supposed to exist and work primarily for the good of the parish, spiritually or financially, a laudable consideration of any such organization being, naturally, what can it do for the church or the parish? As touching the G. F. S., the consideration is reversed. Rather should it be—What can the Church or the parish, do for this organization within its boundaries, under its mothering care and influence, yet consisting largely it may be of those wholly strangers to the Church's life? Speedily thus will it be recognized that in this work the Church has a rare and fertile opportunity for reaching those alien to her worship, and if not bringing them to her, at least to draw them nearer and imbue them with her life and spirit. In other words the G. F. S. offers but one of the broadest channels of the many now sought by the Church, to serve as a connecting link between the spiritual and secular, just one form of that many-sided work actively known as Social Service. Clearly manifest, then, is the fact that in its best and fullest scope the G. F. S. can never be a purely parochial organization, under the absolute direction and government of each parish priest. That he is its local head is abundantly recognized; its wise counsellor, guardian, and spiritual director, undoubtedly. Furthermore, carefully is his province safeguarded in the fact that no branch may be obtruded or self-organized within his parish without his express consent. Furthermore it is his right and duty to appoint its parish leader, to be consulted, if desired, in the acceptance of associates; to officiate at its admission service, and direct all things pertaining to the order of its exercises, such as the opening or closing services, or, in short, all things pertaining to its spiritual life or aims. But in matters pertaining to the work and development of the branch, decisions touching the eligibility of those seeking admission, oversight of probationers and members as loyal to the rules and obligations of the society, with its general aims and pursuits (each branch being free to choose its own), the accumulation and use of funds—all this, as would naturally be inferred, may be safely and more wisely left to the direction of the branch secretary appointed by the rector, and the associates who, as known to him, have been gathered about her. The fact that the membership so often largely represents those apart from his own pastoral relations, and their home or private life thus necessarily accessible to these leaders of the branch rather than to him, makes it doubly clear that the work itself must be left largely to the women to whom it is entrusted, being essentially woman's work—a fact, as a rule, readily recognized and willingly conceded by the rector, and with the greater sense of security touching the welfare of the branch, since a full report relative to its progress, development, aims, and achievement, is required duly, and at stated intervals, by the official G. F. S. diocesan council, to which every branch secretary is directly accountable. This is especially wise, in view of the fact that the general government of the organization being centered in the National Council, absolute direction is not in the power of any local head. No rector, nor even Bishop, however moved, as he may deem, by considerations for local interests, may disregard its rules and objects as officially defined. Nor may there be a branch organized in a parish without the sanction of the diocesan president, appointed by the Bishop and presumably acting always under his wise counsel. Thus has it been sought to

ensure harmony of action between this recognized official diocesan head, and each parish priest, yet safeguarding the best interests of the work as a whole. For it is quite conceivable that circumstances or conditions may exist, convincing the diocesan president—conferring always with her Bishop—that the G. F. S. would not be practicably advisable in certain parishes. A parish, for instance, of limited means and resources may have urgent need for the employment of every energy, financial or otherwise, within its own bounds, for the furtherment of its own obligations. Will it not be readily seen that an organization necessarily claiming active workers of the parish force, yet open to membership wholly foreign, and controlling a treasury subject to aims and objects wholly apart, would not be the best working medium for that special parish? It is true, it is quite open to any branch of the G. F. S. to elect to apply its means to the parish in which it is placed, barring its assessments to national and diocesan dues. Yet, on the other hand, does it seem quite fitting that members of various denominations, each it is to be supposed with distinctive ecclesiastical obligations, be invited to enter an organization of professedly common aim, to find only urgent claims for the individual parish which has thus brought them together? Is it not evident that in parishes thus needing to centre and conserve its means and forces, a parish guild is manifestly better adapted to the circumstances than the G. F. S., leading quite possibly to the refusal of a diocesan president to sanction the organization of a branch, even should a rector, less familiar with its possible difficulties, consent to the experiment?

For every reason there seems a call for a full and clear understanding of a work so large, and with possibilities so great, in our midst alike by clergy and diocesan officers, if it is to be blessed and its truest interests furthered. Earnest has been the effort, it would seem, in its legislative rulings, to unify and harmonize all governing forces represented, as indicated in the fact that no slightest amendment to its constitution can be effected until submitted to every Bishop and rector associated in the work, and a two-thirds consent secured.

Thus is ensured perfect fairness throughout, which should beget perfect trust and confidence. Nevertheless full and mutual understanding is essential to harmony in all things. Earnestly is it to be desired, therefore, that each parish rector looking favorably upon this great work which is accomplishing so much at home and abroad, will consider well its adaptability to his own especial field; and that every woman willing to bring to its aid a loving and a helping hand, will weigh well its obligations as well as its countless opportunities. Thus and thus only, will each be able to respond efficiently to its grand call for service—the Church's call to the noblest qualities in womanhood—woman's response to girlhood's greatest need—a wise and loving friend.—L. L. R., in *The Bishop's Letter* (Kentucky).

WORSE THAN EDITORS

AN EDITOR is supposed to be the most criticized man on earth, but a parson has just been putting in a word for clergymen, claiming that they are the most miserable of all the sons of men. He says: "The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he should have, and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he does not mix enough with the people. If he is seen around on the streets, he ought to be at home getting up a good sermon. If he calls on some very poor family, he is playing to the gallery. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do better. He has a fine time living off donations which never come in, and promises that never mature. Next to being an editor, it is the most awful life."—*Tit-Bits*.

HAD IT NOT BEEN for the extraordinary patience of Jesus Christ, many would have lost His friendship long ago. We need a time in every day when we can be still, when, shutting out all sights and sounds, we may concentrate our minds on Him, whom to know is everlasting life. To have come fresh from quiet communion with Him is to come with life which will make itself felt in all our intercourse with others.—*Bishop Walpole*.

Views of Legislation to be Attempted in the General Convention of 1913

III. Trans-Mississippi Views. Expressed by Deputies from the Sixth, Seventh and Eighth Departments

Rev. Irving P. Johnson, D.D.,
Clerical Deputy from Minnesota

The first question to come up before the General Convention is the election of a president of the House of Deputies. Dr. McKim has signified his wish not to be considered. It seems as though it were necessary to preserve the tradition of having a clergyman for the presiding officer, because, if for no other reason, it needs to be someone conversant with all phases of Church life and work; acquainted with prominent Churchmen throughout the length and breadth of the land; and used to thinking in ecclesiastical terminology. I do think that there are laymen who have more parliamentary ability than any clergymen in the Convention. I do not see why the Convention does not create the office of Assessor to the president, who shall be a layman versed on parliamentary practice and who shall sit with the president on the platform and preside in his absence. Such an officer would have a position of dignity, would represent the lay element in the Convention, and would be of immense assistance to an untried chairman and of considerable help even to a most experienced one. As to the one who is most available for the office of president this fall, I should say, after going over the entire list of clerical delegates, the Rev. Dr. Manning of New York possesses the qualities of fairness in dealing with large questions; the poise, clearness of voice, and decision of character needed in such a position.

The question next in order—perhaps not in intrinsic value, but in the amount of good or harm that is going to be accomplished in the way that it may be handled—is the question of the change of Name. To my mind the greatest mischief makers in the whole controversy are the timidly good men who say, Let us do nothing! If we do not look out, this element that says Peace, Peace, when there is no peace, who think you solve vital questions by ignoring them, will be the ones who will really cause civil war. Compromise has always been the precursor of bloodshed. Those who are fooled by the “not-expedient-at-this-time” argument are the ones who by their inaction have produced our present confusion.

The General Convention must settle this question; it cannot evade it.

The things that this Convention ought, in my judgment, to consider, are as follows:

1. How to put the missionary in our home field on a more self-respecting and efficient basis. This Church is pouring thousands of dollars into ineffective, desultory missionary work which is being done in a way that may be “Episcopal” but is not American. I believe that the committee on the State of the Church should take hold of the whole missionary proposition in the home field, listen to the complaints of missionaries (appoint a commission if necessary to do this thing), and get to the bottom of a condition that is archaic, pathetic, and ineffective. If the clergy and laity furnish the supplies they should have the right to investigate the men whom it supports and to hear their cry. Our home missionary needs to be in a position where he can be independent of official tyranny as well as submissive to good discipline.

2. The Provincial System needs intelligent and effective development, especially in the matter of the election of Missionary Bishops and in the effective use of missionary funds. I would like to see it the law of this Church that a Missionary Bishop must be elected in the Province where he is to serve, so that one could be assured of the attendance of those Bishops who knew the field, instead of at so remote a distance that the majority of Bishops present know nothing about the field for which they are selecting the chief pastor. I would like to see these Provinces compelled to take up the problem of apportionment and assessment, so that they become the agents of the Board of Missions in real effective missionary administration.

3. In the matter of Proportionate Representation, let me advise, as one who lives in a diocese where it is in vogue, that the question be discussed by those who have enough faith in

it in the diocese to recommend it to the general Church. An interest in Proportionate Representation on the part of those who do not practise it, is funny.

I believe in a smaller General Convention rather than a large one, and do not believe that the Church will be as well represented by an unwieldy General Convention as by a smaller one. So far I favor Proportionate Representation; but until the East cultivates a more generous attitude and less self-complacency, I shall be compelled to remember that possession is nine points of the law.

With the advent of a more conciliatory mien I think we of the West would be glad to concede a larger usefulness.

IRVING P. JOHNSON.

Rev. Harry T. Moore,
Clerical Deputy from Dallas

1. To my mind the most important duty resting upon the coming Convention is the enactment of such legislation as will, once for all, establish the diocese as the “Unit” in the organization of the Church. This will, I believe, affirm the mind of the historic Church, and will not only do away with the demand for Proportionate Representation, but will meet a demand which may arise in the future, that of equal representation from the Missionary Districts.

2. To lay the foundations at least for the establishment of the Provincial System.

3. To erect a Missionary District or Districts within the boundaries of the southern dioceses for the benefit of the negroes, but elect white Bishops for those districts.

4. The correction of the Title Page of the Prayer Book should be the most important matter before this Convention. But its discussion has aroused such bitterness and “strife between parties” that any definite legislation should be deferred until such time as we can all rise above our personal desires and opinions, and unite in what is best for the whole Church.

5. I hope to see the Convention rule that all graduates of our Seminaries shall spend the first three or five years of their ministry in the mission field, or in those dioceses where pioneer work is to be done; the placing of the men resting with the Board of Missions. This would prove a mighty power in the upbuilding of the Church in the weaker districts.

As to the presidency of the House of Deputies, my own choice is the Rev. Dr. Manning. He seems qualified in every way to meet the demands which the coming Convention will make of its presiding officer.

HARRY T. MOORE.

Rev. Percy T. Fenn, D.D.,
Clerical Deputy from Kansas

First in order will be the election of a president of the House of Deputies, and the House would honor itself by electing to that high position the distinguished rector of Trinity Church, New York, the Rev. Dr. Manning. The eyes of the whole religious world will be focused upon this Convention because of the absorbing interest created by our prolonged and belligerent discussion concerning the Name of the Church. Most of us feel that as we approach the discussion of this subject, we ought to implore earnestly the divine Head of the Church to “save us from all error, ignorance, pride, and prejudice,” and make us amenable to the law of Charity. We devoutly hope, however, that any attempt to lay the matter upon the table will be overwhelmingly defeated. Some amicable disposition of this perpetually recurring and troublesome question should be attempted and if our more constructive brethren are conscientiously unable to vote for the adoption of “The American Catholic Church,” we think they ought to consent to the elimination of the word “Protestant,” or to such satisfactory change in the Title Page of the Prayer Book as shall challenge the attention of the world to our Catholic position.

This question, like Banquo's ghost, will not down or be

downed, and the sooner we dispose of it the better for the peace and well-being of the Church.

We would like to see our Missionary Board devise some way of strengthening the Church in the Middle West. We have been too long forgotten or neglected. We need men, we need money, schools, hospitals. The denominations are seizing the ground and reaping a mighty harvest. Our great Church gives us but a few crumbs to feed the starving multitudes.

Right Reverend Fathers and Reverend and lay brethren, think of it! One of our nearest clerical neighbors has two whole counties under his care, and these counties contain 2,583 square miles!

When our richer brethren have given us freely of their men and their money, we shall be glad to vote for Proportionate Representation; but until then it would seem to us an arrant injustice to deprive us of the privileges we now enjoy.

Is it too much to expect that this Convention shall adopt some energetic measure in regard to the pensioning of the clergy? Dr. Wilkins has worked heroically, but six years have passed and only one-tenth of the Five Million Dollar Pension Fund is in sight. Surely the brilliant minds of the Church can devise some plan to accelerate the noble efforts of our general secretary.

We would like to see a revision of many of the offices of the Prayer Book, the addition of much that we need in our pastoral labors, a greater elasticity made permissible, and a more uniform interpretation of many of our ambiguous rubrics. This Convention would help the mission work of the Church if it could make the apportionment compulsory rather than voluntary. Delinquent parishes should be penalized and compelled to bear a part in the great missionary work of the Church.

And what a Convention this would be in the history of the American Church, if it would be brave enough to enact more stringent laws regarding the re-marriage of divorcees!

PERCY T. FENN.

William C. Sturgis, Ph.D.,
Lay Deputy from Colorado

I should like to see uniform and very stringent laws respecting the re-marriage of divorced persons. Also the publishing of marriage banns to be made obligatory. I should like to see an Office for the Unction of the Sick adopted. As to the Change of Name, though I am as ardently desirous as ever of having the change made to "American Catholic," I lean more and more to the opinion that the times are not yet ripe. I would vote against any such compromise as "commonly called the Protestant Episcopal"; but, in the interests of peace, I might vote for some such phrase if the "Protestant" were omitted. I hope that the whole matter will be tabled. The Church is slowly growing into a realization of her Catholicity (as witness the stressing of the Holy Communion and in fact the whole sacramental system, as compared with twenty years ago), and my judgment would be to let this development proceed with no forcing.

I think that Dr. Manning might prove an admirable presiding officer.

WM. C. STURGIS.

Rev. H. M. Ramsey,
Clerical Deputy from the Diocese of Oregon

The Archbishop of York is authority for the statement that there is too much talking in the Church of England. In America our temptation is more fundamental. With us the danger is excessive legislation. The tendency in all legislative bodies is to rush quite wildly into almost anything in the hope that if one runs fast enough some very intangible thing called leadership will be gained. The number and variety of subjects proposed for the consideration of the General Convention is so great that an attitude of caution ought to be adopted lest we throw aside something that we shall not be able to recover or saddle ourselves with some very uncomfortable burdens. On reading some of the proposals, one rather inclines to bear the laws we have than fly to others we know not of.

