

The State Historical Society

The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—SEPTEMBER 6, 1913

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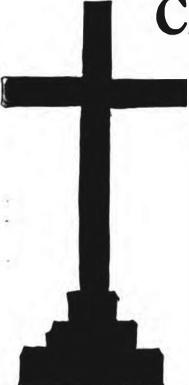
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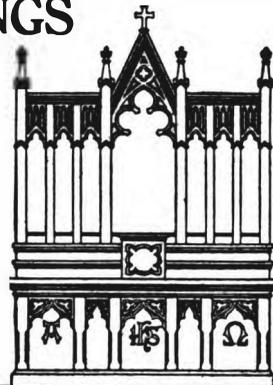


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IF THE WORLD be in the middle of the heart, it will be often shaken, for all there is continual motion and change; but God in it keeps it stable.—Leighton.

The Living Church

VOL. XLIX

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 6, 1913

NO. 19

EDITORIALS AND COMMENTS

World Peace and the Hague Peace Palace

IT cannot be said that the opening of the Hague Peace Palace last week has come at an auspicious time for prophesying the speedy annihilation of war. The war of the Balkan states against Turkey followed immediately after the Turko-Italian war and was itself immediately followed by the shameful outbreak of bitter hostilities among the former allies. The turbulent condition of Mexico and the treatment of President Wilson's friendly overtures of peace bring our own frontier close to the zone of war, and the new rebellion in China shows the inherent weakness of a republican form of government set up before a people have been fitted, as a whole, to rule. Certainly the hope for long continued world peace which seemed bright at the conclusion of the Russo-Japanese war was destined to disappointment. Yet through all this international turbulence the great Powers of the world have been able to preserve peace among themselves. Near though the nations were to a general outbreak in Europe that would have plunged the Powers into such a conflict as would almost have annihilated European civilization—and Sir Edward Grey, the British foreign minister, is reported to have said recently that few realized how near the nations had been to that conflict—peace was preserved. Thus the modern peace movement of our times, which has resulted in the Hague conferences and arbitral court, has to its credit the saving of Europe from a general war between the Powers, even though it has not actually made all war impossible. Today war is the hasty refuge only of those states that are least advanced in civilization.

This is not to say that it is impossible to any other state. Universal peace must be the result of a universal desire for righteousness on the part of the nations. It cannot precede that desire, and it would be misleading to suppose that any treaty could compel it to. Treaties must recognize facts, and they may not presume a condition on the part of the nations that does not exist. Nor are we of the United States wholly exempt from those conditions which promote war. Mr. Roosevelt has bluntly but truly reminded us that no nation can indefinitely stand for "peace with insult," yet our national manners have sometimes looked painfully like insult to certain other nations. No nation is represented exclusively by its government, and the most faultless diplomacy at Washington cannot invariably preserve us from dangers that arise from bad manners on the part of considerable blocks of our people. Our foreign relations are considerably strained at the present time with Great Britain and Japan, our denounced treaty with Russia has not been followed by another treaty, and only the fact that none of these nations wishes to be unfriendly to us, or desires to assume that we are their enemies, keeps the diplomatic strain from the breaking point. Yet the strongest patriotism is insufficient to make us see that there is another side than the American to each of these questions, and the American people have not evinced a desire to submit either of the first two of them to the Hague tribunal. If General Huerta's extraordinary notes are couched in language that might easily be held insulting, it must be remembered that throughout Japan it is felt that Americans—not, happily, the American government—have acted in a gravely discourteous manner toward them. The completion of a century's peace

with Great Britain does not mean that either party has, during the century, failed to give the other some cause for great distress. Both countries have, in fact, done so. The century's peace does, however, indicate that both countries have grown in the exercise of self-restraint under irritation and in a desire not to permit international friendships to be broken even by the faults of the other party. For this, may God be praised!

Again there is a menace to peace from nations that actually desire war. Such appears to be the desire of the Huerta government in Mexico at the present time. Nothing seems clearer than that the one thing that would lead the Mexican people generally to rise to the support of the present usurped government is a forcible intervention by the United States, or the fear of it. Such being the case, nothing seems clearer again than that the attempt is being seriously made by the Huerta government to draw the United States into such intervention, which, of course, means war. Whatever the case as to the Mexican people, Huerta has everything to gain and nothing to lose by war. Certainly the undiplomatic language of the note presented last week in reply to Mr. Lind's representations might easily be reckoned a *casus belli* to a nation that did not long honestly for peace. It is this evident desire for war with the United States on the part of the Huerta government that constitutes the present menace, and we, as a people, must be careful not to be forced into a war against our own will and judgment. It is right that President Wilson should have been so generally backed up, after his message, last week, even though in details his policy perhaps leaves something to be desired. The present Mexican *de facto* government is an illustration of that self-seeking demagoguery which was so common among the kingdoms of six centuries and more ago, and which has had much later examples, but for which it had been hoped that democracy was the cure. Clearly are we learning that no democracy can fulfil its own destiny unless it be composed of a fairly educated people who have also learned to desire good and honorable government. The United States cannot create in Mexico the conditions that make successful democracy possible, but at least it can teach the lesson that an administration that seems to be founded upon murder will not be recognized by the civilized world.

AND HERE ARISES one of the chief difficulties in connection with the Hague court and the whole principle of arbitration.

Modern nations are no stronger than the people that compose them. An award against a nation can be effective only if the people of the nation accept it. A modern government is not a "Power"; it is the helpless agent of the people behind it, who are the real Power. We have ourselves lamented that the discrimination in favor of American ships should have been made by our law in spite of the apparent prohibition by treaty, and lamented also the anti-Japanese sentiment on the Pacific coast. We doubt whether the American contention in either of these matters is wholly right, and it seems to be agreed that an international court would rule against us on both propositions. But could any American administration force the people to accept an award against us? Possibly, in the case of canal tolls, for a simple act of Congress would remove the

alleged wrong, and one hopes that the moral impulsion of an adverse finding of the Hague tribunal would be strong enough to lead to the enactment of such a measure—though even that is not certain. But where social instincts are involved, and especially where these give rise to state enactments, one hardly sees how an American national government would or could proceed to carry out an adverse judgment. Thus the underlying principle of Mr. Taft's ill-fated arbitration treaty would seem to fall down when brought into actual practice, as do the ultra-roseate hopes of those who see in arbitral courts an effective preventive of war. In the last resort no government can be more righteous than its people, nor can any democratic government coerce the whole body of its own people.

And this brings us to the pith of the whole problem. Nothing but true religion can make a people righteous. War can never be prevented wholly by external methods. Treaties, international tribunals, and even a real international court of equity can only be effective in so far as the people who comprise the contending nations are impelled by unselfish ideals. Treaties can define procedure and courts can ascertain facts and give judgments; but that is all, unless, indeed, all national sovereignty be lost. So long as there are nations that stand for low ideals in their dealings with the world, so long as the most enlightened nations are not always able to stand for absolute righteousness in their international dealings, universal peace cannot be certainly expected. Two nations that are trying to deal righteously with one another need never again be forced into war. The Hague opportunities, the accepted principles of arbitration, and the modern conscience will almost certainly prevent that. And it is much. It is advance far beyond the possibilities of even the last generation. The conditions that prevailed in Europe throughout the year 1912 would almost certainly have plunged all the nations into war were they set back fifty years earlier, and the United States would have invaded and punished Mexico at much smaller provocation a generation ago. All honor to those who have made the modern conditions possible.

But that is all. Our people must realize that permanent peace, for us and for the world, can have no other foundation than national righteousness; and that with the strongest desire on our part to be impelled by righteousness and the desire for peace, we cannot always be assured that war is impossible with people who are actuated by other motives.

Thus the time has not yet come for the disbanding of armies and navies. But the American people will be great if they continue to develop the desire to keep these wholly for use in extremities that may arise after everything possible has been done to maintain a peace that is founded upon righteousness. No other peace is worth having.

WE take this opportunity to express our cordial welcome into the fellowship of editors of Church periodicals, to the Rev. Charles K. Gilbert, whose name has now for several weeks been printed as editor of the *Churchman*. Only the fact that it was originally reported that his appointment was a temporary one has led to this delay on our part in extending our welcome. Mr. Gilbert has been secretary of the Social Service Commission of the metropolitan diocese, and before that had had experience in parochial work in the diocese of New York. He begins his editorial career, we feel certain, with the friendship and the best wishes of all American Churchmen and certainly, in the most cordial degree, of THE LIVING CHURCH.

The editor of a Church paper has both a difficult task and a splendid opportunity. Whatever else he does, he quickly measures his own ideals through his writings. He may feel his inadequacy for attaining those ideals. He may realize the great gulf between what he would like to do and what he is able to do. But he cannot withhold from his readers the measurement of himself. Other men have the great privilege of remaining silent; he alone must live his intellectual life openly before the world. It is not his function to make his readers agree with him; but he cannot be successful unless he has the power to make them *think*. A Church paper may not be a mere purveyor of news.

Welcome and God-speed, then, to the Editor of the *Churchman*!

THERE are some misinterpretations of what one would suppose to be obvious meaning that are so unnecessary that one would naturally suppose them to be impossible among thinking men.

What "The Living Church" Did Not Say An instance of this is found in a detached paragraph from a recent editorial in THE LIVING CHURCH, which an esteemed contemporary, the Indianapolis *News*, cites as a horrible example to illustrate a homily on the subject of Christian Courtesy. The following is the passage quoted:

"A vote of those Churchmen who conspicuously neglect their religious duties would undoubtedly result in a heavy majority against the change of name, and it would be folly to underrate the numerical strength of that class of Churchmen. The same vote would similarly prevent any advance in missions, in marriage legislation, in religious education, in Church unity."

Now this passage was intended to mean precisely what it says, and it does not mean anything that it does not say. It is true, and it is expressed with the most entire courtesy.

A certain number of intelligent, well-read, spiritually-minded men and women in the Church desire to have the name changed.

Another certain number of intelligent, well-read, spiritually-minded men and women in the Church desire not to have it changed.