Two matters suggest themselves to me as needing consideration and correction in the canon law: (1) More adequate preparation of candidates for holy orders and a minimum requirement in examinations that shall really be uniform throughout the Church. Improvement will come not by accepting the examinations of theological schools in lieu of the canonical

but by taking the examinations out of the hands of diocesan authorities and creating a general board of examiners. (2) Uniform canons for missionary districts, with a provision that money appropriated for missionary purposes shall be accounted for.

Oregon is a long way from the current of ecclesiastical politics, but of the names which have reached us as probable nominees for the presidency of the House of Deputies, that of Dr. Manning appeals most to me. Other things being equal, it is not a bad idea to have a president occasionally who has worked in the Far West as well as in the South and East.

H. M. RAMSEY.

Rev. Edward L. Parsons,
Clerical Deputy from California

The following matters seem to me to claim decisive attention. I put them, in general, in order of importance:

1. Concerning the mission of the Church. Consideration and disposal of the wide-reaching proposals which it is understood are to be presented from the Board of Missions.

Consideration of the reports of the Board of Religious Education and the Social Service Commission with any proposals for action included in them.

2. Concerning the organization of the Church. Final disposition (for or against) of the proposal to establish a Court of Appeals.

Reorganization of the *Missionary* Departments so that they may become *Departments* with Missionary, Educational, Social Service, and Judicial functions. There is needless duplication at present. Furthermore it is doubtful whether the present Courts of Review have any canonical status.

The amendment providing for the election of the Presiding Bishop will no doubt pass without debate. It is most important.

3. Some action on the Name question. The acceptance of one of the proposals now before the Church or the decisive rejection of all. There will be a strong movement to defer action upon the Name pending the adoption of some form of Proportionate Representation. There are certain manifest injustices in the present system; but no plan yet proposed gives promise (so far as I can see) of relieving them without involving others. To increase the vote of the larger dioceses is perfectly futile if we are seeking to determine the opinion of the whole body of communicants. It gives no place to the minority in the diocese. It is not therefore proportionate representation in the political sense. The whole matter of representation touches fundamental principles and abounds in complicated problems. We cannot deal with it successfully if it is tied to some other hotly contested question. If we are to revise the system let us have first a competent commission. If, on the other hand, there is genuine reason to fear that General Convention does not fairly represent the body of the Church on a question like that of the Name, is the referendum in some form an impossibility?

4. Concerning the worship of the Church. Consideration of the revised Lectionary and the new Hymnal; establishment of a commission on Prayer Book Revision and Amplification.

There are many other important matters (such as Church Unity, Theological Education, Clergy Pensions). They will crowd the calendar and tax the ingenuity of the "steering committee"; but the above appear to me those of paramount importance for action this year.

I would like to see the House of Deputies change its precedent and elect a layman, president—Mr. Packard of Maryland.

E. L. PARSONS.

THE DROUTH IN KANSAS

Oh, for the sound of the cooling rain
That comes from the misty sky!
Oh, for the stretch of green again,
Where the grass lies brown and dry!

With drooping and curling leaves the trees
In piteous patience plead.
All green things lift their withered hands
And die in their desperate need.

By the parched side of the long-dried brook
The baffled beasts perish in pain;
And the humbled human lifts his prayer:
"Thy rain, O God, Thy rain!"

ROBERTA LEE DAVIS.

The Strain on the Priest

By the Very Rev. SELDEN P. DELANY, Dean of All Saints' Cathedral, Milwaukee

ONE may get some notion of the strain, under which the more zealous of our city priests are laboring, from the following account taken from the report of one Chicago rector for last year:

Calls made and received	1,769
Letters written	2,447
Services participated in	863
Sermons and addresses given	401
Meetings attended (of which 85 were non-parochial) ..	262
Out-going telephone calls	2,149

To be sure, this priest is a man of exceptional zeal and energy; and yet there must be many priests in our great cities and the larger towns, whose record would approximate the record quoted above. The Church papers told, for example, of one enthusiastic rector who, by making use of an automobile, was able to call on each of 350 pupils of his Sunday school on New Year's Day. He doubtless holds the record.

The prevailing tendency among our clergy to-day is to spread themselves (literally and figuratively) over an ever increasing number of activities, secular as well as religious. They are expected not only to conduct an institutional church, a social centre where something is going on every day and every evening; but also to serve on innumerable committees and organizations working for the common social welfare. They receive an invitation almost every week from some national association to become a member by contributing from one to five dollars a year and so help on some much needed reform. If a priest falls in with this popular tendency of the day, he finds himself at about the age of forty spread out as far as the laws of human elasticity will allow.

Another law of nature has decreed that a given quantity loses in thickness, the more ground it is made to cover. And so there is a real danger that the wide-spread activities of the priest will become very thin and ineffective. Just what can be the value of a parochial call of ten minutes? It may flatter the vanity of the people he is calling upon, provided he is not as tactless as the priest who sat for five minutes discussing the weather, and then looked at his watch and said, "Well, I must be going; this is my fifth call, and I must make seven more this afternoon." But is anything gained by flattering people's vanity? It is needless to ask what is the good of attending endless meetings of committees. That appears to be one of the necessary evils of living in an era of efficiency. A Milwaukee rector once announced that he was through with sitting on "Cherubim and Seraphim Committees." When asked why he called them that, he replied, "Because they continually do cry, and that's about all they do." As for sermons and addresses, the more a priest delivers beyond a certain numerical limit, the thinner they must necessarily become.

This must not be understood as an attack, or even a criticism, upon the good priest, whose zealous labors have been enumerated above; for he is a godly and learned man, highly esteemed by his fellow clergy and by his people. But he is a man of exceptional gifts and energy; and even on him the strain is bound to tell. The point that is here being insisted on is that it is plainly impossible for the average priest to keep up to such a pace. For most of the clergy a life of such abundant external activity would be possible only at the expense of the inner life of the Spirit.

This is so because such a priest can have practically no time for study and prayer. Consequently his preaching will suffer. He cannot take the time to receive his message from God, nor to gain inspiration from the patient and consecrated thinkers of this and former times. He soon becomes intellectually a back-number. At the same time his personal influence wanes. The spiritual quality of his life oozes out; and he becomes a mere machine for answering letters, making ten-calls-a-day, and efficient leadership in social uplift. It is true he does get around marvellously among his people, and comes in pleasing contact with all public-spirited citizens. But one has a suspicion that this contact may not be spiritually fruitful, and that the man is not fulfilling the task for which he was ordained.

One of the questions which the Bishop puts to those to be ordained priests is as follows:

"Will you be diligent in Prayers, and in reading the Holy

Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

May we not then say that the chief business of the priest's life is prayer and the study of God's Word? But ordinarily this would be impossible, if the priest goes in for all the activities that the spirit of the age lays upon him. He must choose between the Spirit of God and the spirit of the age. If he chooses to remain true to the Holy Spirit, given him in his ordination for "the office and work of a priest in the Church of God," he will be compelled to limit himself more and more as the years go on, to withdraw from activities rather than go into new ones, and to lead a more interior life. He must grow intensively rather than extensively. If he does thus grow richer and finer in spirit, he will draw people to himself, and will find it less and less necessary to go out after them. He will draw them to himself, not because he is a great preacher or a great social worker; but because he is a man of God. It is God's Spirit in him that draws them. That is what people want their priests to be—men of God—though they do not know it. They foolishly demand that their priests should be "hustlers," money-raisers, "good mixers," clerical men of the world; when they really want them to be consecrated men, prophets of God, with the aroma of another world about them.

But whatever the people want, the priest knows what they need and what God demands. He knows that he has been called to be a Messenger, Watchman, and Steward of the Lord; "to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." He knows that "the will and ability is given of God alone," and that therefore he ought, and has need, "to pray earnestly for His Holy Spirit." His intercessions, his Eucharists, his meditations, his acts of affective prayer, are the most fruitful actions of his day. The hours spent in serious study are infinitely more satisfying than the hours spent in fussy activities or in winning popular applause.

This does not mean that the modern city priest must become a hermit. He must give his people abundant opportunities to come to him for all kinds of spiritual help and consolation. He might arrange to be in church every day for the Church's appointed offices of prayer; and gradually the people would become accustomed to finding him there at such times. And at least one evening a week he should be unfailingly in church. Though he does not go out on an incessant, feverish round of parochial calls, he must be ever ready to go out to minister to the sick and suffering. There is no reason why he should not frequently drop in on people for a friendly call; but mainly for his own recreation and pleasure, not to urge them to come to church, nor to make a record, nor to do them good.

The priest must lose his life in order to save it. In the eyes of the world he will be committing suicide. He will be grieving the spirit of the age. Who reads books in this age of newspapers and moving picture shows? Who ever thinks seriously of relying on prayer as an instrument of progress? How hopelessly mediaeval a man appears who wastes his time in meditation, or keeps silent for three days in a retreat! But remember the words of our Lord, "Whosoever shall lose His life for My sake and the gospel's, the same shall save it." Thus only can a priest save and enrich his life, and increase his spiritual power, so that his ministry may bear fruit that shall remain.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist: "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath: neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Pittsburgh Christian Advocate.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

STUDY OF PROSTITUTION IN NEW YORK

SEVERAL years ago John D. Rockefeller, Jr., was chosen chairman of the grand jury in New York. Out of his experience in that connection has grown a deep and continuing interest in eradication of the social evil. He has established the Bureau of Social Hygiene to study consecutively and scientifically all the various phases, not only of social vice, but of its victims, that the student, moralist, publicist, and public official might have full and accurate knowledge of the condition. The Bureau of Social Hygiene has for its object the permanent and progressive investigation and disclosure of the sources from which vice springs, and the social, moral, economic, and political agencies which protect, perpetuate, and promote it. "The spirit which dominates the work of the Bureau," to use Mr. Rockefeller's words, "is not sensational or hysterical; it is not a spirit of criticism of public officials, but essentially a spirit of constructive suggestion and of deep scientific as well as humane interest in a great world problem."

In a careful and dispassionate way the Bureau has proceeded to make extended first-hand studies both of the vice situation in New York and of the efforts of foreign municipalities in dealing with this world-wide problem. These results are to be embodied in a series of volumes, the first of which has just been published by the Century Company. It is entitled *Commercialized Prostitution in New York* (300 pp., \$1.42, including postage), and is by George J. Kneeland, who is chief investigator of the Bureau and who held a similar position under the Chicago Vice Commission. The book also contains a most striking study of the prostitutes at the State Reformatory for Women at Bedford Hills.

Some of the table of figures are most interesting. On page 247 is a list of the occupations of street cases, showing those followed before and after entering prostitution. By far the larger number had no occupation, but of the others, the department store contributed 117 out of a list of 1,106. As to theatrical work there were 72 out of the 1,106 who were employed therein before entering a life of shame and 88 who followed it afterwards. In every other case the number was smaller after than before, except artists' models, the figures being three and two respectively. In another table giving the causes leading to the entrance upon a life of prostitution and covering 1,436 cases, only six are reported as having been "put into the life by force." There are numerous other facts which I want to reproduce and comment upon in this department at some future time.

WORK IN MONTANA

The diocese of Montana has no Social Service Commission but it has a committee appointed to report to the next convention. The Rev. Gaylord G. Bennett of Bozeman, has a men's club for the discussion of questions pertaining to the public welfare. He is also president of an organization for finding work for those who want it, and for supplying the needs of the poor. The Rev. William S. Watson of Dillon, has a club of about one hundred girls that meet weekly in the parish house for social purposes. Not many of them are Church girls, but the rector is brought into association with them in a way to influence them for good. He visits the jail on Sunday afternoons and talks with the prisoners, and if there is opportunity, has a short service with them. He also goes to the county poorhouse and does the same with the inmates there. The Rev. George Hirst of Lewistown, is a member of the Public Welfare Committee, and they are taking steps to deal with the social evil of the place, and hope as far as possible to banish it from the city; and so the work goes forward quietly but surely in the diocese over which Bishop Brewer presides.

BUREAU OF PUBLIC MORALS FOR PENNSYLVANIA CITIES

A bureau of public morals in the Department of Public Safety has been established by law in Pennsylvania cities of the second class (Pittsburgh and Scranton) for the purpose of

investigating and acting upon all questions and conditions arising from sex relationship which affect public morals. This bureau is to be governed by a board of seven directors (three of whom may be women), appointed by the mayor of the city and confirmed by the council. The directors shall elect from without their own body a superintendent, who shall receive therefore a salary of not more than \$3,000 per year. The board of directors shall have full power to direct the work and operation of the bureau; to investigate all conditions growing out of sex relationship affecting public morals; and full power to enforce all laws, and prosecute all violations of law, in matters of sex relationship; and for that purpose they shall exercise such police power as may be necessary. For the purpose of carrying out the operation of the bureau, there shall be detailed such policemen and detectives as the board may require and select for its purpose from the regular police and detective forces, subject to the approval of the director of said Department of Public Safety, and during the time that they are so detailed they shall be subject to the orders of the board of directors, exercised through its superintendent, and shall be responsible to the board, and shall receive the regular pay as provided by law. The board of directors may, from time to time, appoint and employ such additional investigators as they may deem necessary.

WORK IN OREGON

The establishment and work of the Portland Vice Commission, which was inaugurated by the Oregon Social Service Commission is the most important social service development emanating from the Church in that diocese. This past year the commission has materially assisted in passing through the legislature the "tin plate" the abatement and amendment law (touching houses of prostitution) and the marriage license law. It has been indirectly responsible for the minimum wage bill and the Employees' Compensation Act (regarded as the two most notable pieces of social legislation passed for many years.) In addition to this work of the vice commission the following surveys have been made (at an expense of some \$35,000): the housing; the living conditions; the recreational; a school survey; and a survey of the bureau of municipal research, which last resulted in the establishment of a commission form of government.

Along distinctly Church lines, the Social Service Commission has established a demonstration play ground which is a Church community institution.

OVERDOING APPEALS TO POPULAR VOTE

In the effort to democratize our government care should be taken not to overdo the matter and impose too great a burden on the shoulders of the electors already pretty well burdened. In commenting on the frequent elections in Denver, one of its papers said, anent the recent registration for an approaching election:

"These figures show just this: The people are tiring of a government by perpetual election. The eternal campaigning and endless discussion are wearing on the municipal patience. Seeing no other way out the wearied citizen simply stops; he ceases to register and vote. On the theory that things can be no worse muddled than they are, he leaves the field to those who apparently extract enjoyment and, perchance a precarious living from a ceaseless political turmoil.

"The business man wants peace and an occasional hour for his own private affairs. The workingman refuses longer to believe that the millenium is just around the corner. The woman would rather attend to her spring housecleaning and the children than to mix in the pointless wrangle. And so old General Apathy is once more in command.

"But some one must pay the piper. And so long as these monthly and bi-monthly election days continue, just so long will Denver be the politician's Mecca, toward which he will religiously turn his face as he prays for a prolongation of the easy life.

"Is there any thing new under the sun?

"Eighty years ago in the U. S. Senate Daniel Webster said:

"There are persons who constantly clamor. They complain of

oppression, speculation, and pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the fountain of industry and dry all streams. In a country of unbounded liberty, they clamor against oppression. In a country of perfect equality, they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting about agrarian doctrines. In a country where wages of labor are high beyond parallel, they would teach the laborer that he is but an oppressed slave."

FROM AN AUTHORITY that cannot be ignored as prejudiced by sentimental or humanitarian ideals, the report of a military examining physician in Elsaas-Lothringer (*Archiv für Offentliche Gesundheitspflege* VII, 107), is taken the following testimony: "In the factory villages where every one works from youth up in the factories, almost all recruits are unfit for service, and I believe that if this goes on, it will be useless to send recruiting agents to these communities." The arrested physical development results in dwarfed intellectual and spiritual powers, as the *American Federationist* declared, inability to realize the complete full life that ought to be guaranteed as the heritage of every human being. Our great problem is not only to conserve human resources but to enrich and enlarge human life.

NO CHILD under sixteen years of age is permitted to work in California, except by having a permit. These permits have been of three kinds, the "age and schooling permit," issued by the board of education, the "juvenile court permit," issued by the judge of the juvenile court, and the "temporary work permit," issued by the bureau of labor. Under the law just passed by the legislature the granting of all permits is placed in the hands of the superintendent of schools. This concentration of responsibility is a natural step in systematizing the work, in covering the loophole and preventing duplication of work.

EACH of our large city schools should own a farm in the country as a part of its regular equipment. On this farm there should be dormitories or cottages sufficient to provide for all the older pupils of the school. Soon after the schools have closed, children should be sent out to these camps for the summer either at their own or public expense, as the circumstances demand. Everything should be plain and simple. Nature would provide them with pure air and water and they should have fresh vegetables every day from the farm. This is the view of Dr. Henry S. Curtis, the playground advocate.

THE REV. CHARLES FISKE, D.D., rector of St. Michael and All Angels, Baltimore, is contributing a series of articles to the *Baltimore Sun* on "The Church and the City," in the first of which he said: "Christianity is a social gospel, its teachings imply all sorts of social duties; its sacraments are social sacraments, and the city is the highest development of social life."

THAT BABIES can be finger-printed as accurately as grown people has just been proved in the babies' ward at Bellevue Hospital, New York. All the features which characterize the adult finger print—loops, whorls, arches, ridges, deltas, etc.—are distinct the very first days of a baby's life. What's more, they do not change.

THE BISHOP OF DALLAS has appointed the first Social Service Commission of that diocese. It consists of the Rev. Christian A. Roth of Fort Worth, chairman; Rev. E. R. Allman, E. D. Farmer, Dr. William Rounds, William B. Robinson, and Seth Shepherd, Jr.

THOSE who are interested in county government will find the recent volume of *Annals of the American Academy of Political and Social Science* (Philadelphia) particularly suggestive and helpful.

ONE HUNDRED MILLION Red Cross Seals have been ordered for the holiday season of 1913.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MISSIONARY DISTRICTS IN GENERAL CONVENTION

To the Editor of *The Living Church*:

READ with appreciation your clear editorial on the proposed legislation in the General Convention that gives a one-fourth vote to the missionary districts when voting by orders. This passed both houses in the last General Convention. From the numerical standpoint it is fair, as you show. It is also in accord with the usual practice of the diocesan conventions. In them the parishes have their three votes, and the missions one vote. As a rule the weakest organized mission in a diocese has its influence in the General Convention by casting its single vote for the deputies.

It is not the question of the right to vote, but of the value of the vote in the convention. Here in the missionary districts we are fighting the battles and solving the problems that concern the whole Church, and our experience is valuable to the Church at large. We know how the great questions of the Church come before people whose minds are not prejudiced by preconceived ideas. The Church goes into new fields on its own merits, and past reputation has little to do with its growth, nor have we imposing buildings to appeal to the people. The question of the Name of the Church is here unaffected by the fact that it may have been the name our great-grandmothers loved: the question stands alone on the merits of the name. It is so with nearly all the problems of the Church.

We of the missionary districts come to the General Convention, not demanding the "right to vote," but with the consciousness that we have a peculiar and valuable experience in the vital affairs of the Church; and this experience is well worth to the Church at large the one-fourth vote that was wisely passed at the last General Convention.

LEE H. YOUNG,

Secretary of the Missionary District of Kearney.

Hastings, Neb., August 12th.

ROMAN TEACHING ON LAY BAPTISM

To the Editor of *The Living Church*:

IN reply to the question of the Rev. Mr. Zeigler I beg to state the doctrine of the Roman Catholic Church concerning lay baptism:

"Anyone, be he a member of the Church or not, may administer baptism *validly*, and in case of necessity also *licitly*. The absolute necessity of this sacrament demands an adequate liberty in the administration thereof." (*Cons. Lat. IV, c 1; Decr. pro Armen., Conc. Trid. Sess. VII, can. 4.*)

The "minister ordinarius" of solemn baptism is the Bishop and the priest. "Minister extraordinarius" of solemn baptism is the deacon. Baptism, wherever administered, is the Sacrament of the Church, hence the baptized is made thereby a child of the true Church. Children baptized by heretics become members of the heretical communion only, when later they join the sect by their own act.

"*Est una ecclesia, quae sola catholica nominatur, et quidquid suum habet in communionibus diversorum a sua unitate separatis, per hoc quod suum in eis habet, ipsa utique generat, non illae.*" Augustinus, *De Bapt. 1, 10, 14.*

RUDOLPH W. NICKEL.

Mansfield, Pa., August 11th.

THE PROPOSED SYSTEM OF CLERGY PENSIONS

To the Editor of *The Living Church*:

THE Preliminary Report of the Joint Commission on the Support of the Clergy (*Pensions*) has come to hand. The Church as a whole should be deeply grateful for this carefully considered report, indicative as it is of faithful and systematic work. One cannot read the report without feeling that a great advance has been made in the direction of an adequate pension system.

There is one point to which the attention of your readers might well be directed. On page 9 we read: "Theoretically an equal pension annuity for all clergymen may seem attractive, but it is not practical." Throughout the report the proposed system applies the principle of a pension proportioned to stipend received in active service.

This seems unjust for several reasons. I mention two.

(1.) One of the reasons for having a pension system is that the clergyman as a rule is so poorly paid that he can save nothing. According to this proposed system those who have had the least opportunity to save are to have the smallest pensions. It is sometimes argued that the clergyman's salary, even when large, is nec-

essarily expended in living up to the standard expected of him by a rich and fashionable congregation. But this is not true. Such clergymen often lay aside large sums and, in some instances, invest them profitably. Wall street is not unknown to some of them.

(2.) The analogy from the Army and Navy does not apply. Young men enter these services with equal opportunities and defined duties in the discharge of which they find promotion. It is not so in the Church, where it is a well understood fact that rich livings often come to those who are least strict in their conformity to rubrics, canons, and doctrinal standards. Thus a large salary may be the reward of disloyalty or self seeking, and a small one the penalty of a zealous regard for obligations assumed at ordination. This injustice may be inevitable under our present vestry system, but it certainly ought not to be carried on into old age by the Church at large. Many faithful priests go through active ministry on an average stipend of less than a thousand dollars. According to the proposed system the pension of such a one would be less than five hundred. For although a maximum limit of \$3,000 is provided, there is no mention of a minimum limit except at the head of a column of figures (\$600).

Should the flat rate be found impracticable as well as not "practical," the discrepancy between the \$3,000 maximum and a minimum of \$600 still seems excessive. Would not a minimum of from \$900 to \$1,200 with a maximum of \$1,500 be more equitable where all are brethren?

What is meant by the "three orders" in the second line of page 77?

Are we to have a body of retired priests or a number of unequally pensioned ex-rectors, ex-curates, ex-vicars, and ex-missionaries?

Yours very truly,
Barton, Vt., August 11th. JOHN COLE MCKIM.

HAVE WE A MISSION IN ITALY?

To the Editor of *The Living Church*:

IN the *Churchman* for August 9th there is a letter from the Rev. Walter Lowrie of St. Paul's Church, Rome, in which he twice asserts, apparently quite deliberately, that he is "a foreign missionary to Italy."

Such a claim is absolutely baseless, and it is made without a trace of right. The Church has no missions in Europe, not even in Turkey. Mr. Lowrie is simply a chaplain for American Churchmen who live in Rome or visit there. These cannot have the sacraments of the Church except upon terms to which they cannot agree. He has followed these people across the Atlantic to be their minister, but he was never sent to Italy to make proselytes among the Christians there.

And I maintain, Mr. Editor, that to let this monstrous claim pass unnoticed will be to assent tacitly to what is treason.

Boston, August 11, 1913. CHARLES F. SWEET.

THE "NE TEMERE" DECREE

To the Editor of *The Living Church*:

THREE dioceses have memorialized General Convention to consider the *Ne Temere* decree of the Roman Curia. This decree is conceived in terms implying that the legal effect of marriage and the legitimation of offspring depend upon its provisions. The decree also refuses to recognize the right of any one to renounce an allegiance once professed.

Marriage is primarily a human relation—the foundation of human society in fact, and it is a proper subject for international law.

General Convention may properly initiate a movement for The Hague Conference to give the civilized world the benefit of a unified law of marriage which shall interfere to the least possible degree, whether by addition or dispensation, with the law of Nature. The requirement of an official's intervention for the moral validity of a marriage is, in my judgment, contrary to all sound theology.

LEWIS STOCKTON.

LITTLE CHURCHMANSHIP AND LARGE CHURCHMANSHIP

To the Editor of *The Living Church*:

IAM encouraged by your courtesy to your correspondent, Mr. Washington, in giving expression to my own personal knowledge of the Little Churchman. The manner in which Mr. Washington has pounced on that particularly charitable method of expressing the divergent sentiment in our beloved fellowship, prompts me to ask your good offices in illuminating his mind as to what the Little Churchman really is, from my personal contact with him in my daily toil.

First and foremost is the Little Churchman who has been so badly instructed by other Little Churchmen that he cheerfully repudiates all that was dear to his parents when he was brought to Holy Baptism and accepts the yoke of Rome for matrimonial reasons. Next I have in mind the Churchman who expresses open aversion to any obligation on him for an occasional offering outside his own immediate parish confines.

Again I know of a Little Churchman who, owing to certain ex-

igencies, cannot get to church Sunday mornings, and yet cheerfully votes to close his parish church Sunday evenings.

The same Churchman acquiesces in a policy of shut church all week days, because to do otherwise savors of Popery.

This brings me to the Little Churchman who will gladly tolerate anything from Taoism to Christian Science, always barring our Roman brethren.

In conclusion I may mention a vestryman of my own parish who told me that he believed in adapting the Episcopal marriage service in its entirety to the present-day requirements of the man in the street.

These are, I think, dear LIVING CHURCH, fair samples of the Little Churchman, and as such I humbly present them to your correspondent by your own good offices.

Very truly yours,
Somerville, Mass., August 15. JAMES HENRY McCANN.

To the Editor of *The Living Church*:

THE question of Large and Little Churchmanship is one that should be approached from a different viewpoint than that taken by Mr. Washington in today's LIVING CHURCH. Dr. Arnold's plan might (though I doubt it) have resulted in making the Church of England the Church of the English people, but it would not have remained a part of the Catholic Church of Christ! The history of the Catholic Church always has shown that nothing but great loss has followed even the temporary surrender of its fundamental principles. When, on the other hand, great sacrifices have been made for the truth, the Church has emerged from her trials stronger and more triumphant than ever.

The Church, to the world, must have seemed an utter failure so far as England was concerned when William Laud mounted the scaffold of martyrdom; but would she be the potent, blessed power for the spreading of Christ's gospel that she is today, had Laud faltered in this thankless task of saving her to England, if not to the English people?

It is true that Large Churchmanship should rejoice in the fact that every properly baptized person in the United States is a member of the American Catholic Church. But as to the "great vision" of the Catholic Church which Mr. Washington speaks of, I am a little nonplussed. For instance, our friends the Baptists have a mission in Syracuse (just a few miles from Oneida), which is devoted to work among the Italian population of that city. Now are these Italians received into this mission simply as Catholic Christians, or are they baptized over again and required to conform to Baptist customs and usages? Why, the latter, most assuredly. This plan of procedure (excepting rebaptism) is followed also by the Methodists, Presbyterians, and other bodies as well. Where then, is this "comprehensiveness" we hear so much about? Why shouldn't it work both ways? If it is wrong for the Catholic Church to require certain things of those who are admitted into her fellowship, why is it perfectly right for the Baptists, or Methodists, or Presbyterians to do the same thing with their new members? If it is right for the Baptist mission to convert Italian Roman Catholics to the Baptist faith, why is it wrong for the Catholic Church to convert a Baptist or a Methodist, or a member of any other sect, to the Catholic faith? In our zeal for the unity of Christ's followers, we should not lose sight of the fact that the surrender must not be all on the side of the Church, and that "unity" founded on the denial of any essential principle of the Catholic Church would surely be visited with the displeasure of the Almighty. And it is just because Large Churchmanship does not wish to make Baptists, Methodists, or Presbyterians over into "Episcopalians," that it is today advocating the change of name from "Protestant Episcopal" to "American Catholic," a title that would seem to be comprehensive enough to include "all who profess and call themselves Christians".

Oneida, N. Y., August 16. ERNEST L. HARVEY.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH

To the Editor of *The Living Church*:

IN reply to the query about membership in this Church, let me quote an official opinion, viz:—

On the question of recording members of this Church, Canon 15 of 1798, in force until 1832, says: "No minister shall place on said list the name of any person except those who on due inquiry he shall find to have been baptized in this Church, or who, having been otherwise baptized, shall have been received into this Church either by the holy rite of Confirmation: or by receiving the Holy Communion: or by some other joint act of the parties and of a minister of this Church whereby such persons shall have attached themselves to the same."