Which of these groups is larger than the other, nobody knows.

In addition to these, and more numerous probably than both of them put together, is a great company of nominal Churchmen who are not well-read in Church matters and who would not exactly be described as spiritually-minded. They are, no doubt, also intelligent people, but their intelligence has not been applied to matters pertaining to the Church. These are the people who "conspicuously neglect their religious duties." You will find many of them on the golf links or riding their automobiles on Sunday mornings. They are irregular communicants. They read nothing of a Churchly nature. They have the very haziest idea of the position of the Church on any mooted question, and lack sufficient interest to find out. They ignore the Church's fast days. They have no interest in the Church's work at home or abroad. They could not tell even the lands in which their own Church carries on her mission work. That these people constitute the actual majority in the average parish is notorious. Only a minority of our people contribute to missions. Only a minority read any Church papers or books. Only a minority are regular, frequent communicants. In many parishes, only a minority contribute to financial support in any adequate way.

What we were writing about was the folly of appealing to that large class of Churchmen to determine the policy of the Church on any important question. "The same vote" of these people that would, we wrote, be given against a change of name—most of them have only heard of the proposed change from sadly partisan pamphlets that have been widely circulated or from distorted mis-statements in the daily papers—"would similarly prevent any advance in missions, in marriage legislation, in religious education, in Church unity." The Church is from above and not from below. In its legislation it should seek to reflect the mind of God and not the average view of the people.

No doubt a frequent writer is sometimes careless in expressing his own thought, and thus at times gives cause for being misunderstood; but with this possibility quite recognized, and with the criticism before us, we have re-read the editorial criticised and cannot see the smallest excuse on the part of anybody for misunderstanding it. That the Indianapolis editor who criticises it did not read the article through and then seek to do it justice is apparent from the opening words of his well-meant criticism:

"In a recent discussion of the question of changing the name of the Protestant Episcopal Church, THE LIVING CHURCH, as quoted by the *Churchman*, expressed itself thus."

He had read second-hand, therefore, only a single paragraph, separated from its context, and had credited a sadly distorted and wholly unreasonable interpretation that had been placed upon it by another periodical.

To preserve the highest standard of courtesy in our editorial columns is our constant endeavor, and one in which, we trust, we have not been wholly unsuccessful. And the highest tribute that could be paid to Catholic Churchmanship and to THE LIVING CHURCH is that people throughout the Church ob-

viously *expect* it, as a matter of course, to be generous, tolerant, inclusive, courteous in expression. There have been written on behalf of the Protestant propaganda the bitterest sort of words, with threats, imputation of evil motives, invitations to others to withdraw from the Church, and personally offensive language relating to individuals. We see no indication that those who have written such words have lost the esteem of their fellow-partisans, nor that their conduct is deemed unfitting by men for whom they essay to speak. Nobody rises to rebuke them. But when, by the wildest, most illogical distortion of what has appeared in the columns of THE LIVING CHURCH, somebody is able to extract a single paragraph and place an absurdly impossible interpretation upon it, it is deemed worthy of serious criticism by a horrified press. For the part that our valued contemporary, the *Churchman*, has played in this misunderstanding, we shall preserve silence, thereby, we trust, showing our friendly feeling to a brother editor who has only just entered upon his difficult task. He will, no doubt, write according to the dictates of his own conscience and his own best judgment. The several members of the American Church press have for many years been on the most cordial terms with one another, and it will be no fault of THE LIVING CHURCH if that happy condition of mutual respect and unflinching courtesy cannot continue.

ANOTHER Joint Commission of General Convention has now published its Report, being that on the Revision of the Offices for the Visitation of the Sick and the Communion of the Sick. With the suggestions therein made, which will be found in condensed form on another page, we find ourselves fully in accord. The Bishops have already passed favorably upon the forms contained in the *Book of Offices*, and it is quite proper that the Joint Commission should rather have reported these than sought to produce original work.

The Visitation of the Sick

Their further suggestions of forms for use in administering Unction of the Sick and the Reserved Sacrament are also quite proper. These rites are being administered constantly throughout the Church, and the legality of both, under proper safeguards, has been declared by competent authority, though neither has received the direct legislative sanction of the American Church. It is very desirable that forms for the administration of both should authoritatively be set forth.

The Joint Commission recommends the passage of (a) a joint resolution accepting the report and "recommending" the use of the "services and prayers appended to it for alternative or supplementary use to those appointed in the Prayer Book"; (b) a resolution of the House of Deputies "requesting" the House of Bishops "to take such order as may be necessary for the carrying into effect of the above resolution"; and (c) a resolution of the House of Bishops "that the Chairman . . . do appoint a committee or take other action for the carrying out of the above resolution." We submit that only the first of these resolutions is really important. For General Convention to "recommend" these forms is probably as far as it can canonically go under a strict interpretation of Constitution and canons. Article X. of the Constitution, which establishes the Book of Common Prayer, provides that "nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship."

For the authority to set forth special forms, therefore, we are referred to the rubrics and the canons. The only canon relating to special services is that (Canon 43) which permits the use of services in foreign languages, while the only rubric applicable is that which provides that "For . . . special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used." It is obvious therefore that without a line of legislation by General Convention any Bishop may lawfully authorize these special forms; but the moral authority of the indorsement and recommendation of them by General Convention would be very great, and we should be glad if that authority might be given.

And the mere fact that this Report is unanimously submitted shows how thoroughly established in the minds of Churchmen who will investigate the subject is the fact of the entire harmony of the use of Unction and of the Reserved Sacrament with the standards of the Church.

THE LIVING CHURCH RELIEF FUND closes on September 1st with flying colors, the list of receipts being possibly the longest that has yet been acknowledged in any one week. Two of the Church offerings—those from New Brighton, N. Y., and Forest Hill, Va.—and two personal contributions, are noted as supplementary to earlier gifts for flood relief, the New Brighton parish having sent \$100 to the fund raised by the mayor of New York for immediate relief. No doubt many of our churches and very many more Churchmen contributed earlier to the immediate relief funds, so that, as in so many other instances, Churchmen have done much more in fact than they are credited with. Yet of course the restoration of damaged Church property must depend wholly upon the gifts of Churchmen for that specific purpose and cannot be a charge on any of the funds raised for immediate relief.

Relief Fund

The contribution on behalf of what is colloquially termed the "Milwaukee Plan" among the Auxiliary women of the Fifth Department is a cheering illustration of what can be done by small amounts. This "Plan" is one whereby parochial Auxiliaries within the Department contribute \$1.00 each toward some need within the Department itself, agreeing that it shall not lessen the contribution toward general work. The fact that the greater part of the damage to be covered by this fund is within the Fifth Department—chiefly in the diocese of Southern Ohio—seemed to make this fund a proper object for the disbursement of "Milwaukee Plan" offerings. Another contribution comes with the explanation: "Some twenty-five years ago I had an almost miraculous escape from a cyclone, and now that it is in my power to give more freely, I send this as a little Thank Offering." So does the personal element help, in every emergency. But has not the escape of all of us from sudden calamity equally been "almost miraculous," though we may never have been within a thousand miles of a calamity that actually burst?

The LIVING CHURCH RELIEF FUND is now closed, so far as its weekly editorial discussion is concerned; yet this does not mean that the opportunity for assistance is closed. After this week acknowledgments will be made in the classified columns, and, as heretofore, remittances will be transmitted weekly to the Church Missions House from which appropriations to the beneficiary dioceses will be made. Up to the present time, including the amounts acknowledged in this issue, there have been remitted from this office:

| | |
|---|-------------------|
| To the Church Missions House | \$2,388.95 |
| To the Bishop of Southern Ohio (specially designated) | 39.20 |
| Total receipts for Fund | \$2,428.15 |

Receipts for these amounts (except for that acknowledged in this issue) are on file in this office.

Further remittances may still be sent, payable to THE LIVING CHURCH RELIEF FUND, and addressed to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS to September 2, 1913

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|--|------------|
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| A Deaconess | 2.00 |
| E. L. L. | 5.00 |
| E. H., Philadelphia | 5.00 |
| Christ Ch., New Brighton, N. Y. | 8.25 |
| A Well Wisher, Atlantic City, N. J. | 2.00 |
| St. Mary's Guild, Trinity Ch., Seattle | 5.00 |
| M. R. A., Boston | 25.00 |
| L., Hagerstown, Md. | 5.00 |
| A Thank Offering, New York | 10.00 |

| | |
|--|-------|
| A Sympathizer | 50.00 |
| Caroline S. Hewlett, New York | 20.00 |
| Adelina A. Holway, Hartford, Conn. | 3.00 |
| A. R., Russellville, Ky. | 1.00 |
| I. F. J., New York | 1.00 |
| Member of St. John's Ch., Arlington, Mass. | 3.00 |
| Church of the Good Shepherd, Forest Hill, Va. | 1.00 |
| Lewis Ostenson, Oconomowoc, Wis. | 2.00 |
| St. Margaret's S. S., Middletown Springs, Vt. | 2.50 |
| Miss Mary A. Whitney, Owatonna, Minn. | 2.00 |
| H. B. Livingston, New York | 3.00 |
| H. M. A., New York | 20.00 |
| Rev. H. W. de Nancrede, Rome, Italy | 10.00 |
| M. A. Hayward, Presque Isle, Me. | 5.00 |
| Geo. W. Brown, Lancaster, Pa. | 15.00 |
| M. G. T., Washington, D. C. | 2.50 |

\$2,428.15

THE law of average has vindicated itself in the amount of rainfall, as it does in other matters. To make up for the abnormal spring downfalls in the Ohio valley, the middle section of the country, centering about the state of Kansas and including parts of Missouri, Nebraska, and Oklahoma, has suffered from an equally abnormal drought, with intense

The Law of Average

heat, throughout the summer. Whether we shall ever learn to forecast these climatic abnormalities and to guard against them, one would not venture to prophesy. The losses in diminished crops in these states may perhaps equal the earlier losses by floods to the eastward, but these later losses will, to some extent, be spread over the entire country and even the world, by the higher prices that the reduced crops will bring.