That is to say, all persons baptized by water in the name of the Trinity are *de jure* members of Christ's Church, but only those are recordable as such who have been baptized "in this Church," or who have attached themselves to the same by some joint act intended to effect that connection.

Farmingdale, N. Y. REV. IRVING McELROY.

LITERARY

SOCIALISM AND SOCIAL PROBLEMS

The Larger Aspect of Socialism. By William English Walling. New York: The Macmillan Co. Price \$1.60 net. 406 pp.

Applied Socialism. By John Spargo. New York: B. W. Huebsch. Price \$1.50 net. 333 pp.

Marxism vs. Socialism. By Vladimir G. Simkhovitch, Ph.D. New York: Henry Holt & Co. Price \$1.50 net. 298 pp.

If one were disposed to doubt intelligent public interest in Socialism, the appearance of these three thoughtful contributions in such close proximity would serve to dispel it. They prove more than this—that the men who are interpreting the movement are seeking to win converts; not to drive the discontented in their camps. In reading Walling and Spargo one is impressed both by the argument and the effort at reasonableness, and is disposed to agree with John Graham Brooks who declared of the former's first volume: "It is a strong and faithful bit of work. I have rarely enjoyed a book so much with which I so widely differ in its main inferences."

This notice is designed to be descriptive so that readers of THE LIVING CHURCH may know of these volumes. Certain positions which they maintain, especially toward those fundamentally important problems, marriage and divorce, we hope to examine more at length and more critically at some future time. Failure to comment upon the points at this time must not be taken to mean either agreement or oversight.

Walling's book (the largest of the three) is the cultural, and, to use his word, "spiritual" complement of his earlier work, *Socialism As It Is*, which deals with the economic and political phases. It is an interpretation, rather than an original contribution, but it is none the less valuable for that reason. He seeks to identify socialism with pragmatism, which he defines, adopting Prof. Perry's definition, as "that philosophy which views knowledge as a mode of life, emphasizes the crucial importance of human effort, considers civilization as the first desideratum and not the totality of nature, centres its attention on man's conquest of nature through the only true knowledge, which is power, emphasizes society rather than the individual, because this brings the greatest efficiency for the conquest of nature, considers man chiefly in his relation to his fellows rather than in his relation to 'the universe,' and proposes to possess the future instead of the present and the past."

Spargo's readable book is intended to make clear the futility of Utopia-designing and to emphasize the importance of the evolutionary method of Marxian Socialism. He deals frankly with such pertinent and pressing problems as Socialism and the State, Property and the State, Property and Industry under Socialism, Personal Liberty in the Socialist State, Labor and its Remuneration, Incentive and Intellectual Service, Religious Freedom under Socialism, Socialism and the Family. He maintains (page 309) that "no sympathetic student of both movements can doubt that there is a very real kinship and affinity between Christianity and Socialism. . . . Kautsky, who cannot be accused of entertaining any strong religious sympathies, admits that it is possible to be a Socialist and a Christian at the same time," and that "the Socialist movement stands nearer to primitive Christianity than perhaps any other modern movement, for both originated among the masses."

Walling, on the other hand, declares (page 391) that Bebel represents "the views of the overwhelming majority of Socialists in all countries where socialism has become an important factor in society, when he expresses the belief that all that we know by the name of religion is likely to disappear without any violent attack, and when he works to hasten that day."

In Prof. Simkhovitch's view, "so-called scientific socialism is bankrupt. Socialists to-day have the alternative of becoming plain social reformers or of being out and out Utopians." Of course Spargo thinks otherwise—but there is a conflict between the views that remain to be explained away, if it ever can be. The professor's appeals to history are made with telling effect, and to answer them will require all of Mr. Spargo's learning and earnest ingenuity. Marx based his socialism on his interpretation of economic history, and economic tendencies of to-day are quite different from what Marx expected them to be; therefore, as one author points out, socialism has turned against Marx; the revisionist, the reformist, the syndicalist, and other movements, reflect this.

CLINTON ROGERS WOODRUFF.

Sweated Labour. By R. Latter. With Preface by the Bishop of Hull. [The Church and Citizenship Series, No. 2.] A. R. Mowbray & Co. The Young Churchman Co. Price 15 cents.

In a plain-spoken pamphlet of less than fifty compact pages, the painful and shameful facts concerning the underpayment of workers in certain industries are set forth for Christian people,

who ought to know them, but in fact do not and too often will not take the trouble to consider them at all. The figures are drawn from government reports of English industrial conditions. Unhappily, their parallels could be found in America; and the pungent appeals to Christian men and women not to shut their eyes to the truth are as timely on this side of the water as on the other.

This little book, and the others of the series to which it belongs, are admirably suited for collateral reading in courses on the social obligation of the Church. The Rev. Richard Sheppard is the general editor.
G. L. R.

How FEW of us realize the social problems connected with the simplest things we use in an every day life! "An artificial flower is an artificial flower" and nothing more to most of us, and yet a reading of the little volume issued by the Russell Sage Foundation, *Artificial Flower Makers*, discloses a whole social problem. In the words of Miss Mary Van Kleec, "paradoxical as it may seem, artificial flowers have become the very symbol of a method of nullifying the law, outwitting the reformers, and exploiting childhood. In the midst of a city in which public opinion has expressed itself in no uncertain terms against the employment of children in any wage earning occupation."

This volume is a moving picture of a larger industry than most of us suspect. It is based on first hand knowledge, and its conclusions are well worth the thoughtful attention of all of us. It is the result of three years of investigation. Like all the Sage Foundation books it can be had of The Survey Association, 105 East Twenty-second street, New York City.

FICTION

The Decision. From the French of Léon de Tinseau. Translated by Frank Alvah Dearborn. Illustrated by Joseph Cummings Chase and Caroline Peart. New York: G. W. Dillingham Co., 1912. \$1.25.

This story takes us into the North African desert, where a soldier gives, or supposes he gives, an overdose of morphine to hasten the inevitable fatal termination of an agonizing wound. This event constitutes the basis of subsequent complications and of a moral problem. The solution of this problem, in connection with a love affair, constitutes the turning point of a very interesting story—somewhat Frenchy, as its authorship leads one to expect.

A PRAYER FOR THE WORLD'S RULERS

Lord of this mighty, curious globe,
Of mystery and strife,
Where man is ever losing hold,
And grappling for life;

Oh, God! who knows the utmost need
Of every nation's chief,
The strength of will, the power of faith,
The courage, the belief;

Grant us, the Rulers of the world,
In whatsoever land,
The eyes to see, the will to do,
The heart to understand;

The heart alive to duty's call,
The prophet's heart elate;
Lord, grant us these, that we may be
No more the tools of State;

No weaklings eager for applause,
By flattery betrayed,
But men of sterling worth and power,
Alert, and unafraid.

Oh! teach us Lord, the height and breadth
Of all a chief should be,
That we may learn, while serving men,
To serve and honor Thee.

FELIX CONNOP.

NOT ALL at once does Christ reveal himself, when we go forward determined to be His. And the old life still struggles for the mastery, and we are in heaviness through manifold temptations. But the difference between Christ and the devil is just this, that the devil's to-morrow is worse than his to-day; but the morrow of Christ, for every man who trusts Him, is always brighter and better than his yesterday.—G. H. Morrison.

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

A WAVE of the real old-time Christianity which animated our forebears, pervades the July *Atlantic*. It is surprising and delightful as well, to find almost every article within these covers, tinted with real Christly philosophy and to find in more than one of them, the Church taught and emphasized. But two of these choice writings are so exceedingly beautiful and helpful to womankind, that we are taking the liberty of asking the readers of this department to lose no time in enjoying them.

One of them, the opening number, "Intensive Living," by Cornelia A. P. Comer, is one of the most pertinent and impressive bits of thought it has been our good fortune to read. Delicately, yet so forcefully, does it present the eternal feminine question of woman's "belongings"—how much of this world's goods the ordinary woman is able to assimilate and enjoy. Taking up the popular womanish love for "getting" continuously and accumulating things which she has never time to enjoy, the author recommends that present modes of living be made *intensive*, just as the present intensive farming has superseded the old careless and extravagant ways.

"Why shouldn't a human being, seeking to get the most out of life, take lessons from the husbandman seeking to get the richest returns from the soil? We need a science of intensive living that we *may get the larger crop from the smaller field*. It will be worked out by women and it must begin in their domain, which still is, in spite of sociologists, the home." Again she says: "We begin by being greedy because we want things; we keep on after we have more things than we know what to do with, because greed has created the power-lust. If the pressure the home puts on the man were suddenly slackened all along the line above the point of poverty, might not the matter of unseemly accumulation correct itself. If we women of the more favored classes undertook to *give quality to our belongings*, instead of demanding belongings which we hope will confer quality upon us, there surely would be both a lessening in the stress of life and an improvement in its texture. I can think of nothing but the Golden Rule that would help to solve so many menacing questions, such as the high cost of living, the commercialization of life, and the divorce problem. Oh it would be very far-reaching, that attitude, if we could only achieve it!"

The gist of the whole splendid article, to do justice to which we are not equal in this space, is that when woman applies her Christianity by being contented with what she has and by using what she has in its most graceful and gracious way, life will assume a delightful and care-free attitude, of which we now know little. The essay is in conversational form, and one earnest woman, speaking of the power of the home and her love of her home, utters this wonderful sentence: "I shall not ask, even from the mercy of the Merciful, a heavenly mansion, if I have failed to make this earthly dwelling live. *Eternity begins beside my hearth*, shaped by my will."

Ellen Key, in her "Education for Motherhood," a few pages farther, seems to have the same lovely thought in mind—the influence of the home—when she writes: "Wherever that great and beautiful work of art, a home, has come into being, the wife, the mother, has had paramount existence in that home, though her activities have not necessarily been limited to its sphere. *But husband and children have been able to count on her in the home as they could count on the fire on the hearth, the cool shade under the tree, the water in the well, the bread in the sacrament.*" Surely if woman is wandering far afield—that is, some women—never were there heard such beautiful, inspirational voices to call her back.

A CHURCHWOMAN, sent from Southern Ohio to learn the methods of Silver Bay, writes:

"At this missionary educational conference of all denominations, this July, there are about a hundred and twenty Church people, most of them from the East, five of us from Southern Ohio, and several from Michigan. I am taking a normal course in *The Emergency in China* with Miss Tillotson from Piqua, Ohio, the educational secretary. One afternoon, an exhibition of immigrants landing and being examined was given, and yesterday, scenes from Chinese life.

So much trouble is taken but it will pay, as these things will be copied all over the country. The spirit of so many earnest and brilliant people, all working for a great end, is inspiring. How I wish some of our auxiliaries could be sent down here, to thaw out!"

THE DIOCESE of East Carolina puts out the twenty-sixth annual report of its Auxiliary, Junior and Woman's combined, with the sixth report of its parochial society. Its auxiliary being divided into three convocations, there are an extra number of good addresses and reports in the pamphlet. Mrs. J. T. James, treasurer of the United Offering, submits in her report resolutions, the first of which provides for a special officer in each parish; the second has the valuable suggestion that in each parish and mission there shall be held an annual meeting in the interest of the United Offering, "such meeting to be held, wherever practicable, on Annunciation Day (March 25)." A specific day for this meeting we believe to be a valuable innovation. Another resolution is "That each branch of the Auxiliary arrange with the rector for a celebration of the Holy Communion on the same day and as nearly as possible at the same hour, that the United Offering is presented at the General Convention."

At the meeting of the parochial societies, good papers bearing on phases of parish work were read. Mrs. W. A. Townes of Wilmington made an address "How can we learn more about and do something for both Auxiliary and Parochial work?" After a short introduction, these questions were written on the board and generally discussed:

"Why do we try to learn more?"

"When will we begin to learn?"

"Where shall we begin our work?"

"Who can best teach others?"

"What are we doing now in this direction?"

Another paper freely discussed was by Mrs. H. R. Bryan, "Should a person concentrate her efforts upon one branch of work?"

This conference of parish societies proves a very helpful one in this diocese, and in those dioceses where the Church is well established and the distances short, it may be introduced with profit to the diocese.

THE ARTICLE about Church schools in this department in a recent issue of THE LIVING CHURCH met favorable reception indeed and brought to us a fuller knowledge of some of our excellent schools than we have had. The Church is to be congratulated that in every part of these United States there may be found Church schools of varying size, but of high class. Regarding size, much is being said lately in educational circles about small schools and their effectiveness in reaching the individual student. And the fact that any school is not housed and equipped in luxury is not the least reflection on its excellence. Less elegance, more real education, should be the educational slogan of all schools.

The President of Margaret College, Versailles, Ky., the Rev. James M. Maxon writes:

"Parents are coming to me constantly with just such false ideals as you discuss. It is the superficial in training they seem to think the important. How can we have wholesome girls and intelligent young womanhood so long as a sort of external polishing is all that is desired? I do not believe in introducing girls in their teens to the pleasures and social diversions that belong with maturity, and featuring that in school training with the result that the young woman of twenty finds all life blasé. If the substance of your late article could be given in an address before our auxiliaries, guilds, and Girls' Friendly Societies, it would do great good. Some of our own Church people, otherwise intelligent and certainly well-intentioned, are the very worst offenders. I am glad to say that we have Church schools conducted along the same lines so highly commended. I could mention at least ten—our own, one of them—and doubtless there are many more."

Bishop Burton is president of the Board of Directors of

Margaret College, which is now sixteen years old. It is in the beautiful blue-grass region of Kentucky and has all the beauty and comfort for which Kentucky life is noted. It is named for the late Mrs. Margaret Haggin, whose gifts in its inception were munificent. A letter to parents enclosed in the attractive catalogue sets forth the spirit of the letter quoted above: the attainment of a thorough, Christian, scholarly start in life is the aim of the school. The Cross of Honor, gold cross with the name of the college, is presented to those honorably and successfully completing the full Collegiate course. "It is intended," reads the book, "that this beautiful emblem shall stand for conduct and character, as well as scholarship; hence no student will be recommended for this highest honor, who has been under frequent discipline."

APROPOS of fanning in church, comes this near-tragedy:

It was at Church; within her seat
Was she, white-robed and fresh and sweet
A palm-leaf in her hand:
No angel she, but just a girl
Intent on keeping hair in curl,
She fanned—and fanned—and fanned.

The young priest had a theme inspiring
He hoped their cold hearts to be firing,
His text, the Rule of Gold:
But when he faced that sea of fans,
He sadly altered all his plans
And preached a sermon old.