Certainly we are all dependent creatures, little though we realize it. Our comfort, not to say our very life, depends upon the equitable distribution of rainfall and sunshine, heat and cold.

After all man's triumphs and successes, God still holds the destinies of His creatures in His hands.

WE are asked to state that the opening date of General Convention is Wednesday, October 8th. The constitutional date is the first Wednesday in October, "unless a different date be appointed by the preceding Convention" (Art. I.). At the General Convention of 1910 a joint resolution was passed fixing the date for the opening of the Convention of 1913 on the *second* Wednesday, being October 8th. Unhappily the constitutional date has been printed in the *Living Church Annual*, thus causing some misunderstanding.

Wednesday, October 8th, is correct.

PROPOS of the somewhat long drawn-out discussion of membership in the Church comes this theory, propounded by an estimable barber in Nova Scotia:

"In Canada children are admitted into the Church only by Baptism; in England also by Vaccination."

THERE is one sin which is almost everywhere underestimated and quite too often much overlooked in valuation of character, and that is the sin of fretting. It is so common that unless it rises above its usual monotone we do not even notice it. Watch any ordinary coming together of people and see how long it will be before somebody frets, that is, makes more or less complaining statement of something or other which probably everyone in the room knew before, and which probably nobody can help. Why say anything about it? It is cold; it is hot; it is dry or wet; somebody has broken an appointment; or ill cooked a meal; or some stupidity has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living. The Bible says: "We are born to trouble, as the sparks fly upward." But for sparks that fly in the blackest smoke there is a blue sky above them, and the less time they waste on the road the sooner they will reach it. Fretting is just "time wasted on the road," and more than wasted.—*The Messenger*.

SIN IS REBELLION against God. We were in Baptism "signed with the sign of the Cross, in token that we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil," so that neutrality is treason.—*Selected*.

THREE NEW ENGLISH DIOCESES

Bill is Carried Through Parliament at Last

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, August 19, 1913 }

THE session of Parliament ending on Friday last is entitled to the credit of having had one redeeming feature in the eyes of Churchmen, and that is the enactment of the bill for the legal constitution of a separate see for Sheffield and for the counties respectively of Essex and Suffolk. The bill passed its third reading in the House of Commons and throughout all its stages in the Upper House only just in time before the prorogation. It is understood that it was largely through the interposition of the Prime Minister that the bill secured the assent of the House of Commons, and for this Mr. Asquith well deserves the gratitude of Churchmen.

It may be well to recall here that last year Lord St. Aldwin introduced a bill into the House of Lords (which had been previously blocked in the Lower House in three successive years) the chief provision of which was in effect that in future, in order to facilitate matters the alternation of old dioceses and the formation of new ones should be by Order of King in Council, and should lie for thirty days on the table of both Houses of Parliament. But the bill again failed to be placed upon the statute book through opposition in the House of Commons by a few cantankerous Protestant members. It was then decided to drop this General Enabling Bill (at any rate presumably for the life of the present Government) and to substitute for it a smaller bill, dealing only with three proposed new sees. Therefore last spring Lord Hugh Cecil introduced the new bill, which has now become law. The new North Country see of Sheffield (Province of York) consists of a division of the diocese of York, with the great manufacturing town of Sheffield as the see city. The new bishopric for Essex, which takes its title from the county town of Chelmsford, now the see city, has jurisdiction over a former part of the diocese of St. Albans; while that for Suffolk, with the title of St. Edmundsbury and Ipswich, the chief towns of the two civil divisions of the county, includes that portion of the diocese of Norwich within East Suffolk and that portion of the diocese of Ely within West Suffolk. These ecclesiastical changes in the East Country affect as many as seven counties. The East Anglian sees now stand thus in respect of their boundaries: (1) Norwich consists only of the county of Norfolk. (2) St. Edmundsbury and Ipswich, of the county of Suffolk. (3) Ely, of Cambridgeshire and Huntingdonshire. (4) Chelmsford, of the county of Essex. (5) St. Albans, of Hertfordshire and Bedfordshire. It is worth while pointing out that the boundaries of these new dioceses within the Provinces of Canterbury and York coincide, as far as circumstances have allowed, with the civil divisions, and thus in accordance with a principle recognized by the Christian Church in primitive times. And it is also peculiarly gratifying to note that there has been no new departure in the history of the Catholic Church in this country in respect of the nomenclature of these new sees; in each case the occupant will take his title, not from the county or other civil division, but from the town in which he places his *cathedra*, or "stool," as our English forefathers were wont to express it.

It is announced that the Rev. A. C. Headlam, D.D., professor of Dogmatic Theology in King's College, University of London, and lately principal, has been appointed Moorhouse Lecturer for the coming year 1914. The lectures will be delivered in Melbourne Cathedral church, and the subject chosen by Dr. Headlam is "Miracles." He will leave for Australia in March next.

The Moorhouse Lectureship (says the *Times* newspaper) "was founded to commemorate the Australian episcopate of Dr. James Moorhouse, who before he became Bishop of Manchester was Bishop of Melbourne from 1876 to 1886. The lectures are delivered annually by a specially appointed lecturer, are not less than six in number, and in scope and purpose they resemble the Bampton Lectures at Oxford. Special provision is made with a view to the occasional appointment of a distinguished English scholar."

Mr. Arthur Henry Aylmer Morton of Eaton Place, London, and of Ballabraes, Ayton, Berwickshire, late Fellow, Bursar,

**Recent
Bequests**

and Senior Dean of King's College, Cambridge, formerly Unionist M. P. for Deptford, left an estate with net personality of £145,473. The ultimate residue of the estate, and presumably the bulk of it, he left to the Bishop of London's Fund.

Mr. Robert Elliott Thoms of Burnside, Wroxham, head of the firm of Messrs. Thoms & Sons, ironmongers, of Norwich, left by his will £500 to the South African branch of the Community of the Resurrection, Mirfield, in memory of his son, the Rev. Arthur Thoms, who was associated with the Community in South Africa.

The late Lord Nelson's will opens as follows: "I die in the faith of the Church of England, which I consider to be a true branch of the One Holy Catholic Church." J. G. HALL.

**THREE VACANT RECTORSHIPS IN
PHILADELPHIA**

**Autumn will bring Renewal of Work
MISSIONARY COMMITTEE HAS NOT RESTED
THROUGH SUMMER**

*The Living Church News Bureau
Philadelphia, September 2, 1913*

THE approach of autumn, with its accompanying renewal of Church life and work, finds three important posts vacant in the diocese. No choice has yet been made for a rector for St. Mark's, nor for Holy Trinity, West Chester; and now the departure of the Rev. Edwin S. Carson to be vicar of the Cathedral at Faribault, Minn., leaves St. Paul's Memorial without a priest. The work at St. Paul's, with its dignified church and new well-equipped parish house, is in the highest degree important, and Mr. Carson leaves the parish full of vigorous life and ready for progress. It is to be hoped that all these vacancies will be speedily filled.

All during the vacation season, the "Follow-up" committee of the Men's Auxiliary, Mr. Edward H. Bonsall, chairman, has been pursuing the task of making up the apportionment of the diocese of Pennsylvania for Missions, and on Friday, August 29th, with two more days left, Mr. Bonsall reported that there was lacking only \$11,647.06 to meet in full the sum of \$157,970, asked by the Board. It is hoped that belated contributions will still further reduce the deficit, and the balance will be raised by subscription, as Pennsylvania has no intention of falling short. The members of the committee under Mr. Bonsall are J. Nicholas Mitchell, M.D., vice-chairman; George Wharton Pepper, W. W. Frazier, Jr., George R. Bower; John S. Newbold, Wm. H. Reeves, and W. F. R. Whittington.

**Raising
Apportionment**

At the Church of the Evangelists, Seventh and Catherine Sts., an entirely new work has been undertaken. The church has passed through serious difficulties, and during the past year has been little more than a chapel for the adjacent St. Martin's College. Now, however, it has been decided that St. Martin's is to be closed, and the rector, the Rev. Augustus W. Shick, has taken charge of the Mission of the Holy Sacrament, Highland Park; and there has been begun at The Evangelists a work among the foreign peoples who throng its neighborhood. The Rev. Edward M. Frank, whose unique experiment to help the Eastern Orthodox congregations at the Church of the Advent has been so successful, is to have the oversight of this new center. A service for Italians has been begun, with an Italian priest in charge, and other kindred effort is planned to follow. The Church of the Evangelists is one of the most remarkable in the city, having been enriched by its founder, the late Rev. Henry R. Percival, D.D., with many beautiful and interesting works of art, gathered from all parts of the world.

**A New Work
Started**

A BEAUTIFUL incident is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of music vibrated to and fro, loudly beating against the walls swelling into full chords like the roll of a great organ, and then dying away into soft long-drawn, far-reaching echoes, melting to silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath the magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live. Every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd are caught up, softened, harmonized, blended, and echoed back in music. If a dome, the work of men's hands, can thus harmonize all discords, can we doubt that, under the great dome of heaven, God can make "all things to work together for good to them that love Him?"—*Christian Observer*.

VACATIONS ENDING IN NEW YORK

Labor Day Closes the Holiday Season for Most People

**STONES FROM HISTORIC EDIFICES FOR CHAPEL OF
THE INTERCESSION**

*Branch Office of The Living Church
416 Lafayette St.
New York, September 2, 1913*

AS usual, on the Sunday before the first Monday in September the churches in New York City and neighboring boroughs and towns on the East and Hudson rivers were poorly attended. Thousands left town on Friday and Saturday, and great numbers on Sunday morning went to the seaside and country places to remain over Labor Day. For the great majority of people this legal holiday closes the summer holiday season. In many churches sermons and special prayers touched upon the problems and the dignity of human labor. At the Cathedral of St. John the Divine the Rev. Charles K. Gilbert, secretary of the Social Service Commission of the diocese of New York, was the special preacher at the morning service. In some churches the Labor Day sermons will be preached next Sunday. This plan will insure a greater number of hearers.

Preparations for General Convention and the reopening of parochial agencies in good season before the great gathering of the national Church begins its sessions in this city on October 8th, will bring many prominent Churchmen to their posts in the next fortnight. Some have already returned and the coming week will show a large increase in the number of active clergymen and laymen in town. Although the general committee of Arrangements has been at work for more than a year a great volume of business must be done before the national convention of the Brotherhood of St. Andrew assembles in this city on October 1-5 that is, in the week before the General Convention of the Church will meet.

Mr. Alexander M. Hedden, of 45 East Seventy-sixth street, New York City, has sent out a special invitation and official programme prepared by the Convention committee of the Brotherhood. Mr. Hedden is chairman, Mr. Henry M. Hewitt is treasurer, and Mr. Henry F. Peake is secretary of this executive committee. The letter states that twelve thousand men now belong to this organization. At the national convention of 1908, held in Philadelphia, the great number of 2,400 men attended the sessions. The committee will furnish information and official programme on request addressed to the Brotherhood of St. Andrew, Diocesan House, 416 Lafayette street, New York City.

Dr. Milo Hudson Gates, vicar of the Chapel of the Intercession, Trinity parish, brought with him, on his recent return from a trip abroad, a large number of stones gathered in the Holy Land and in England and France. These will be set in the altar of the new edifice at Broadway and 155th Street. The new altar will be fifteen feet long, divided into a number of panels. Two of the stones brought by Dr. Gates came from the Fountain of the Apostles at Jerusalem; another from the ancient temple at Jericho; others came from Calvary, the Garden Tomb, the old city walls of Jerusalem and Joppa, the Cathedrals of Salisbury, Canterbury, Winchester, Lincoln, and London; still others were brought from the grave of Lafayette and from the Abbey of Bec.

**Stones for
New Chapel**

BEWARE of superficiality in your experience of grace. Get the genuine article of regeneration by the only way—repentance towards God and faith in our Lord Jesus Christ. Rest not in anything save in the consciously realized experience of the pardon of sin through the blood of Jesus Christ. A mistake made here may prove a handicap all through subsequent life. The new life—the spiritual life of the soul—must have stamped upon it the seal of the Holy Spirit. Beware of superficiality in a professed experience of perfect love. Get the genuine experience by a specific consecration and an all-appropriating faith in the all-cleansing blood of Christ. Do not rest in uncertainty, but be positive that you are in possession of the glorious heritage. Such genuine work will always be accompanied by the indubitable witness of the Holy Ghost. Beware of remaining stationary even in this experience—there is always more to follow.—*Selected*.

"HE that loveth not, knoweth not God, for God is love," 1 John 4: 8. The thirteenth chapter of First Corinthians contains the Spectrum of Love, which has nine ingredients: Patience, "Love suffereth long"; Kindness, "And is kind"; Generosity, "Love envieth not"; Humility, "Love vaunteth not itself, is not puffed up"; Courtesy, "Doth not behave itself unseemly"; Unselfishness, "Seeketh not its own"; Good temper, "Is not provoked"; Guilelessness, "Taketh not account of evil"; Sincerity, "Rejoiceth not in unrighteousness, but rejoiceth with the truth"—*Henry Drummond*.

REPORT ON REVISION OF THE OFFICES FOR THE VISITATION OF THE SICK AND THE COMMUNION OF THE SICK

CHE Joint Commission appointed to consider and report on the revision of the Offices for the Visitation of the Sick and the Communion of the Sick has published its report in a pamphlet of 12 pages. The Report does not recommend any alteration of the Book of Common Prayer for the sake of making such revision, but does recommend that General Convention adopt a "Short Service of Comfort and Hope for Sick Communicants," and a variety of other prayers for the sick and afflicted, which are found in the "proposed Book of Offices for occasions not provided for in the Prayer Book which was drawn up by a committee of the House of Bishops, and allowed by that house" in 1910 to be printed for tentative use. This service and the additional prayers are reprinted in this Report. In addition the Joint Commission recommends a form for use in the Anointing of the Sick and a form for use in administering

A MINING REGION LIGHTHOUSE

By CLINTON ROGERS WOODRUFF

REFERENCE has already been made in the Social Service department to the good work being done by the Church in the coal regions of the diocese of Harrisburg and especially at Mount Carmel, where the Rev. R. R. Morgan is in charge. A recent inquiry from Indiana has led me to look up this work again and the second chapter is more interesting than the first. It is contained in the following letter from the editor of *The Item* at Mount Carmel to the Rev. Mr. Morgan, written last January:

"We have in this community—as you have learned in the three years or more that you have resided here, and as we have learned in our life-long experience—a more than unusually unruly population. The wonder is that you have been able to accomplish some good here, despite the great obstacles, and that your work and influence are already showing an appreciable elevation in the tone of our morals and manners.

"Last night I saw a crowd of at least two hundred boys armed



BREAKER BOYS AT WORK IN THE MINES

the Reserved Sacrament in the sick room, which latter contains the following preliminary rubrics:

"When it seems undesirable, on account of the extreme weakness of a sick person, or the circumstances under which he lives, to celebrate the Holy Communion in his room, the Minister may proceed as follows:

"At the time of Communion in the Church the priest shall reserve so much of the Sacrament of the Body and Blood as shall serve the sick person and any who may communicate with him.

"After the Service, so soon as he conveniently may, he shall go and minister the same, first to those who are present and then to the sick person."

THERE is a great multitude of contradictions in life. You see them every day and at every turn you make in every day. And there are many things that look like contradictions, but are not. It is a fine thing for you to get into the way of helping other people, to develop yourself into a regular booster. But it isn't so good a thing for you to get into the habit of having to be helped too much yourself. In fact, it is very bad to get into that condition that you can scarcely get into anything without being boosted into it. It is all right to give a stogy, fat boy, a shove up into an apple tree, but for yourself, if you are a boy, it is far better to be alert and active and able to climb up anything without thanks to any one. That is the worst with this helping business, it sometimes goes to seed or works too much the wrong way. There are a great many young men who do not get along in life because they are waiting for some one to help them into something. There are a great many Christians in the churches who do not get on at all unless some one is continually holding their hands around them, or propping them up with this, or that, or the other. A measure, a good measure of fine healthy independence is a splendid thing.—*Selected.*

HAVE FAITH in God, although you do not see how He is working, and do not perhaps always feel that He is working for your establishment. You are not asked to have faith in your own strength, your own calmness, your own wisdom—you are asked to believe in God; and then you are established for evermore.—*Alexander Raleigh.*

with clubs, gather around two young ruffians who were engaged in a fierce fight, settling a grudge that had its inception in the mines, and that, in their weak minds, could only be wiped out by recourse to the 'Miner's code.'

"It was a disgraceful scene, happily one of the kind that has not been so frequent of late, but it served to emphasize in my mind two things: The good accomplished by you since you came to town, and the great need of more work along the same lines among our peculiarly mixed peoples.

"The fact that the number of communicants in your parish has increased, during your pastorate, from fifty to two hundred, speaks wondrously well for three years' work, and is good reason for you to feel proud of your accomplishment; but that does not tell all.

"Numbered as I am among the 'rank outsiders,' and looking at your ministry here not from the Church viewpoint but simply as a citizen of the town and a close observer of public affairs, I have studied your work. I am not alone in this. Others have observed what you have accomplished, and all must admit that the town is much indebted to you for having helped us greatly.

"Your work among the young men and boys of Mount Carmel is particularly noticeable. The recently rebuilt and refurnished parish house in your charge is the only place the town has for clean sport under proper influences.

"Another thing I notice is that the boys you gather around you come from all walks of life, and they include the Hebrew, the Gentile, the Roman Catholic, and the Protestant. No differences in them are apparent when they gather in St. Stephen's house, save the growing improvement in themselves, in manners and conduct.

"Observing all these things, I am impelled to say that if you remain here a few years longer, and if others can see the light and join you in your noble work, street scenes like those of last night will have entirely disappeared.

"God speed you, good citizen! The town owes you much."

This letter was written by one not himself a Churchman, but a fellow townsman. Here, however, is one from that staunch Churchman, the Rt. Rev. James H. Darlington, D.D., the Bishop of the diocese:

"Dear Mr. Morgan: . . . I trust that you will be able to show

plainly to all present the work we are trying to do in the diocese. Every one uses coal and is benefitted by the gas and electricity made from coal and we certainly have a right to appeal to the general public to help in the work of the coal miners. The coal is taken out of the mines here, but none of it stays, and the miners and their families should be cared for by all.

"Your own self-sacrifice in standing by your work at a bare living salary of \$10 per week when called to more inviting fields at a better salary, should be appreciated. *I hope that you will be given enough money to pay for the completion of the parish house, to provide the young girls and young men with a place of resort in the evenings, so that they will not be forced to go to low dance halls and liquor saloons.*

"Your churches are full of people, and your choirs number over one hundred. God has greatly blessed you, and I hope that helpers may be raised up and the good work continued."

And here is a concluding letter from the good missionary in charge:

"In response to your request I am forwarding the latest folder descriptive of our work among the mining population in this vicinity. You will notice that it was printed several months ago and funds were appealed for to repair and enlarge our parish house for

THE FIVE MILLION DOLLAR COMMISSION

By CORTLANDT WHITEHEAD, D.D.,

Bishop of Pittsburgh, President of the Commission.

MANY Churchmen all over the land will no doubt receive during the coming month a circular from the Clergy Pension Fund Commission calling most aptly, convincingly, and practically for help.

That circular asks for from ONE DOLLAR up from each of the 986,000 communicants of the Church and from at least a million more adherents. If these would respond promptly, report could be made to the General Convention that a large proportion of the desired five million has been raised. Nothing stands in the way of this attainment except the apathy and too ready criticism of many who might reasonably be expected to help.