The fans which constant rose and fell,
Had cooled the speaker's heart as well:
"How can I make their hearts to glow
While to keep cool they labor so?"

And—fanning—on her homeward way
The white-robed girl was heard to say,
"He's sadly lacking fire."
The Wardens then took up the strain,
The Vestry echoed the refrain,
Against him they conspire.

Now he's a wanderer in the land
Because his congregation fanned.
L'envoi
On torrid Sundays make this rule:
Determine that you will be cool!
Instead of using an appliance
For fanning, practise Christian Science!
And then no doubt your rector dear
May warm your heart without a fear.

PRIVILEGE AND RESPONSIBILITY

By ZOAR

THE man who had five talents made them other five talents, likewise he that had received two, he also gained other two, and we all know the pitiful story of the man who had one talent and went and hid his lord's money, without a thought of his responsibility to the giver of it. We know it, yea—but, do we apply the lesson to ourselves? What then of our talents? are they buried? What of our privileges? are their responsibilities ignored by us?

To one whose blessed privilege it is to kneel daily before His Altar, there to receive the Bread of Heaven; the precious Body and Blood of our Lord, with its life-giving power, for: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you"; with its clear promise of His abiding Presence, for: "He that eateth my flesh and drinketh my blood dwelleth in me and I in him"; with its glorious assurance of everlasting life, for: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"; to such a one, the thought must come with a tremendous, persistent force: what of the responsibility of such a privilege?

It is enough to make one tremble, for who is sufficient for these things? In one's heart steals the awe which overcame the Israelites in the desert when they implored Moses: "Speak thou with us and we will hear, but let not God speak with us lest we die." Almost do we stop, affrighted, our heart full of wholesome fear, before the seemingly impossible task of rendering unto God, even an infinitesimal part of what is His due, and well might we give up trying, were it not for His voice encouraging and reassuring us: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches."

Our Father is the Husbandman, and He is watching with jealous care over every branch of His Vine, May we then not trust Him to help us bear fruit to His honor and glory?

THE CALL OF THE BIRDS

A NERVE REST

By CAROLINE FRANCES LITTLE

AN occupation both interesting and elevating, adapted for spring and summer, although it can be prepared for and carried on to a certain extent in winter, is the out-door study of the bird world.

How much does the average woman know by personal experience? I was surprised last summer that, when a cultivated teacher saw a Red Headed Woodpecker, she inquired, "What bird is that?" Another day I remarked to a young woman that I had seen a tree full of Nuthatches that morning, and with a blank expression she asked, "What are Nuthatches?" One time, when at Bronx Park, I heard a well gowned woman say in passing the Bird House, "Oh, let us go and see something more interesting."

The school children in the Nature classes learn more about ornithology than many of our men and women know, although possessed of culture and education.

At the approach of summer the call of the wild beckons us out into the open, and the living Bird Land is certainly more nerve resting than the unceasing round of bridge-playing which obsesses so many society women, when they might be living in the very heart of Nature during the holiday months.

The study of the birds can be prepared for during the winter, by attending lectures on our songsters, and by a careful perusal of our many reliable books upon the avi-fauna of the United States. The public libraries possess a great variety of books, many of which have colored plates of some birds, and all of which are illustrated at least in black and white. If one knew where she were to spend the summer it might be well to procure a local bird list of the summer residents, and make a careful study of those species first. If intending to go to the mountains it would be unnecessary to study the shore and water fowls until another season.

For those living in our large cities it will be very helpful to visit the aviaries in our zoos, and also to see the stuffed birds in the natural history rooms, in order to become familiar with the size, form, and color of the subjects they hope to find afield during the coming summer.

Last year, when in the mountains, although but an amateur, I found that by book knowledge I was able to identify between seventy and eighty varieties. Among them were Thrushes, Grosbeaks, Titmice, the Scarlet Tanager, sixteen kinds of Warblers, Woodpeckers, even the rare Pileated, Jays, Kinglets, Cedar Waxwings, Flycatchers, and others.

I believe that quite a cure for nervous depression would be to spend three or four months with the birds and squirrels in the mountains, or some wooded country place.

None but a bird student can understand the thrill of delight succeeded by an intense, strange quiet which one experiences when she first sees some bird of her dreams and longings. I learned the sensation, which words are inadequate to describe, when in the Catskills I first saw a Rose Breasted Grosbeak, a Red Breasted Nuthatch, a Scarlet Tanager, a Golden Winged Woodpecker, a Ruby Crowned Kinglet, a Chickadee, a Brown Creeper, and others known only from their colored pictures.

The pursuit finally becomes a passion, and with the early rising, the hours spent in the open air, the restfulness of going about alone amid the balsam firs, the pines, hemlocks, spruces, gold, white, and gray birches, we find that the companionship of Nature is worth more to the tired body and jaded nerves than any rest-cure that a sanitarium can afford.

Year by year our beautiful birds are coming nearer to extinction, for the first and last enemy of the fauna and avi-fauna of all lands is *man*. Man with his shot-gun, boys with slings and air-rifles, regardless of any laws that interfere with what they call sport. In the name of science also wholesale slaughters are committed. One man boasts that in nesting season he killed one hundred and fifty-eight of the Rose Breasted Grosbeaks, to ascertain upon what food they subsisted! For the same reason another had two hundred King Birds and three hundred Jays killed, while a third had the audacity to announce that he murdered one hundred and fifty-two of our rare Cedar Waxwings to satisfy his morbid curiosity as to their chosen menu. Yet these are the very men who become hysterical and flood the newspapers with their views if one of our dear cats, and who does not love the dear pussies, should succeed in catching an English Sparrow.

There are ways in which women can accomplish much for

the protection of our birds, if they will learn to care for them to such an extent that they will use their influence against their wanton slaughter for sport, and will refuse to wear their feathers for personal adornment. One day I saw a woman who belonged to the Audubon Society with wings upon her hat, and I asked for an explanation. Her reply was, "O we are allowed to wear wings." What pleasure in life would remain to a bird after his wings were cut off, and he were left to bleed and die in slow suffering and starvation?

There are certain things that are needed to assist in studying the birds in their wild life. First, a good opera, or field glass, a reliable hand-book of birds, a note-book in which to record the descriptions and actions of those seen; a camera, or a sketch-book and colored crayons are an additional help. Second, a brown, grey, or greenish gown and hat, which will be in harmony with the woody environment, rendering one's self inconspicuous; and lastly an infinite fund of patience, with strength of character sufficient to enable one not to become discouraged.

Among the many books which I have studied I have found the following very helpful: Chapman on the Eastern North American Birds, for he describes about seven hundred and sixty species; "Guide to the Birds of New England and Eastern New York," "Bird Neighbors," and "Bird Craft." To those possessed of any musical ability, Mathew's "Fieldbook of Wild Birds and their Music" will be a wonderful revelation. It would be impossible to mention all the valuable books now in the literary market, from which I have derived pleasure and profit.

At the beginning of the summer an amateur lacks the trained eye, for that only comes by experience. After three or four months the sight quickly takes in the essential marks of identification—the color of throat, breast, upper parts, presence or absence of wings or tail bars, the bill, size—comparing it with Robin or English Sparrow—and also its manner of flight. For example, the Woodpecker, with the exception of the odd Pileated, flies with an undulating gait, as does the Goldfinch. The Robin's flight is quite different, and soon becomes familiar. The Nuthatch can go down a tree trunk head-first, and the Brown Creeper makes a winding spiral ascent. The acrobatic, cheerful Chickadee, the Phoebe, the Pewee, and the Bob White are considerate enough to announce their names, and thus save us the trouble of a laborious identification.

The majority of people do not realize that the trees they pass may be full of tiny warblers, that flit here and there like animated flowers. In Cuba they are called Butterflies, and so small are they, that unless one be looking closely she is unlikely to find them, although there are about seventy species in the United States.

In beginning one's bird quest it is not necessary to make a hardship of it. First examine the trees nearest the house, searching quietly and carefully for nests. On the grounds of the hotel where I spent last summer there were, at different times, about thirty varieties seen, twenty-five of which I saw personally. It was strange that they cared to come so close to a house where automobiles and carriages were constantly coming up the drive-way, and where of necessity there was more or less noise and confusion; especially so when there was a beautiful grove a few yards in the rear of the grounds. But the ways of birds are sometimes hard to understand. For example, at the entrance to the drive-way there stands a clump of trees, a grey birch, a pine, a white maple, and a shrub. I passed by there, as did scores of others, many times a day, and never knew, until the dear babies were out of their nest and sitting close together in a row, that a pair of the elegant Cedar Waxwings had lived there for weeks, having placed their loosely built cradle on a branch of the maple, extending nearly into the thoroughfare.

When at length we shall have learned to love the wild flowers, the ferns, the squirrels, the birds and the trees which they frequent, watching ever for a glimpse of their graceful forms, or an opportunity to hear and interpret their language, then a new world will have opened to us her golden gates, and henceforth we may walk in lands enchanted. In our diaries we will note as red-letter days the dates when we saw a Scarlet Tanager, a Cardinal Grosbeak, or his cousin, the lovable Rose Breasted.

Mother Nature, the handmaid of her Creator, calls all her children to enter into closer relations with her, and she lures us on to unravel her secrets, learned only in woods, lakes and

mountain streams. A response to this upward call of the birds through the long summer months, will bring to us the rest and refreshment that we all need and desire in these days of a too strenuous living, and inevitably will lead the most pessimistic soul to acknowledge that "every labor of His Hands shows something worthy of a God."

A SUMMER SKETCH

BY A PILGRIM

THE friendly shelter of the white farm house stands on a ridge of land fourteen hundred feet above the level of the sea. On every side the land drops away and then rises again in gentle undulations of woodland and pasture until it reaches the far horizon. In a fold of the hills nestles the little village with its white roofs and its church spires. Monadnock, regal in purple shadow, dominates the eastern sky line; and, if one wanders up the lane to the mowing above the house, one may see across the valley, the Green mountains of Vermont, like far, shadowy sea waves against the western sky. The air is keen and sweet with the scent of pine, in the pastures are blueberries, unbelievable in quantity and size and delicious in sweetness; and along the stone walls straggle the ranks of the raspberries.

Wearied and disappointed, I have come from the city, to seek the rest and healing of the hills. Graciously it comes, quietly and in friendly wise: in shifting light and shadow on hill and valley; in the murmuring of the wind in the trees—giant maples and mighty oaks and pines; in the scent of new-mown hay; in the laughter of the childish pickers in the berry pastures; the tinkle of the cowbells in the distance; the calling of the birds in the dewy morning and at eventide; and the beauty of snowy elder flowers, and of the red wood-lilies that spring beside the way.

Watching, listening, breathing, I begin to feel at one with the peace and the beauty—the wholesomeness of it all; and I go about, as Dean Church was wont to do, repeating bits from all the poets that I can remember "to add a touch to the wonder and the glory." I feel about in my memory for what it was that Margaret Deland said about the upland pasture; and when I have found it, it does not seem irrelevant:

"On upland pastures where the grass
With frosted dew was white,
Like snowy clouds the young sheep lay,
That first, best Christmas night.

"The shepherds slept and, glimmering faint
With thin blue wreath of smoke,
Only the fire's crackling flames
The tender silence broke,

"Save when a young lamb raised his head
Or, when the night wind blew,
A nesting bird would softly stir,
Where dusky olives grew."

There come back to me, unbidden, those words from *John Inglesant*:

"The waste of sea and forest, the sunbreak upon the stainless peak, contempt of wrong and pain and death, and passionate yearning for the face of God."

Again I wander up the confines of the shaded lane till I come to the opening into the mowing. The ripe summer grasses are rippling in the cool mountain wind, and beyond the valley and the nearer hills I see the shadowy, majestic mountains, the utmost bound of the lasting hills. Softly I repeat, with gratitude to George Macdonald that he knew how to express the thoughts of our hearts:

"Oh all wide places far from feverish towns,
Great shining seas, pine forests, mountains wild.

"Room, give me room! Give loneliness and air,
Free things and plenteous in your regions fair.

"Oh God of mountains, stars, and boundless spaces,
God of the universe and loving hearts,
When Thy face looketh forth from all men's faces:
There will be room enough in crowded marts:
Brood Thou above me and the storm is o'er,
Thy universe my closet, with shut door."

I lift up mine eyes unto the hills, and I remember that, as the hills stand round about Jerusalem, even so standeth the Lord round about His people from henceforth even forevermore.

Church Calendar



- Aug. 3—Eleventh Sunday after Trinity.
- 6—Wednesday. Transfiguration.
- 10—Twelfth Sunday after Trinity.
- 17—Thirteenth Sunday after Trinity.
- 24—Fourteenth Sunday after Trinity. St. Bartholomew.
- 31—Fifteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. LESTER BRADNER and family will return from Europe about September 1st. Address, care of General Board of Religious Education, 281 Fourth avenue, New York City.

THE REV. CHARLES E. BUCK, rector of Rock Creek parish, Md., is sojourning with his family during the month of August at Mountain Lake, Va.

THE REV. ERNEST V. COLLINS, for some time assistant minister of St. Paul's Church, Flatbush, Brooklyn, has accepted the rectorship of the Church of St. John the Baptist, Brooklyn. Mr. Collins was educated at Hobart College, and was graduated at the General Theological Seminary. He succeeds the Rev. Vernon D. Ruggles as rector of St. John's.

THE REV. JOHN S. HAIGHT, who for the past year has been curate at St. Paul's Church, Cleveland, Ohio, has accepted a call to the rectorship of North Salem and Sumers in the Diocese of New York. These parishes are about thirty miles from New York City. Mr. Haight will begin his new work the middle of September.

THE REV. ISAAC HOLGATE has given up his missionary work in the dioceses of Minnesota and Duluth, and accepted similar work in the diocese of Los Angeles. Address, Sawtelle, Cal.

THE REV. PROF. A. W. JENKS sailed on the S. S. *Carpentia* on August 19th for a short tour in Spain.

THE REV. GRANT KNAUFF, rector of St. Katharine's Church, Pensacola, Fla., will be at Seawance, Tenn., until October.

THE VERY REV. CHAPMAN S. LEWIS, Dean of St. John's Cathedral, Quincy, Ill., has declined a call to St. Paul's Pro-Cathedral, Des Moines, Iowa.

THE REV. FRANCIS S. LIPPITT, rector of All Saints' Memorial Church, Meriden, Conn., is spending his vacation with his family at the Munnatawket Hotel, Fisher's Island, N. Y.

THE REV. F. H. STEDMAN has accepted the call to St. John's, Milwaukee, Wis.

THE REV. ROBERT TALBOT, rector of St. Paul's Church, Washington, D. C., is spending the month of August in Beaver Hill, N. Y. The parish is in charge of the Rev. George P. Christian, curate.

THE REV. F. B. TICKNOR has accepted the position of priest in charge of the Church of the Redeemer, Sarasota, Fla., and adjacent missions.

THE REV. J. GODFREY WILSON has resigned the rectorship of Zion Church, Avon, N. Y., and has accepted the call to be associate rector of Emanuel Church, Baltimore, Md. (the Rev. Hugh Birkhead, rector). His resignation will take effect August 25th.

ORDINATIONS

DEACONS.

ALASKA.—At St. Peter's Church, Sitka, on St. Barnabas' Day, the Bishop of Alaska ordained Mr. GEORGE E. HOWARD to the diaconate.

PRIESTS.

FOND DU LAC.—On the Thirteenth Sunday after Trinity, at Plymouth, Wis., the Rev. JOHN LLOYD was advanced to the priesthood by Bishop Weller. Mr. Lloyd will continue in charge of the work at Plymouth, where he has been stationed for some time.

DIED

BRINCKERHOFF.—At New Rochelle, N. Y., on August 13th, aged 24 hours, MORTIMER BRINCKERHOFF, son of the Rev. and Mrs. S. Raymond Brinckerhoff of Flatbush, Brooklyn. "And with the morn those angel faces smile, Which I have loved long since, and lost awhile."

JACK.—Entered into life eternal, August 7, 1913, at her residence in St. John, New Brunswick, FRANCES ALLEN JACK, daughter of the late William Jack, Q. C.; for many years connected with the House of the Good Samaritan, Boston, Mass.

"Grant her, O Lord, eternal rest."

RETREATS

NEW YORK.—A three-days' retreat for women will be given at St. John Baptist House, 233 East Seventeenth street, New York, beginning on the evening of September 25th. Conductor, the Rev. Father Mayo, O.H.C. Apply to the MOTHER SUPERIOR, C. H. S.

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

YOUNG, unmarried, clergyman, very successful, chaplain largest hospital United States, desires curacy. Trained best institutions, university, seminary, this country and abroad. Musical, able preacher. Spiritually minded and energetic. Thoroughly Catholic. Best references. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

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—Experienced, musical, would take supply duty during autumn months, within 50 miles New York City. Best references. "K. C. W.," Gorham's, 37 W. Twenty-eighth street, New York City.

PRIEST, hard worker, recommended as preacher, reader and pastor wishes temporary work or permanency if suited. Address "PRAYER BOOK," care LIVING CHURCH, Milwaukee, Wis.

CURACY wanted in Chicago or other mid-western city, by young unmarried priest. College graduate. Address "CURATE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires curacy in city parish. Under 35 years. University graduate. Married. Address "C. B.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires town or suburban work. Under 35. Married. Graduate. Capable. Sung Mass. Living Stipend. "CATHOLIC," LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A Churchwoman, all around worker, graduate deaconess preferred (but not absolutely necessary), to assist priest in small mission situated among factory people. Experience indispensable. Address, giving full particulars concerning self, the Rev. GEORGE G. BURBANCK, 234 West Morris Street, Indianapolis, Ind.

WANTED.—A companion and assistant in housekeeping for elderly lady, whose sight is failing. Reading aloud is necessary. Address "A. H. S.," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A Churchwoman with college degree to teach in Church school. English, Mathematics, or History, French, and Latin. Address "SCHOOL," 428 Peachtree street, Atlanta, Ga.

WANTED.—Trained nurse for missionary work; \$30 a month and living. Address "MISSIONARY NURSE," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Student organist for Church School. Liberal Scholarship. Address, "CHURCH ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

PROSPECTIVE candidate for Orders desires change in orphanage, or charge of missions. Study under priest. Experienced. Address "RELIABLE," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED Institution Worker desires position as Matron. Economical manager. Thoroughly understands children. Mrs. DRUMMOND, 2622 Prairie Avenue, Evanston, Ill.

YOUNG woman with exceptional, well-trained, soprano voice, especially suited for choir and concert work, wants position. References. Miss DELAIDE KEITH, Brooksbury, N. Y.

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

INSTITUTIONAL matron desires position. Highly recommended. Mrs. EYTINGE, 340 Grant avenue, Richmond Hill, L. I., N. Y.

PARISH AND CHURCH

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

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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.

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For sale, second hand but in good condition, one set *Encyclopedia Britannica*, Twentieth Century Edition, 30 vols. with American Supplement. Werner Co., 1902. Half leather binding. Original price \$68. Will sell for \$25, carriage unpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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The late Bishop King of Lincoln, one of the most saintly men that the Church of England has produced, gave a series of addresses at a retreat to women. These women chanced all to be wives of the clergy of the Bishop's diocese. There is nothing in them however, which is not as well adapted to all Christian women, as well as to the particular class who gathered on the occasion. The retreat lasted three days; and in addition to the introductory address, there were three addresses each day. The subjects were as follows: First day, "The Ideal Home," "Examples to the Flock," "Self-Discipline." (The second of these would not so particularly apply to other women, but it is wholesome reading.) Second day, "Pride and Vanity," "Humility and Gentleness," "Envy and Sloth." Third day, "Death," "A Regulated Life," "Trustfulness and Tranquillity."

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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.

Handbook for Primary Teachers in Church Sunday Schools. By Anna F. Murray, with foreword by Charles Smith Lewis, Dean of All Saints' Cathedral, Indianapolis, Educational Editor of THE LIVING CHURCH. Illustrations by Eleanor Hillman Barker. Price 75 cents net. By mail 80 cents.

Letters to Laymen. By Charles Palmerston Anderson, Bishop of Chicago. Price 75 cents net. By mail 80 cents.

EDWIN S. GORHAM. New York

The Story of David. By H. L. Taylor. Illustrated by G. W. Rhead and J. Ayton Symington.

The Story of Elijah and Elisha. By H. L. Taylor. Illustrated by Christopher W. Hughes and J. Ayton Symington.

The Story of Daniel. By the Rt. Rev. Edward Osborne, D.D., Bishop of Springfield. Illustrated by J. Ayton Symington.

PAMPHLETS

H. W. GRAY. New York.

The Church and her Music. An Address (with additions and footnotes), delivered at the Representative Church Council on July 4th, 1913. By S. Royle Shore, Member of the Canterbury Provincial House of Laymen, Hon. Birmingham Cathedral Lecturer in Ecclesiastical Music, Hon. Birmingham Diocesan Instructor in Plain-chant, Hon. Organist and Choirmaster of the Birmingham Clergy Choir, formerly Hon. Organist at St. Alban's Church, Birmingham, and Hon. Organist and Choirmaster of St. James's Church, Edgbaston, Hon. Lay Secretary of the Worcester and Birmingham Diocesan Conferences and of the Church School's Associations of the Dioceses, etc.

A School of Church Music. Being an Article in *The Church Times* of February 28th, 1913. By S. Royle Shore, Member of the Canterbury Provincial House of Laymen, Hon. Birmingham Cathedral Lecturer in Ecclesiastical Music, Hon. Birmingham Diocesan Instructor in Plain-chant.

The Choral Eucharist Since the Reformation. Being an Article Contributed to the *Cathedral Quarterly* for April 1913. By S. Royle Shore.

Diocesan Music for Congregational Singing. Edited by S. Royle Shore. No. 1. *Merbecke's Holy Communion Service* 1550. The Organ Accompaniment with Notes on the Art of Plain-chant Accompaniment.

The Cathedral Service of Church Service Music. Chiefly Polyphonic and Unpublished of the 16th and early 17th Centuries. Edited by S. Royle Shore.

PAPER COVERED BOOKS

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THE CHURCH AT WORK



NEW EPISCOPAL RESIDENCE AT CINCINNATI.

NEW BUILDING AT ST. ANDREW'S INDUSTRIAL SCHOOL

ON SATURDAY, August 9th, the Bishop of Rhode Island laid the cornerstone of the new Bishop McVickar hall, now in course of construction at St. Andrew's Industrial School, Barrington, R. I.

The service began with a procession of the boys of the school in their Scout uniform, the choir, clergy, and Bishop, and members of the building committee, from the school building to the foundations of the new building, reciting, antiphonally, the Benedictus. Hymn 143 was sung upon arriving at the cornerstone. The Rev. Herbert C. Dana read the Creed, versicles, and prayers, and the Rev. A. H. W. Anderson of Chicago read the lesson from St. Matt. 19: 13-23. The list of deposits in the stone was read by Mr. Frederick D. Carr of the executive committee. The Bishop then laid the stone with appropriate ceremonies, designating the building to be erected thereon as Bishop McVicar Hall and "devoted to the comfort and shelter of homeless boys, that they may find here the fulfilment of God's promise, 'I will be the Father of the fatherless.'" Addresses were made by the Rev. William M. Chapin, warden of the school, who stated that the \$50,000 asked for to erect and endow the building, was nearly completed and that the day was a very happy one for all who had contributed towards it. Bishop Perry spoke of the erection of this building as an extension of an already large work, and the fulfillment of a beautiful spiritual vision of the warden.

HOLIDAY HOUSE FOR MILWAUKEE G. F. S.

THE HOLIDAY HOUSE of the Girls' Friendly Society of the diocese of Milwaukee is located on the shore of Green Lake, and has been continuously filled with girls from the city in two-week parties. The house has been in charge during the summer of Mrs. Hunter and Miss Ogden under the diocesan officers, and the arrangements have proven very satisfactory. The property is rented however, and it is now planned to purchase a site near the present rented quarters which can be made

permanently the summer home of the diocesan branch. The site which it is hoped to obtain is that on which Bishop Weller's cottage at present stands, with a lake frontage of 330 feet and a depth of 495 feet. This house is eight-roomed with a large cellar, well, and cistern. The price is \$2,500, in addition to which it would be necessary to expend \$1,000 or more in improvements; but as the result there would be obtained a fine property, and one that could be developed from year to year most successfully. It is hoped that friends of the G. F. S. work will render assistance to such an extent that it may be possible to complete the purchase. The diocesan president is Mrs. T. T. Lyman of the Cathedral in Milwaukee. The Green Lake property is within the limits of the diocese of Fond du Lac, and arrangements would probably be made for the removal of an unused chapel some miles distant to a site on or near this property.

LAKE GENEVA CONFERENCE

THE FOLLOWING statement was issued on behalf of Churchmen in attendance at the Lake Geneva (Wis.) Conference:

The Episcopalians who attended the Ninth Annual Lake Geneva Conference of the Missionary Education Movement, August 1-10, 1913, wish to record their appreciation of the value of the Conference, and the opportunity it affords the people of the Middle West. The total attendance was 306, of which 30 were of the Episcopal Church, five of this number being of the clergy. Every state in the Fifth Department was represented, but not every diocese. The dioceses represented were: Chicago, Milwaukee, Michigan, Southern Ohio, and Michigan City. The number this year shows a gain of seventeen over last year, and we resolved to urge the Fifth and Sixth Departments to send delegates in 1914, and prayers of the Church are asked that each diocese of these two departments may send at least one delegate. There are great advantages in a summer school, as it affords leaders an opportunity to prepare for the winter's work. This is the day of systematic leadership, and the

leaders of the various classes are trained for efficient service.

The power of the Holy Spirit is felt through the whole conference, and the value of prayer is the aim, end, and guiding force. Lake Geneva is delightfully situated, is accessible for us of the Middle West, and we have resolved to put our strength and influence towards this conference instead of Silver Bay. Here we come into contact with members of other communions who have similar sectional problems, and it is a tremendous inspiration for a "Follow Up" method, when one returns home. The crowning glory of the conference was the early celebration in the "Upper Room" on the Sunday we separated. The celebrant was the Rev. John E. Curzon, secretary of the Fifth Department. The beauty and dignity of the service were most impressive, and seemed to have special significance for the children of the Church assembled here.

SWEDISH CHURCH HOLDS ANNIVERSARY

ST. PETER'S Swedish Church, Duluth, Minn., held its tenth anniversary, August 8th to 10th, inclusive. The festivities began on the evening of August 8th with solemn evensong, the rector, the Rev. W. E. Harman, officiating. The children of the parochial school, under direction of Mr. F. L. Anderson, made up the choir. Sermons were preached by the Rev. C. G. Hagberg of St. Paul, and the Rev. Philip Broburg, a student at Seabury Divinity School.

On the 9th the visiting clergy were taken around the bay in a launch donated for the occasion, the greater part of the day being spent on the water.

On Sunday, the 10th, the anniversary Eucharist was celebrated by the rector, assisted by the Rev. C. G. Hagberg, which was preceded by a preparation including shriving, administered by the assisting minister. The anniversary sermon was preached by the Rev. Philip Broburg, who is in charge of Archdeacon Alfvengren's field for the summer. A well trained choir, under the leadership of Mr. F. L. Anderson, led the chorales and the music of the Holy Eucharist.

In the afternoon a vesper service was held, the Rev. Philip Broburg officiating. The sermon was preached by the Rev. C. G. Hagberg. This was followed by a brief review of the history of the parish by the rector.

The services were all according to the rites and usages of the Church of Sweden. Nearly all the members of the parish and a great number of the Swedish population of Duluth attended. In the evening Evening Prayer was held in the English tongue.

MR. SILVER WITHDRAWS

THE FOLLOWING letter from the Rev. H. Percy Silver to the Bishop of Kansas is made public:

"MY DEAR BISHOP MILLSPAUGH:

"I am at a loss to know how to express to you, and my brethren of the diocese of Kansas, my heartfelt appreciation for the confidence reposed in me, and for the more than generous consideration manifested throughout the past year.

"The consistent love and loyalty of my fellow-workers has been wonderfully sweet and comforting.

"Since the action of the diocesan council, in 'reaffirming' the election of a year ago, I have remained silent—in deference to the wishes of my friends—but feel that the time

has now come for me to withdraw my name from further consideration on the part of the diocese of Kansas, and to request, in the interests of peace, that nothing further be done in this matter.

"Ever grateful for all that you are and have been to me, I am, my dear Bishop,
Faithfully yours,
(signed) H. PERCY SILVER."