The Commission by no means acknowledges failure. The General Clergy Relief Fund had established a Pension Fund, automatic at 64, long before the five million dollar commission was appointed. Thus that Commission was created, NOT to



A PENNSYLVANIA MINING GROUP
[These boys gave more than a dollar each for Missions during Lent, 1912]

institutional work. Sufficient funds were subscribed to warrant us in beginning the remodeling, and on December 3, 1912, we had our formal opening. Our present building is just twice the size of the old one, and while not luxurious, it is bright and most attractive, as well as being warm and comfortable. On the first floor we have a large kitchen, billiard and pool room, one needle-shower, two showers, two lavatories, a large room which is used for guild meetings and choir rehearsals. The second floor contains a reading room with an open fire place; it is well supplied with magazines and newspapers and we have a library of four hundred volumes of excellent fiction. On this same floor is a large room which is used as a gymnasium. During the season basket ball is very popular. On Sunday the whole parish house is used for Sunday school purposes."

In Mount Carmel there were 50 baptisms and 60 confirmations (36 adults) in 1912, and the Sunday school grew from 27 to 125, the evening congregation from 50 to 175, and the choir from 11 to 40. At Centralia, which is the other station under Mr. Morgan's care, there is a Sunday school of 65, a congregation of 60, and a choir of 25, where formerly there was neither choir nor congregation, and where there had been no Sunday school for fifteen years. The record of baptisms and confirmations for 1912 was 8 and 12, respectively.

Is the Church meeting her responsibilities?

TO A MOUNTAIN

O mountain, ice-girt and emotionless! thou
Who art deaf to the wind that beseechingly cries,
Who dost heed not the storm-cloud that darkens the skies—
Far more blessed the weak wave, spent by struggle, that dries
At thy feet, than art thou with thine unperturbed brow!

HARRIET APPLETON SPRAGUE.

devise and institute a pension scheme, but to raise \$5,000,000 to be added to the General Clergy Relief Fund, for the furtherance of the pension idea. The duty of the Commission was simply to raise the money—to be a collecting agency; and its method has been the method of all such Church agencies from time immemorial, and will be the method to the end, viz.: an appeal to the individual. It is the method of the Board of Missions, of the Brotherhood of Saint Andrew in its work, and of the General Clergy Relief Fund itself.

That appeal during the six years past has not been in vain. One half million dollars have been given and pledged, i. e., one-tenth of the amount aimed for. Had the clergy cooperated loyally in the movement authorized and commended by the General Convention; had not some Bishops virtually forbidden the presentation of the cause in their dioceses; had the help of the Commission been cordially welcomed by those whom it desired to help,—this half million dollars could easily have been doubled or trebled, and the Clergy Relief Fund to that extent increased. As it is, there has been no failure for which the Commission is responsible, no failure whatever except as any enterprise is a failure until it is fully accomplished. There must needs be insufficient fulfillment at the beginning of any great plan, and always half a loaf is better than no bread. But if all take hold and help, what may carelessly be accounted failure becomes brilliant success.

But the work of the Commission is not summed up thus, even though the results are expressed in amounts of six figures. By the vigorous exploitation of the cause, very largely increased interest has been stirred up throughout the Church,

and the Clergy Relief Fund has never received as many gifts, its treasury has never been in better condition, than during the three years last past. This the report of its indefatigable financial agent abundantly shows.

And lastly, as one of the results of the Commission we may certainly name the appointment of the Committee on Clergy Support and Pension, whose painstaking, scientific, and convincing report has recently been spread before the Church and commented on in our Church papers. That appointment was brought about by those members of the General Clergy Relief Fund and others who felt that by the methods which had formerly prevailed, adequate success was far in the future.

The plan which that committee proposes and the canon which it suggests are most admirable. But all plans are contingent for success upon a gigantic *IF*. And if Bishops oppose, and prominent rectors look askance, and the laity sneer at the day of small things, no plan can hope for accomplishment, speedy or otherwise.

But—let every one who would aid the General Clergy Relief Fund and hasten the success of pensions, send *One Dollar, Five Dollars, Ten Dollars, One Hundred Dollars*, immediately to Mr. Samuel Mather, treasurer of the Commission, Cleveland, Ohio, and something will certainly be accomplished full soon in the direction of a Pension Fund such as we all desire.

The contribution asked for cannot possibly interfere with any other charity, or with any other plan to be proposed later.

What a joy it would be to the whole Church if, at the General Convention, a large proportion of the five million dollars could be reported as secured.

Contributions are asked in the name of God, for the service of God, and for the Servants of God.

“Cast them not off in the time of age; forsake them not when their strength faileth.”

For our brethren and companions' sakes let the appeal have widespread and generous response.

GOD IS LOVE

BY ZOAR

OH! that we might learn the deeper meaning of that wondrous truth: *God is love*. What courage, what joy it would put in our poor, bruised hearts! How we would long to return love for love; how eagerly we would stretch out our arms to Him in prayer, asking to be made worthy of His great love.

A sudden glorious light seems to have fallen upon the dear, familiar text since the writer went to spend a day with friends in the country. When the dear two-years-old little tot, hearing the voice of her old friend, started to climb the stairs and stood with outstretched arms, calling joyfully, impatient to be taken up, a swift, overwhelming wave of thankful love swept over my heart. Oh! the sweetness of a baby's spontaneous welcome, the thrill those little arms give when they cling to you, the sweetness of a baby's kiss! How wonderful it is to find that the child's heart has not forgotten you!

Later in the day, while riding home in the peaceful twilight, there rose in my memory the dear words with a startlingly clear and new meaning: *God is love*. Even as I was thrilled by the child's love, even as I had delighted to gather her up in my arms, even so God rejoiced when I, when we, lift up our hearts and our hands to Him calling: Our Father; even so, He puts His loving arms around us and rejoices over us who can express the inexpressible greatness of God's love!

O “broken-hearted mother” praying for your wayward child, pray on—sure that He will hear your prayers, sure that your love, inspired by His, though now suffering and wrestling in prayer, must in the end be triumphant, for—*God is love!*

ON THE mantel piece of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my childish wonderment was: “How could it have got there?” By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the phial. I was satisfied by careful observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the garden, I saw it all. There on a tree was a phial tied and within it a tiny apple, which was growing within the crystal. The apple was put into the bottle while it was little, and it grew there. Just so we must catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the Church; for alas! it is hard indeed to reach them when they have ripened into careless sin!—*Spurgeon*.

“IF HAPLY THEY SHOULD FEEL AFTER HIM AND FIND HIM”

Yearning, my God, for Thee,
Wayward, my mind,
Needs would I feel for Thee,
Haply to find;
So, oh my God, to Thee,
Feeling Thy heed of me,
Felt in my need of Thee;
So unto Thee.

What though I fail to see,
Feeling, my guide?
Yea, if to feel, it be,
What else betide?
So, oh my God, to Thee,
Feeling Thy breaking-light,
Felt in my waiting night;
So unto Thee.

Not in my pride of thought,
Heartlessly still,
But in the deeds I ought,
Subject my will;
So, oh my God, to Thee,
Feeling Thy recompense,
Felt in my penitence;
So unto Thee.

What though with Nature cast,
‘Ware of its strife,
What though from first to last,
Warfare its life?
Yet, oh my God, to Thee,
Feeling Thy Fatherhood,
Felt in life's hardihood;
So unto Thee.

Yea, though Creation be,
Dark, unexplained,
Yea, though I may not see,
Might unrestrained,
Yet, oh my God, to Thee,
Feeling Thy worth o'erhead,
Felt in the earth I tread;
So unto Thee.

Thought makes the things of naught,
Things that appear,
Distant, the object sought,
Feeling is near;
So, oh my God, to Thee,
Feeling Thyself as mine,
Felt in myself as Thine;
So unto Thee.

Heart of Thy Commonweal,
Somewhere above,
Throbbing e'en here, to feel
Infinite love;
So, oh my God, to Thee,
Feeling who came of Thee,
Felt in the blame of me;
So unto Thee.

So, oh my God, to Thee,
Dregs though to quaff,
Yet in the Vale to be,
Thy rod and staff;
So, oh my God, to Thee,
Feeling Thy righteousness,
Felt in my sightlessness;
So unto Thee.

Taught though these feelings be,
Born with my race,
Yet to my heart they flee,
Finding their place;
So, oh my God, to Thee,
Feeling the might of them,
Felt in my right to them;
So unto Thee.

THE WORK of God hath not lost them, if we take it in its most capacious, comprehensive acceptation. God hath a will to be done not in earth only, but also in heaven; they are not dismissed from the King's business who are called from the camp to the Court, from being common soldiers to be Privy Councillors.—*Abraham Cheare*.

The Problem of the Sunday School

In Two Papers

By the REV. RAIMUNDO de OVIES

PART TWO

WHAT SHOULD BE TAUGHT

HERE are certain things that *must* be taught the Church's children; and certain other things that we can all agree *should* be taught them. With the first group we have no choice, since the Church, herself, has spoken. With the second group there may arise a difference of opinion, underlying which there will be unanimity of purpose, at least.

In the Baptismal service, the minister must of necessity lay the following charge upon the godfathers and godmothers of the child baptized:

"And chiefly ye *shall provide*, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments"—that is definite, explicit, and clear.

"And all other things which a Christian ought to know and believe to his soul's health"—that is clear in the object and end; but we may find difference of opinion about details, as each lays emphasis on things considered necessary to the soul's health.

The point to observe, however, is this: That the Church has laid an obligation upon us to teach definite things; and there is no escaping that duty.

As for the things that *may* be taught in the Sunday school we can quote St. John: "Which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written"; for they have already begun to be written, and are being written in an ever increasing stream; and "of the making of books there is no end"!

We shall take it for granted, therefore, that a great many things are permissible for use in the Sunday School—nay, even more; that they are of incomputable value as aids—among which we may class any good system of "questions and answers," maps and charts, clay and sand boards, kindergarten accessories, lantern slides, stereoscopic views, etc., etc. And we may admit the value and fascination of all the modern methods of systematizing and making interesting the work of the school. All these are purely matters of individual valuation and taste; and "*de gustibus*," etc. They belong to the question "how to teach." In this paper we are concerned with the "*what to teach*"; and we shall attempt to show that the Church decided for us long ago; and that the Church's subject-matter lends itself perfectly to the use of our child-psychology.