CHALICE AND PATEN FOR WASHINGTON CATHEDRAL

THE CATHEDRAL of SS. Peter and Paul, Washington, D. C., has received the gift of a handsome chalice and paten, given as a memorial by Mrs. Charles G. Ash. They are entirely hand wrought in twenty carat gold; and were designed and made especially for use in the Cathedral by Miss Helen Keeling

an impression of massive simplicity, there being no enamelling or inset jewels, yet a second look shows the decoration to be not only rich and elaborate, but also full of symbolic significance most interesting to the lover of Catholic archaeology. The early British Liturgy was of the Gallican type, with its Greek sources, rather than of the Roman; and as in the Cathedral, Greek sources, preferably to Latin, are utilized in matters of ecclesiastical art wherever practicable, the use of typical motives of early British-Celtic design characterizes the decoration of the chalice and paten. On four sides of the chalice base is chased an inscription in letters copied from the oldest extant Greek manuscript of the Gospels "*Touto esti to haima mou.*" (This is My Blood.) On the fifth side, the front, is a large cross head of Cornish type, with the five round bosses in high relief, which represent the five Wounds of our blessed Lord. On the paten is chased the corresponding sentence, "*Touto esti to soma mou.*" (This is My Body.) Between each pair of words is a fragment of blossoming thorn, as close by the Cathedral grows a slip of the famous Glastonbury thorn, traditionally reputed to have been brought to England by St. Joseph of Arimathea.

The stem of the chalice is chased with interlacing knots of ancient Cornish type, a design which blends into perfect accord with that of the knop, in which the grapevine is the motive of decoration. This is done in bold relief and pierced throughout, the craftsmanship being of exquisite finish and feeling. The knop alone represents two months' continuous work. The calyx presents a continuation of the grapevine motive, and is divided into three sections, each containing one of the emblems used in the diocesan seal. In the front section (shown in the illustration), directly above the Cornish cross on the base, is the Jerusalem Cross; the other two sections contain the keys of St. Peter and the sword of St. Paul.

There is no color other than that of the gold of which the chalice is formed; yet the variations of shading as the light falls on high and low relief, and the warm, soft lustre to be found only in metal that has been shaped by hand-hammering, give an effect that satisfies wholly, and needs no enhancement from the flaming brilliancy of gems. In its beauty and in the devotional spirit and reverence for Catholic tradition which speak in every line, this work establishes its title to its place in our national church.



NEW CHALICE FOR WASHINGTON CATHEDRAL.

Mills of New York. The complete harmony of design and execution thus attained is of high artistic merit carried out in sympathetic relation to the ideas underlying the entire fabric of the Cathedral.

The required proportions were unusually large, the height of the chalice being eleven and three-quarters inches. The base is five-sided; a form rarely seen, probably because it does not readily lend itself to treatment agreeable to the eye. In the Cathedral and its appurtenances, however, every available opportunity has been taken for the use of the symbolic number 5, the apse, for instance, having five bays, and the diocesan seal containing the Jerusalem cross composed of five crosses. It was therefore appropriate that in the design of the chalice there should be a sustained representation of this numerical symbolism, which anciently typified the idea of sacrifice. The artistic problems of the five-sided base have in this case been solved by following the slight curve and indentation of the laurel blossom, which, without destroying the pentagonal effect, mitigates its austerity and adds to its stateliness a touch of grace. Dignity, indeed, characterizes the whole. The stem rises from the base in sweeping lines of beauty and strength, and the plain round cup of unusually large size is set in a calyx of decorative design. Although the first sight of the chalice may give

CORNERSTONE LAID AT TRENTON, N. J.

ARCHDEACON SHEPHERD recently laid the cornerstone of a new church building for St. James' parish, Trenton (the Rev. William Burch Rogers, rector). St. James' parish, formerly located in another part of the city, is prospering under the guidance of its new rector, in a more advantageous situation, where there are large opportunities for aggressive work. The work on the new building will be done rapidly.

WORK AMONG COLORED PEOPLE IN KEY WEST

ST. PETER'S CHURCH, Key West, Fla., dates from the year 1875, when a number of colored people trained in the Church of England in the Bahamas emigrated to the then little known island city of Key West, and formed a mission with their own native catechist in charge. A few years later St. Peter's parish was formed, and was at first under the charge of the rectors of St. Paul's Church and held services in the parish church. Later a church was built especially for the

negro work of St. Peter's, and its fittings were almost entirely supplied by the congregation itself. The church was badly damaged in 1909 by a hurricane, but was restored almost without help from outside, only to be completely wrecked a year later in another hurricane. Since that time a parish room has been erected from the material saved from the old ruins, with the organ case as the altar, and an effort is now being made to raise money for a good stone church building such as would not be destroyed by a similar storm in future. For this purpose the rector, the Rev. A. R. E. Roe, has at the present time \$1,100 in cash and \$2,000 promised on condition that \$10,000 is raised. He is hoping for material assistance to be given from outside.

MONUMENT TO THE PILGRIM FATHERS

IN PREPARING for the dedication of a memorial at Southampton, England, erected to mark the departure of the Pilgrim Fathers from that port in August 1619, the mayor of the city invited the Rev. Dr. William Copley Winslow of Boston, well known as one of our own American Church clergy, to be a guest of honor on the occasion. One of the panels bears the name of Governor Edward Winslow, suitably inscribed, and Dr. Winslow, unable to be present to speak, has addressed a letter to be read on the interesting occasion, which he dictated by the historic rock in Plymouth, where he is passing the summer. The American ambassador promises to unveil the tablets and give the opening speech. It will be

AN OLD NURSE

Persuaded Doctor to Drink Postum

An old faithful nurse and an experienced doctor, are a pretty strong combination in favor of Postum, instead of tea and coffee.

The doctor said:

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum, in place of tea and coffee, I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of tea and coffee; even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I used a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion I can assure anyone that, as a refreshing, nourishing and nerve-strengthening beverage, there is nothing equal to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

remembered that John Alden joined the Pilgrims at Southampton, and Dr. Winslow's interest in the celebration is enhanced by the fact that his wife is a direct descendant from the man whom Priscilla bade speak for himself. He indulges the hope that the new Christ Church edifice in Plymouth, now building, will speedily receive the needed funds for its completion.

SANDERSON MEMORIAL IN MILWAUKEE CATHEDRAL

THE ACCOMPANYING illustration shows the sedilia, credence, and intermediate wall panels that together constitute a memorial to Mrs. Elizabeth B. Sanderson, which has lately been set up in All Saints' Cathedral, Milwaukee, as the gift of her children, the Rev. Henry B. Sanderson, Mrs. Guy D. Berry,



MEMORIAL SEDILIA AND CREDENCE
All Saints' Cathedral, Milwaukee

and Mrs. Cushman. This memorial is part of an harmonious scheme designed for the entire remodelling of the sanctuary. It is in late fourteenth century English Gothic. The celebrant's canopy carries a shield in the centre section of cresting charged with the sacred emblem. The panelling next the sedilia is arranged so that it leaves a clear vision of the fine stained glass window above it, part of the memorial to the late Bishop Nicholson. This panelling carries three seats for the servers, and on the panels are ribbons bearing "Alleluia" in relief. The higher panelling will eventually be continued up to the reredos. These larger panels of this section are subdivided by narrow ones with buttresses and carved pinnacles. Upon the shields are Emblems of the Passion. The credence table is supported on an octagonal shaft. The canopy over the table is finely groined and vaulted, and is surmounted by a figure of an angel, bearing a shield with a Crown of Thorns.

The work is in white oak, with the panels of quarter-sawed oak, and was designed by Henry Flint of Milwaukee, who has had extensive experience in ecclesiastical designing in England. Mr. Flint furnished full size details of all the work and superintended its execution in the shops of the Manitowoc Church Furniture Co. The work is pronounced the finest of its class in the Northwest and is certainly a handsome addition to the Cathedral chancel.

[Photo by R. A. Dowd, Milwaukee.]

CORNERSTONE LAYING AT CHRIST SCHOOL, ARDEN, N. C.

ON THE Feast of the Transfiguration, which is always the annual gathering day for all the old students and the friends of Christ School throughout the mountains, the cornerstone of the Thomas C. Wetmore Hall was laid with imposing ceremonies. At 11 o'clock there was a celebration of the Holy Eucharist, with sermon by the Rev. B. F. Huske of New Bern, N. C., a former teacher in the school. This was followed by a bountiful spread under some nearby oaks for the three hundred people who had gathered for the occasion. At 2:30 P. M. the procession, consisting of choir, students, and clergy, moved from the chapel to the northwest corner of the new building where the stone was placed by the rector of the school, the Bishop being unable to be present. Addresses were made

Bishop of Albany, who, more than a generation ago, began to hold services at Northeast Harbor, then a little hamlet, which he had chosen, after a visit to the island of Mt. Desert, as a permanent summer home. The beautiful stone church, erected through the efforts of Bishop Doane eleven years ago, and taking the place of the chapel of wood, which was also erected through his efforts, was completely filled by a most interested

HOT WEATHER PROBLEMS

They Are Easily Solved if one knows What Kind of Food is Best for the Family.

There is always much discussion of the meat question in summer. In this age of progress and dietetic science, however, there would probably be no room for discussion as to what kind of meats should be eaten in hot weather. The average person who wants to keep in good health should confine his summer eating to fowl, fish, bacon, and an occasional lamb chop for those who indulge in lively outdoor exercise, and these should be eaten but once a day either for dinner or supper. For other meals a good, well cooked cereal, such as shredded wheat biscuit, combined with fresh fruits and some fresh green vegetables, is far more wholesome and nourishing. Shredded wheat biscuit supplies more digestible nutriment than meat, while the fresh fruit supplies a laxative property that is needed by most persons in summer. The combination is ideal for those who want to keep up to the top-notch of energy at a time when the weather is most enervating.

Meat is classified by chemists as a "nitrogenous" food. Foods of this class impose the heaviest burden upon the digestive organs and are particularly burdensome to the liver and kidneys. They should be eaten sparingly even in winter and then only by persons whose daily employment calls for rather vigorous physical exercise. In summer red meat should be discarded entirely in order to keep the eliminating functions of the body in a healthful condition. This cannot be done when the digestive track is burdened with heavy meats and other indigestible foods. One or two shredded wheat biscuits, eaten with milk or cream, will supply more strength-giving nutriment than meat; are much more easily digested and cost much less.

Many persons are so constituted that they are not able to eat starchy vegetables without much distress. By starchy vegetables we mean those that grow under the ground, such as potatoes, carrots and turnips. The starch is digested entirely in the intestines. Persons who suffer from intestinal indigestion should eat very sparingly of starchy foods, particularly in summer when the vitality is low. In summer most persons, particularly those who are confined to offices and stores and who follow sedentary employments, will keep in better health by cutting red meats and starchy vegetables entirely out of their daily dietary and confining their meals to some well cooked whole wheat cereal like shredded wheat biscuit combined with the green vegetables that grow above the ground and with fresh fruits.

Probably the most wholesome and the most hygienic meal that could be prepared in summer is a combination of shredded wheat biscuits, fresh fruits and green vegetables, none of which requires any cooking or special preparation—indeed there is more real digestible nutriment in shredded wheat biscuits and fruit than there is in red meat or starchy vegetables, and one may live indefinitely on this kind of a combination served in many tempting varieties and forms without ever kindling a fire in the kitchen stove.

MEMORIAL SERVICE FOR BISHOP DOANE

AT THE Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine (the Rev. C. F. Lee, rector), on the Twelfth Sunday after Trinity, there was a service in memory of the late Rt. Rev. William Crosswell Doane, D.D.,

congregation. Bishop Doane's hymn, "Ancient of Days," was sung as a processional, and the service consisted of the Holy Communion, preceded by addresses by the Rev. Charles Follen Lee, Mr. George Wharton Pepper of Philadelphia, and the Bishop of New York, in the order named. Before each address verses of the hymn, "For All Thy Saints," were sung. Mr. Lee briefly related the story of the founding of St. Mary's, of the growth of the community, which is now the second in importance on the island, of Bishop Doane's strong hold upon the affections of the regular residents of the place and of his ministry among them and the summer residents. Mr. Pepper spoke of the hold of the deceased Bishop upon the laity who came under his influence at Northeast Harbor, and Bishop Greer dwelt with much feeling upon Bishop Doane's work in the Church at large. The celebrant was the Bishop of New York, and the Rev. Stephen F. Sherman, Jr., canon of All Saints' Cathedral, Albany, who is assisting in the summer work at St. Mary's, was deacon. The pulpit and lectern, as well as the altar, were beautifully decorated for the occasion.

BROTHERHOOD CONVENTION ON THE PACIFIC COAST

THE GREAT Brotherhood convention in New York is not the only convention of the sort that is planned. The Pacific coast chapters are expecting to hold an international conference beginning Thursday, September 11th, and continuing over the following Sunday. Among the expected speakers are the Bishops of Olympia, New Westminster, Spokane, and Montana, President Bonsall, who comes from Philadelphia for the purpose, and a considerable number of leading Churchmen not only from the Pacific coast but from other parts of the country.

BROTHERHOOD CONVENTION PROGRAMME

THE LIST of speakers for the Brotherhood convention at New York is largely completed. Bishop Brent will give the Quiet Hour on Wednesday evening at the Church of Zion and St. Timothy. At the opening Eucharist early on Thursday morning at the same church there will be an address by Bishop Burch. The daily meditations at ten o'clock on each morning will be given by the Rev. Dr. Powell, president of Kings College University, Nova Scotia. Thursday evening's public meeting, to be given at Carnegie Hall on the general subject "Social Service through the Church," will be under the chairmanship of Bishop Greer, and the speakers will be the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, and the Very Rev. W. T. Sumner, D.D., Dean of the Cathedral of SS. Peter and Paul, Chicago. The public meeting at the same place on Friday night will have for its subject "The Brotherhood of St. Andrew in the United States." The chairman will be Edward H. Bonsall, president of the Brotherhood of St. Andrew in the United States, and the speakers George Wharton Pepper, D.C.L., Philadelphia, and the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland. Saturday night will be given to the preparation service for the corporate Communion at St. Thomas' Church, when the meditation will be given by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston. The Sunday afternoon mass meeting will be at Carnegie Hall under Bishop Greer's chairmanship, and the speakers will be John R. Mott, LL.D., general secretary of the World Student Christian Federation, and the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky. The "Convention Message" will be given at the Sunday night service at St.

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Spiritual Instructions

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This consists of "Instructions" on Self-Discipline, Prayer, The Presence of God, Self-Examination, Reading the Bible, Holy Communion. "Being able now to go about but little," writes the author, "I am the more glad to circulate in print instruction that may be helpful."