Now, we understand, of course, that every Church school teaches the Catechism; and that an honest effort is being made everywhere to teach "such things as the child ought to know and believe"; but many of us have confused the issue, and many more are putting the cart before the horse. We must see clearly the object and purpose of Church instruction before we can agree upon what should be taught beyond all else. What is the purpose, unless it be this:

To make the child *realize* that which it has been *made*, in Baptism: A member of Christ, the child of God, and an inheritor of the Kingdom of heaven.

And why not make the steps towards such instruction the basis of promotion and graduation; instead of knowledge of the Scriptures, and the history of the Church and the Prayer Book, and geography, even though it be the geography of Palestine? For the latter are, at best, but aids to the accomplishment of our main purpose. They are necessary aids, perhaps, but merely aids. We can all agree to this when we stop and consider that a knowledge of every word of the Holy Bible could never make a Christian; for the Church begets children through the par-turition of Baptism; and the Holy Scriptures are a means of grace only as they come from the hand of the Church. There is weary reiteration of this point in these days, and the pity is that it is needed; and we shall use the old phrase again: "The Church to teach, the Bible to prove."

The authority rests, therefore, in the Church; and the only authoritative *system*, in which is gathered together "all other things which a Christian ought to know and believe to his soul's health"—and here we are dealing with essentials—the

only authoritative system, we repeat, is the Book of Common Prayer, which belongs to no school or party, but has set upon it the imprimatur of the whole Church. If we can acknowledge this, our way is clear, providing that it is understood that we are not contending for the abolishing of the Bible, or any other book or subject that may be properly taught in the Church's schools. We are insisting merely on *first things first*.

What things, then, should be taught in order to bring the child into a knowledge of its full relationship with the Kingdom of God?

First: The Creed, the Lord's Prayer, and the Ten Commandments. There is no room for argument here.

Second: The Catechism, as a whole, and word for word. There should be no room for argument here, either.

Third: The Book of Common Prayer, itself, until the child is familiar with the book, rather than with facts *about* the book. And if we ever see what such a knowledge will involve, again there will be no room for argument.

Supposing that we accept the above as essential instruction, we shall find immediately an answer to what is, probably, the most vexing problem that confronts us all—a workable basis for grading the school; and we suggest a grading that is susceptible of modifications to suit different places and occasions.

A. In the "Infant Class," require the pupil to learn the Lord's Prayer, and the shorter Commandments.

B. In the "Primary Grade," require, in addition to the above, the Creed and the rest of the Commandments.

C. In "Grade I.," require the learning of the whole Catechism, word for word. This will make the child ready for the confirmation class, and open up an interest in the grades that follow.

D. Grade II. Teach the Church Year; and show that it is a development of the "Creed, the Lord's Prayer, and the Ten Commandments." Information on this plan of work, and courses of study already prepared, will be gladly forwarded to any inquirer on application to Mr. Edmund R. Beckwith, Cloverdale, Montgomery, Ala."

E. Grade III. Teach the Collects; and illustrate how the Collects are a summing up, or "collecting" of the teaching in the Epistles and Gospels.

F. Grade IV. Make a study of the Prayer Book itself; and make the child familiar with its *use*.

G. Grade V. Present a maturer study of the Epistles and Gospels; and include the Table of Lessons for Sundays, at least. This grade will correspond to the Junior Bible Class.

H. Grade VI. The Bible Class. The pupil will now be prepared to study the Bible in class, and to make an independent use of the Book, at home.

It is further suggested that if any of these grades are found to be too full for covering in a single term, the work may be divided, and new grades formed; or there may be created "Class A and Class B" in the same grade, which will accomplish the result desired.

Let these studies be made the gauge for promotion; and teach *anything* and *everything* else that will help illuminate them; and let us remember that there are some things that the layman had better not attempt to teach, and which the clergyman ought to teach, although many laymen are quite capable of teaching them. We speak for the rule—the usual course.

And now for the psychology of it all. O wise Mother Church, that reared children ages before any of us were born! We shall attempt to answer some objections for her.

I. Why teach a child a series of words—however good—which it cannot understand?

Answer: Because the child is a child, with a child-like nature. The Creed, Lord's Prayer, and Ten Commandments are not understood; but for that matter, neither is the multiplication table, the rules of grammar, or any other preliminary work of all schools; yet we do not hesitate about teaching them, because we know that understanding will come with the appli-

cation. And, to go a step further, do any of us understand the Creed, or all of the Lord's Prayer, or the Trinity, or many another Truth of God? We may know the truth and the wisdom of God's ways; but who understands either? Most things are apprehended through faith.

II. But such a method cannot interest the child, surely?

Answer: That is exactly what it does do! The genuine child delights in mere words and combinations of words. We do not explain poetry to children, we have them learn and recite it; and when we insist, they enjoy it. As for understanding, what child understands "The Jobberwock, with eyes of flame, came whiffing through the tulgy wood; and burbled as he came"; but what child is not interested in sweet-natured, wise Lewis Carroll? The psychology of word-memorizing is explainable by the fact that the child-mind deals with the concrete. He is little concerned with our abstract way of thought.

The foregoing applies to children of the primary grades—with the teaching of the Catechism and other subjects that should be memorized. In addition to them, the wise teacher will make concrete illustration of the facts within words and sentences from stories of the Bible. Our dependence upon our Heavenly Father can be made clear to the mind of the child by, for instance, the stories of the calling of Samuel, of the birth of Jesus and His childhood, of David the shepherd boy and king, of the flight into Egypt, of the escape of the infant Moses, etc. The matter of most importance is that, at the age of credulity, when the child believes all that it is told, it is taught those things which are the underlying facts of life—those things that cannot pass away.

Then, in answer to objections against the instruction outlined for the older children:

I. Is it not a broader course to teach the Bible? Do not the denominational schools give a better knowledge of Scripture than "Episcopalians," who teach a Catechism and Church Year, and all that?

Answer: There is no possible way of teaching the Church Year without teaching also the Bible. Other people may quote texts with amazing facility; but the Church teaches the Bible as a logical, purposeful, sequenced whole; and to teach the Church Year with the Tables of Lessons is to kill the spirit of sectarianism in any child—a consummation devoutly to be wished. The Church Year is a complete philosophy of the Christian religion; and, at the age when a child demands "a reason for the faith that is in him," there is given a theological system that satisfies his present and future needs.

II. Do not modern methods demand a wider field than the Prayer Book?

Answer: That depends upon our purpose, and what we consider the scope of our instruction. We may answer "Yes," even; but what concerns us more than teaching too much Prayer Book is *How to get our schools to teach the Book of Common Prayer at all*. Our purpose in establishing the Sunday school is not to create a "young folks' Church" but to make the Church school a *nursery of the Church*—the means of bringing the young into closer touch with the reason for worship and service, and to give capacity for both.

Purposely, I have avoided reference to any system of lessons on the market. There are so many, and so many excellent in their way; but we could never agree upon any. In regard to such courses we may take the advice of the Apostle: "Prove all things: hold fast that which is good."

With the "how" of teaching there is surely little to add to what is being said so well on every hand. But we have not yet determined "what" to teach; or, at least, if we have, we are not teaching it, most of us. There is not much time for teaching in a school that meets for one hour each week, only; and care should be taken that "breadth" does not cause the instruction to flow in a shallow film across all creation! Better a torrent, be it as "narrow" as the Prayer Book, so be it flow between definite banks, and carry something with it, and some day reach a destined goal.

Parties are the fruit of systems—of individual selection from the great body of Truth. The Church's authoritative book can bring up only *Churchmen*—living stones in the Temple of the Body of Christ, which is His Church; and the Church holds a distinct aim and purpose: To labor and bring forth her child in Holy Baptism; to nourish and nurture it in the Family of God; and to deliver to it its inheritance when it comes to mature estate.

It is a simple thing for the child to learn; but it is the

sum of all that shall be learned, that we, through the grace of our Lord, and through His Church, shall realize that which we have been made by the heavenly washing:

"Members of Christ, the children of God, and inheritors of the Kingdom of Heaven."

[THE END]

THE SOULS OF THE FAITHFUL

WE are not thinking of those whose pilgrimage is over, and who are now in the care of God, where no torment can touch them, but of those many souls whose faithfulness is the life and joy of the Church militant here on earth. Wherever you go you find them. In the city, and in the backwoods, in the crowded fashionable church, and in the all but empty one. Nothing can shake their faith in the House of God, in the means of grace, and in the happiness of being true and loyal to their King. One of the greatest mysteries in a worldly sense is to visit a church that is almost down and out. It is nearly empty, there is no life about the place, the parish priest is tired or indifferent, the place looks like a remnant cast aside, and there is common talk of shutting it up, of getting rid of the clergyman, and criticism of the authorities for not doing something. And yet if you go there the chances are that you will find one or two who love it, stick to it, see all the parson's faults and yet stick to him, realize that the thing is dead, and yet they attend it. They have very little to say in explanation, except that they have always gone there, it is their church, and they would miss it dreadfully if it were closed or pulled down.

And they do great things for the old wreck that they love. They stint themselves, they endure the cold and the draught of the place, they sit under the wheezy, dull sermons and go through the monotonously delivered service, and they expect nothing more; rather they tell you calmly they expect it will go on just the same all their time. They are the noble army of martyrs who praise God. They are the salt of the Church throughout all the world, because they acknowledge God.

We think that it would be next to impossible to find a church where the faithful few do not remain, and what the Church owes to them no words can tell. Here comes the good fellow with his cheery manner and his open purse, but he wants things as he likes them, and falls away to other places. Here is the tall that follows the comet, the man who sits at the feet of the brilliant preacher, but he is not found in the congregation of the remnant, for long before it becomes a remnant he is up and away.