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Thomas' Church by President Powell. In addition to these chief appointments there will be the various conferences, etc., during the several days according to the topics already announced and with a considerable number of experts as speakers. Four-o'clock conferences at Carnegie Hall on each day will be of particular value to Church workers.

OBSERVANCE OF LABOR SUNDAY

LABOR SUNDAY will be observed again this year by the various communions in America; the date is August 31st. At the convenience of the individual congregation, however, either the first or the second Sunday of September may be observed instead. As hitherto, a leaflet of suggestions and an order of service have been issued by the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America. The leaflet gives a brief history of the observance of Labor Sunday and makes pertinent recommendations concerning the value of a preliminary knowledge of community conditions, and cooperation between local central labor unions and the various churches in working up the meeting. It also advises the consideration, as a special topic for this year, of "Modern Tendencies in the Labor Movement," and recommends half-a-dozen recent books as helpful in furnishing material. In the preparation of addresses the resolutions adopted by the Federal Council in Chicago in December, 1912, and printed in the pamphlet, *The Church and Modern Industry*, copies of which may be secured on application, should be particularly useful.

This opportunity for the recognition by the Church of the problems which confront working people as well as society at large, is being brought to the attention of the seventy-odd diocesan Social Service Commissions throughout the country, with the request that they encourage the parishes in their respective dioceses to join in the observance of this anniversary of labor. Inquiries from individual parishes, however, will be welcomed at the office of the Joint Commission on Social Service, 281 Fourth avenue, New York City, which will also supply copies of the leaflet of suggestions free of cost, and copies of the order of service at the rate of one dollar per hundred.

MEMORIALS AND GIFTS

TRINITY CHURCH, Kendallville Ind., has been presented with two beautiful Eucharistic lights by Mr. and Mrs. Archy Campbell, in loving memory of their son, William A. Campbell, sometime chancellor of the diocese of Michigan City. They were blessed and used at the early Eucharist on August 17th, at which time the Very Rev. Dr. Walter T. Sumner, Dean of the Cathedral of SS. Peter and Paul, of Chicago, was the celebrant. May the soul of him in whose memory these gifts were made rest in peace.

A MEMORIAL window has been erected in the Church of the Atonement, Augusta, Ga., and the same was dedicated by the Bishop in the presence of the clergy of the city and a large congregation, on Monday, July 14th. The window is a memorial to the Rev. Samuel Barstow Carpenter, late rector of the parish, who entered into rest on Whitsunday, 1912. It is the gift of the widow and children of Mr. Carpenter, and was made by the Gorham Company. It is a three-light window, representing the Crucifixion.

ST. STEPHEN'S CHURCH, Forestville, Pa. (the Rev. E. W. Foulkes, rector), has been presented with a pair of handsome candlesticks for the altar, a brass altar desk, an altar service book, and a Prayer Book, the gift of Mrs. A. B. de Saulles of South Bethlehem. They were blessed by the rector and

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BY THE WILL of the late Orlando Crease, for over fifty years rector's warden of St. David's Church, Manayunk, Philadelphia (the Rev. Edward S. Hale, rector), \$15,000 and a valuable property adjoining the church are left to the trustees of the diocese of Pennsylvania in trust, for the use and benefit of St. David's Church.

ALASKA

P. T. ROWE, D.D., Miss. Bp.

Various Items Concerning the District

ARCHDEACON STUCK goes out this fall on his furlough, and will attend the General Convention as clerical delegate from Alaska. The Hon. John H. Cobb of Juneau, and Chancellor of Alaska, will attend as the lay delegate.—ON ST. BARNABAS' DAY, in St. Peter's Church, Sitka, Bishop Rowe ordained Mr. George E. Howard to the diaconate. Mr. Howard has for some years served faithfully and devotedly as lay reader in the church at Sitka.—THE REV. H. E. MOLONEY, who has been rector of the church at Pacific Grove, Cal., has offered himself for work in Alaska, and has been assigned by Bishop Rowe to the work which has its centre at Fort Yukon. in the absence of Archdeacon Stuck.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

New Mission at Jacksonville

A NEW mission has recently been started in the "Highway" district of Jacksonville, the missionary working under the direction of the rector of the Church of the Good Shepherd. The guild of the parish of the Good Shepherd rented an eight-room cottage, and the work has progressed so favorably that more room is now needed. Regular services are maintained on Sundays, and on two evenings of the week there are instructions in Church history and doctrine, and instructions to catechumens, besides the activities of the Sunday school, the Woman's Auxiliary and other branches of work, the latest project broached being the formation of a chapter of the Brotherhood of St. Andrew. There is a good opening for a parish school, and, lying as it does in the midst of a populous and growing neighborhood the prospects for the growth of the mission are encouraging. A new church building is urgently needed, the present building being more suitable for school and other purposes. The mission has been named Trinity mission.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Convocation of Two Counties Meets at Santa Barbara

THE CONVOCATION of Santa Barbara and Ventura counties was held at the Potter Hotel, Santa Barbara, July 22nd. The Bishop of the diocese was present and entertained the seven clergy and six lay-delegates at luncheon. Convocation organized by the election of Rev. G. B. Weld of Montecito as Dean, Rev. A. C. Dodd of Santa Maria, secretary, Dr. S. B. P. Knox, Santa Barbara, treasurer. Acting upon the suggestion of the Rev. G. R. Messias of Ventura, it was decided to secure the services of a woman visitor for the convocation district, to do the pioneer mission work among the scattered communities.

MAINE

ROBT. CODMAN, D.D., Bishop

Diocesan Paper is Improved

THE *Northeast*, the diocesan monthly magazine of the diocese, has been enlarged and improved. The general editor is the

Bishop. He is assisted by the Cathedral clergy, and the contributors are the clergy of the diocese. The *Northeast* is now in its forty-first year, and is the oldest of the publications of the kind in the American Church.

MASSACHUSETTS

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

Plans Made for Consecration Anniversary

PLANS are under way for some suitable recognition of the twentieth anniversary of the consecration of Bishop Lawrence as head of the diocese. The anniversary comes on October 6th, and several committees are making the arrangements. On Sunday, October 5th, there will be individual recognition of the anniversary in the parishes, and on the day following there will be two observances, one of a diocesan character, when a big service will be held at St. Paul's Cathedral, Boston. In the evening it is planned to carry out some secular programme, which may be in the nature of a large reception at Symphony Hall with speakers to make addresses. The executive committee having the plans of the whole celebration in hand consists of Bishop Babcock, the Rev. Dr. Alexander Mann, the Rev. Frederick B. Allen, Philip S. Parker, and Huntington Saville.



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NEW JERSEY

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

Proposed Improvements at St. Augustine's, Atlantic City

It is proposed, as soon as possible, to make important advances in the work of St. Augustine's Church, Atlantic City, for colored people (the Rev. James Nelson Deaver, rector). The present building is a three-story frame structure combining a room for services, Sunday school and guild rooms and the rector's residence. It is proposed to remove this building to an available lot adjoining, and use it entirely as a social and industrial centre, and on the site thus vacated to erect a new memorial church building. On the property about to be purchased is already a house suitable for a rectory. The cost of these changes will be about \$27,000, and a general appeal for offerings is being made. The permanent colored population of Atlantic City is at least fifteen thousand and increases to fifty thousand in the summer. St. Augustine's parish is surrounded by the most vicious and degrading influences, against which it makes a brave and successful struggle.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Activities at St. Stephen's—Cornerstone of Epiphany Church Relaid

ST. STEPHEN'S is now one of the handsome churches in a city of many beautiful and commodious churches. St. Stephen's parish is a monument to the Rev. George F. Dudley, who started the parish when he was ordained to the priesthood a little over twenty years ago. It is the only parish he has ever had. Mr. Dudley started last Monday for the Catskill mountains in New York, where he will conduct services in the chapel which was started by Bishop Satterlee for summer residents. He will stay at Twilight Inn. The services in St. Stephen's are being conducted in his absence by the Rev. D. R. Covell, curate.

THE REV. R. H. MCKIM, D.D., rector of the Church of the Epiphany, has returned from Europe. On Sunday, August 10th, Dr. McKim relaid the old cornerstone of Epiphany Church which was laid in 1843. In digging under an old wall it was found three feet under ground.

CANADA

News of the Dioceses

Diocese of Montreal

RURAL DEAN SANDERS, preaching in St. Edward's Church, Montreal, August 10th, speaking of the *Ne Temere* decree, said it showed a complete contempt for civil authority, and our king and constitution. Marriage, he said, had a civil side and the only solution of the present situation was one marriage law for all Canada, which would require, first, the civil marriage, with the religious rite to follow, on the certificate of the civil being presented.—BISHOP FAETHING, who is on a visit to England, recently had an interview with King George.

Diocese of Calgary

IN HIS recent charge Bishop Pinkham said that he proposed asking the provincial synod, which meets in August, to erect the archdeaconry of Edmonton into a new diocese. If necessary the new diocese will be administered by the Bishop of Calgary until such time as a Bishop can be elected and consecrated. A good deal has been subscribed for the stipend of the new Bishop, but about \$60,000 more is needed.

Diocese of Toronto

CANON GARDINER, who was sent out from England by the Archbishop of Canterbury to

make a report on the work done by the Archbishop's Western Canada Fund, visited Toronto. Speaking of the work he said that the exceptionally large numbers of immigrants who have been coming to Canada this year is what is causing the determination of the Church in the old land to send out an additional contingent of clergy to cope with the rapidly growing needs for such work in the western provinces. There are now about thirty English clergy at work in the Northwest carrying out the Archbishop's plan.

The Magazines

THE NEWLY appointed editor of the *Century* is Mr. Robert Sterling Yard, formerly editor of the *New York Herald* and at the present time a member of the publishing firm of Moffat, Yard & Co. In the September number of the *Century* Mr. Yard expresses his desire to continue the very successful literary policy inaugurated by Dr. Holland, the first editor, and continued in recent years by Mr. Gilder, and says:

"There is no escaping the fact that civilization, like the river tumbling and swirling between two lakes, is passing turbulently from the old convention of the last several generations to the unknown, almost unguessable convention of the not distant future. The feminist movement, the uprising of labor, the surging of innumerable socialistic currents, can mean nothing else than the certain readjustment of social levels. The demand of the people for the heritage of the bosses is not short of revolution. The rebellious din of frantic impressionistic groups is nothing if not strenuous protest against a frozen art. The changed Sabbath and the tempered sermon mark the coldly critical appraisal of religious creeds. And science, meantime, straining and sweating under the lash of progress, is passing from wonder unto wonder."

"During the months, perhaps the years, to come, in Dr. Holland's 'free spirit of modern progress,' in Mr. Gilder's 'spirit of experiment,' and in Mr. Johnson's spirit of public helpfulness, *The Century* will offer to its readers a summing-up of the results of this wonderful period, and a fair presentation of the important educational, artistic, social, and other changes attendant upon the passing of our present order and the establishment of the new."

We are confident that very many friends of the *Century* will, with us, wish good luck to the new editor and will view his aspirations with the deepest sympathy.

HENRY VAN DYKE spent part of last winter in the Southwest and visited the Grand Canyon of Arizona. He has put his poetic impression of that stupendous natural wonder into a striking poem for the September *Scribner*.—THEODORE ROOSEVELT'S main outdoor interest is not hunting, as some people think, but the observation of animal life. His life-histories of certain African animals, which will appear this fall, beginning with the lion in September, are to him more fascinating than the chase. They are the "manners and customs" of the lion written as historians write of people.—THOMAS NELSON PAGE, who goes to Italy in September as Ambassador, has lived for more than a decade in Washington city, and writes his interesting account of "The Romantic Founding of Washington," detailing the many votes and intrigues that took place before George Washington, Jefferson, and Hamilton finally succeeded in working out the plan for the present District of Columbia.—FRANCIS E. LEUPP, at one time Commissioner of Indian Affairs, and the author of many books and essays, contributes a sympathetic account of a girl's school to which has been applied for a number of years the "progressive ideal" of govern-

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ment; in other words, it has developed self-government among the pupils in the most surprising way.

THE LEADING article in *The Living Age* for August 23rd is on "The Coming American Tariff." It is reprinted from the *Edinburgh Review*, but the author, Mr. Edward Stanwood, is a Bostonian—an expert on the tariff, and hitherto accounted a protectionist, but now apparently reconciled to the impending changes and inclined to minimize their consequences.—FILSON YOUNG, one of the brightest of contemporary English essayists, touches up some of the latest caprices of fashionable society in an article on "Tango," reprinted from the *Saturday Review*.—WALTER F. FORD, in an article which *The Living Age* for August 30th reprints from the *Fortnightly Review*, discusses illuminatingly "The Decreasing Value of Money," and presents facts and statistics which show that what is often regarded as merely a local condition is, in fact, a world-wide phenomenon.

MAN'S CHIEF FOOD

NO OTHER foodstuff used by man is more satisfying than bread when taken with other articles of diet, and many of the latter gain thereby in nutritive value and power of assimilation, as, for instance, milk. By simply drying the slices of bread, thus making "toast," bread can be more readily digested. It is also more easily masticated, and for this reason somewhat stale bread is to be preferred to that freshly baked.

Of the various flours made of cereals, wheat flour is the most used. The finer the flour is ground, especially wheat flour, the more of the nutritive substances are lost, and wheat bread is poorly absorbed. Rye flour, when it contains bran, is very badly assimilated. Oats are even more poorly taken up. When oats are to be used it is best to eat the products manufactured, especially with a view to their digestibility. In my estimation, a puree of oatmeal with two egg yolks forms a very healthful food, in which the eggs not only greatly improve the taste, but also increase the nutritive value. Very valuable preparations for children's use can be made with oatmeal when taken with milk.

Just as with bread, many people feel that they can not do without potatoes. Potatoes should always be boiled in the skins. The best way is to put them into boiling water and let them cook for about half an hour, until they are quite soft. When the potatoes are sufficiently cooked they should be peeled and served at once. The digestibility of the potato depends upon the manner of its preparation. When potatoes have been thoroughly cooked and are served mashed in the form of a puree they give the stomach but little work and are easily assimilated. Good, dry, mealy potatoes, when steamed, sliced and browned, are well assimilated, but whole roasted potatoes are indigestible, badly assimilated and often give rise to acid eructations. Potatoes contain little fat, so it is advisable to add butter in eating them.—*Health and Longevity*.

AN EXCUSE

A DOG hitched to a lawn mower stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work, easier to hinder than help, easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all, as Jesus did.—*King's Own*.

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