Men praise their congregations for their loyalty, their generosity, and their kind, good fellowship, and it is quite right and fitting that they should do so; but we should not at the same time forget the debt we owe to the few, whom nothing will draw away, whom nothing can scare away from their parish church. They may be neglected, they may be poor—they often are; but they are there. Long before the bell stops in its call to the wordly and the wise, the rich and the prudent, they will be found quietly waiting, perchance reading their Prayer Book, or just restfully thinking in the house of God.

If we have not attained to their sense of vision, their comprehension of the Divine Presence, and to their silent faithfulness, we have still much to learn.

It is a great thing in life to be able to say, "Though He slay me, yet will I trust in Him," and perhaps it is just as great to trust Him in the bitterness of neglect or sorrowful loneliness, amidst the ruins of His temple, in the church that lies hidden up a backwater, dull, empty, uninteresting, but still His. They are the people who sanctify the ordinary, exalt the commonplace, and render homage to God in adversity as well as in prosperity. We would like to say "God bless them," but it would almost seem somewhat of an impertinence, and so we will only say, "God send us more of them."—*Church Life* (Toronto).

BISHOP SPALDING of Utah has put forth a pamphlet on "Joseph Smith as a Translator." It is a serious, scholarly discussion bearing upon the authenticity of the Mormon sacred writings. It is the verdict of scholars that the pamphlet demonstrates the fraudulent character of the hieroglyphics employed and explanations made by Joseph Smith. As might have been expected, however, it has made seemingly little impression upon the Mormon people. One of them publishes a statement, "For my part, with Joseph Smith on one side and the scientists on the other, I will take Joseph Smith every time."—*The Crozier*.

Prize Essays on the Name of the Church

THE two prize essays submitted to the Clerical Union of New York on the subject of the Name of the Church are now published. The judges were the Rev. A. W. Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary; Rt. Rev. S. M. Griswold, D.D., Bishop of Salina; Rev. W. T. Manning, D.D., rector of Trinity Church, New York; Rev. Wm. Harman van Allen, D.D., D.C.L., rector of the Church of the Advent, Boston, and Rev. Elliot White, rector of Grace Church, Newark, N. J.

The first prize was awarded to the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, Ga., and the second to the Rev. Lucius Waterman, D.D., rector of St. Thomas' Church, Hanover, N. H. Dr. Wilmer's paper has been published in booklet form by the Clerical Union, and may be obtained at a cost of 2 cents postpaid and at a smaller rate in large quantities by addressing the secretary, the Rev. C. P. A. Burnett, 552 West End avenue, New York.

Dr. Wilmer begins by recalling that there would be no problem as to name if the whole Church were one. There should then be only geographical names to designate its parts. Our present difficulty arises out of the modern condition. The question involves the larger questions, "What do we stand for? and What is our relation to the Church Universal?" These questions are asked "not because certain reactionaries may desire (if they do so desire) to repudiate the Reformation, but because a new epoch has arisen in the world and in our common Christianity; a situation which has made of this Church of ours a 'city on a hill.'" If we have a peculiar mission in this crisis is it suggested by our name?

The present situation in Christendom is unique. The Roman Catholic Church is largely affected by the modernist movement, and Protestant systems of theology are crumbling to pieces. "There is a general and increasing agreement that what we want to make of men and women is not Calvinists or Arminians, but Christians. For example, the late Professor Milligan (himself a Protestant) writes: 'We ought to find ourselves drawn to a theology less one-sided and more pervaded by Catholic elements than that of the Reformation; because dealing more with life than with death.'" There is a marked movement toward our Church, and it becomes especially necessary for us to examine our fitness to make the most of it. Dr. Wilmer states it is his purpose to show, "first, that the name 'Protestant Episcopal' misrepresents our true position and obscures the commanding issue of Church Unity, as well as the pathway to its accomplishment; and, secondly, that the name 'American Catholic' on the other hand, when properly understood, expresses as no other suggested name does, our true position, and indicates, at least in outline, that true Catholicity, mediating between the extremes of Romanism and Protestantism, which is the only possible basis of union among all Christians."

He shows the word Episcopal as conveying "a false impression to outsiders as to the power of Bishops and the rights of the laity amongst us," while the word Protestant "carries with it such implications as misrepresent our position." These positions he examines and establishes somewhat fully, and declares "our true position Catholic as distinguished from Romanism and from Protestantism." He granted that the term Catholic must be properly interpreted if it were to be used, but there is this difference from its use by interpretation and the use of the term Protestant by interpretation. "We can justify 'Protestant' in our title only by giving it a meaning which it does not have; we justify 'Catholic' by giving to the word its rightful meaning. Moreover, we are under bonds to explain and justify the word 'Catholic' anyway. We must explain 'Catholic' as meaning historic and comprehensive.

"To change our name to 'American Catholic' would not be to play into the hands of the Roman Catholic Church, nor to undo the Reformation within the Church of England. On the contrary, we cannot more disastrously play into the hands of Rome than by denying our own Catholic heritage and conceding her claim that she alone is the Catholic Church; while, as to the essential truths of Protestantism and the accepted results of the Reformation, we can conserve them only as we bring them into their true and rightful relationship with other and balancing truths and to their true home within the Historic Church."

He agreed however that sentiment and old associations remain to be considered, and he would therefore "make the title page of the Prayer Book read, 'The American Catholic Church, commonly called the Protestant Episcopal Church'."

The second of these essays, that of Dr. Waterman, is published in the *American Catholic* for August. Dr. Waterman agrees with Dr. Wilmer that the name of the Church should properly be the American Catholic Church, and makes no suggestion as to an alternative title. He recognizes that there is "wide-spread unrest" in regard to the subject, but feels that both parties are "agreed as to two principles which are necessary for a faithful Church, and as to the necessity for a just balance between them." Both, in his judgment, contend for "the upholding of what is Catholic, and a faithful protest against what is un-Catholic." He feels therefore that the question is rather one of ways and means than of opposing principles. The essentials of a proper name for the Church he holds "must be truth-telling, constitutional, not liable to change of meaning while you wait." Words change their meanings, and "Protestant" suggests many things now which it could not have suggested to Bishop Andrewes or to Jeremy Taylor. "Catholic" has come to be in many quarters synonymous with "Roman." Also, no human power can compel all men to use words in the same sense."

He holds that the term "Protestant" is "not a truth-telling name." We hear much of what is called "our common Protestantism." It is a well-known phrase. It covers with its generous amplitude a notorious fact. The system of Protestantism "is a protest against the authority of tradition, against the obligation to conform to anything in the past, or conserve anything from the past, a protest against all that is Catholic and against un-Catholicity, together." The Protestant movement and the Anglican movement from Reformation times have been totally distinct each from the other. "To name the one movement, the Anglican, with the name of the other movement, the Protestant, is to misname it. That word 'Protestant' is not now a truth-telling title for our Church." "It has been ingeniously argued that 'Protestant' is a constitutional name for our Church, as somehow connoting the giving of a reasonable share in Church government to the laity." Clearly however the term has nothing to do with that matter. "The Church of England would be classed as a Protestant Church by the great teacher who advanced this curious claim that 'Protestant' describes us as a Church admitting laymen to a share in government, but certainly the Church of England does not give her laymen a share in her processes of self-government."

On the other hand, American Catholic is a "truth-telling name." It is unreasonable to assume that with such a title we should "be charged with claiming that this Church of ours is the whole Catholic Church of the whole American continent." It would have no such connotation, precisely as "the Unitarians are not understood as claiming to be the only persons who believe in the Unity of God, nor the Methodists as claiming to be the only Christians who live by rule." "The providence of God has given the word 'Catholic' a historic significance from which no power can separate it. 'Catholic' is the word which the Christian Church chose for itself as its own characteristic title before the last of the apostles had passed away. To give it up to Roman use means the acknowledgment before the American people that the Roman communion is the original Church of Jesus Christ, and our own communion is something new in the way of religious experiment."

The August number of the *American Catholic* containing Dr. Waterman's essay may be obtained from the publication office, 118 S. Broadway, Los Angeles, Cal., at a cost of 10 cents.

THE BIBLE ideal of a Christian hero is not that of a man waving a banner and shouting victory, but that of a man with a face full of pain, and yet of patience and hope—a man who is pressing his foot down firmly on the head of a venomous serpent that is stinging with the malice of despair the heel that crushes it. What a picture for our admonition and our encouragement! We must suffer, but, if faithful to our Leader, we shall surely triumph. And He Himself said: "It is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire."—*Selected.*

The Profession of a Lay Brother at Holy Cross

By HAMILTON HALL

IT was my privilege to be present at the Mother House of the Order of the Holy Cross on August 15th, at the profession of the first layman to be received as a member of the Order. The event was so significant, and what I learned of the Order at that time so interesting, that I feel the Church at large ought to know something of it.

Let me first of all describe the day's events. It was the Feast of the Assumption, or as it is sometimes, and to my mind more aptly, called, the Repose of the Blessed Virgin Mary. I arrived at the monastery just as the gong was striking for Terce. Plain and simple as the chapel is in its lines—it is simply a large room with brick walls and lofty ceiling—it is very beautiful in its simplicity. The altar is of white Caen stone, designed by Mr. R. A. Cram, and with the statues of the four patron saints of the Order, St. Augustine of Hippo, St. Dominic, St. Helena, and St. Catherine of Alexandria, and with the twelve lights and the vases of golden glow, it was as inspiring from the devotional standpoint, as though we were in a large church. However I should like to suggest that friends of the Order ought to be setting themselves to work to raise funds for a new chapel. It surely is needed.

There was scarcely a vacant spot in the ante-chapel and women's gallery, and the choir was filled with the white habited fathers and brothers. Next month, when the priests' retreat is held, the smallness of the chapel will again be evident. In fact it will not be long before the members of the Order will feel cramped.

While Terce was being sung, the chapel began to fill. There were neighbors, men, women, and children; I learned that many of the men laid off work that morning to be at "Brother's Profession." There were visitors, many coming from a distance, priests, lawyers, farmers, business men, teachers, and college men, and school boys. They seemed to be acquainted with the custom of the chapel and the use of the Day Hours. No doubt this is due to the very particular and careful attention paid by the guest-master to all who visit the monastery. As one of the guests said to me, "Fr. — has the care of guests reduced to a science. He knows how to make a man feel so at home that he cannot help entering into the spirit of the place."

It was a pleasure to see practically all of the Order in the choir stalls; the Prior of the Southern Province at Sewanee was the only one absent. He is at present, I understood, visiting the S.S.J.E. house at Cowley. It is remarkable how representative these men are. The Father Superior, who was the first to join the founder in the Avenue C Holy Cross mission days, sat side by side with the latter in the choir, and I could not but make an act of thanksgiving, not only that they had persevered, but that they were living to see the fruits of those early days of disappointment, distrust, and trial. They have been keeping the rule now for over thirty years. The Founder, although looking a little older than when I last saw him, showed by his power in preaching later in the service that he had lost none of his old time force and vigor.

I took special pains to enquire as to the status of the laymen in the Order. I was agreeably surprised to learn that there is to be absolutely no distinction between them and the priests professed. With the exception of the clerical collar, the habit is identical. They have votes in chapter on all matters, they vote for all officers, new members, etc. The only distinction of any sort is that the Fr. Superior, Master of Novices, and Guest-master are to be in priests' orders. There are at present three lay novices, and a number are seeking admission as postulants. Laymen are to be trained for mission work, teaching, for anything in fact within a man's scope and within the scope of the work of the Order.

To return to the service of Profession. Before Terce had been concluded, the lights on the altar were lit, and there was no intermission between the office and the Introit of the Mass. This and all the parts of the Mass were in Plainsong. Evidently the Order endorses the work of Canon Douglas of Fond du Lac, as his adaptation was used almost exclusively. The *Kyrie* of the *Messa Marialis* was very beautiful. While the ritual of the officiating priest was most exact, it was done with such reverence and unconscious simplicity that it seemed the natural thing to do, and was most edifying. There were Deacon and Sub-Deacon. The servers and Thurifer were lay novices. The Fr. Superior, in cope, with two attendants, took his place on the Gospel side of the sanctuary. The sermon preached by the Founder was on the text, "This is the victory that overcometh the world, even our Faith." Its references to the Religious Life, and to the significance of the profession to follow, were in language that even the children could understand. After the sermon the lay novice was led by the Father

Master to the altar, and kneeling before the Father Superior, asked to be received into the Order. The questions put by the Superior were very solemn and pointed, and were answered firmly, yet humbly. Then the Superior made this announcement in clear tones that "the vows to be taken were simple vows of life, by which is understood vows irrevocable on the part of the person making them, but such as may be dispensed for good and sufficient reason at the request of the chapter by the Superior." The language of the vows and the whole service seemed so thoroughly evangelical, phrases from the Gospels seemed to fit in as natural expressions of the



HOLY CROSS MONASTERY
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ideals and aspirations of the person to be professed. Before the vows were taken all knelt and sang the *Veni Creator*. After this the Brother was given the Scapular, which only the professed wear, also the Cross "his sole earthly possession," and the Superior tied the three knots in his cord girdle. He was then led to each member of the Order in turn, and received the kiss of peace. Returning to his place before the altar he remained there until after receiving the Blessed Sacrament, he being the only one except the officiant to receive.

I wish I could describe the beauty of the service; it was such simple hearted devotion. I heard voices around me joining in the Creed and other parts of the service with abandon. The hymns before the Gospel and at the Offertory seemed familiar to all. The first was Bishop Heber's "Virgin born, we bow before thee." The Offertory hymn was John Keble's "Ave Maria, Blessed Maid." It seems that the new *English Hymnal* is the one most approved at the monastery, although I saw copies of other hymnals ready for use.

After the service we all went out on the lawn to the west of the monastery where we had a sociable time until noon. Iced tea and cake, a wedding cake it appeared to be, were served to all. I thought of the time nearly ten years ago when Fr. Osborne, S.S.J.E., now the Bishop of Springfield, stood on the steps of the west door and preached a memorable sermon on "The axe in the hand of the Lord." The Order has more than doubled since that day when the monastery was dedicated. I would suggest to the Fathers that there are many friends who would like to keep the tenth anniversary on May 19th with them at West Park.

While mingling with the Fathers I learned more or less about the work. The time table on the bulletin board gives an idea of the spiritual side of the life, if I may term it such as distinct from the active work. In addition to the seven offices sung by the community daily beginning with Lauds at 5:30 A. M. and ending with Compline at 8:40 P. M., there is an hour's meditation to be made each morning from 8 to 9. There is a

period of community intercessions between Sext and dinner, and in addition, each member of the Order spends a half hour in intercession before the High Altar, so that there is practically continuous intercession maintained at the Mother House from Lauds to Compline with the exception of the meal-times. Most of the Fathers celebrate the Holy Eucharist daily. There are several chapels in the house, four of them being under the cloister.

In spite, or perhaps I should say because, of these spiritual duties the members of the Order have undertaken a good many responsibilities in active service. This last year there were several missions given by two of the Fathers on the Pacific coast, and missions were given in Louisville, Newark, Portsmouth, and St. Paul, conferences were given in several parishes, there were several appointments for Lent and Holy Week. One of the Fathers did considerable work in colleges. I was told that for the coming year he had appointments in Harvard, Williams, Dartmouth, Kenyon, and Yale. Since January the Order has been responsible for St. Mark's Church, Philadelphia, although this is to terminate at Advent. Then there are various groups of associates, the Oblates of Mount Calvary, a society of priests who pledge themselves to the celibate life; the Priests Associate, the Confraternity of the Love of God, and the Confraternity of the Christian Life. These have a total membership of about fifteen hundred. One of the Fathers manages the Church Prayer League, whose quarterly leaflet of prayers for missions is mailed from Holy Cross. I was told that there were over four hundred members. The only reference I heard to the approaching General Convention was in connection with this League. There seems little interest in the Order over possible legislation, but a great deal of interest in the Novena or nine days of prayer for the guidance of the General Convention. The prayers for this are to be sent out as a special leaflet of the Church Prayer League. I understand the order to the printer called for twenty-five thousand copies. Already stacks of envelopes are addressed, ready to be sent out when the leaflet arrives.

The *Holy Cross Magazine* is edited at West Park. It has a subscription list of over two thousand. It is a devotional and educational magazine, quite different from any other Church paper. I often wish every lay reader might have a copy simply for the sake of the five-minute sermons published in every issue. It would be a good plan if the sermons already published could be reedited in a separate volume.

In addition to the above activities, mention should be made once more of the work of the Guest-master. There were nearly four-hundred guests at the House last year, priests and laymen, from all over the world. Many came with the definite object of making a retreat.

There are two branch houses of the Order. In 1905 a start was made at Sewanee, about two miles from the university. In addition to St. Michael's Monastery, which has the same life and general plan of the Mother House, there is a St. Andrew's school for mountain and country boys. The buildings have come largely through the generous support of the members of the Holy Cross Mountain Mission. The school accommodates sixty boys. The Fathers also maintain a mission station at Battle Creek, and perform clerical services for the Sisters of St. Mary at the convent and school the other side of Sewanee.

The other branch house is at Kent, Conn., where there is a school for boys. The number enrolled for the coming year is one hundred and sixteen.

Members of the Order serve as chaplains for the Sisterhood of St. Mary, and the All Saints' Sisters, also as chaplains of St. Faith's House, Tarrytown, and the work among Church girls at Bedford Hills. The latter is in conjunction with the Church Mission of Help. Two of the Fathers are directors of this last named association.

It will be seen from what I have said that the Order is engaged in an active service for the Church. Its scope seems to be limited solely by its numbers. The Profession of the first Lay Brother, and the outlook for an increasing novitiate, give great promise for even greater usefulness in years to come.

VICARIOUS CONFESSION

BY "THE WITNESS"

A FEW months ago "The Witness," attending a Sunday School convention, was entertained by a family in which were several small children. One, a bright little girl, who was attending to the wants of the baby, was so shy that he was able to extract from her only the facts that her age was seven and her name Lucy. But at dinner he observed that, relieved of the care of the little one, she was observing with evident solitary enjoyment, the errors and embarrassment of the other children. So, as soon as he caught her eye he pointed an accusing finger at her and said: "I'll bet that you are mischievous."

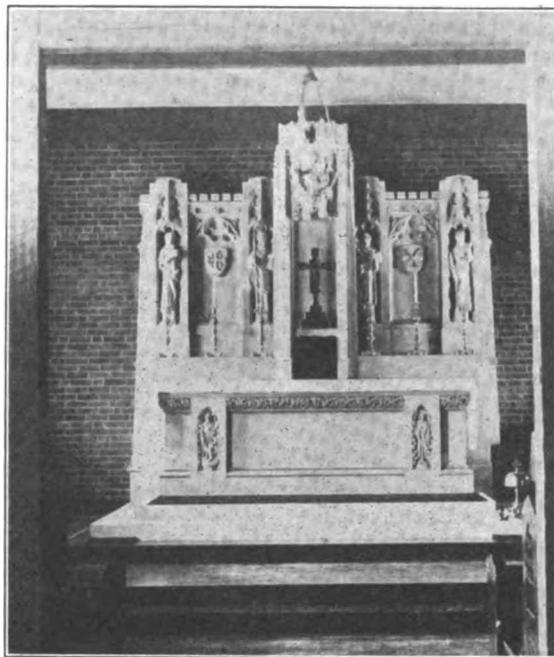
She hung her head shyly for a moment, and then looking up, with one finger in her mouth, answered: "Brother is." And "The Witness" thought: "How easy is it for us to confess 'Brother's' sins."

In the matter of the change of Name, it would seem that the evidence is all in, that all possible arguments have been presented, that all practicable and many impracticable suggestions have been made, and that—though there is yet two months before the case can be taken up by the jury—it would be well for all advocates to forbear repetition of what has been said and allow a little time for minds to become settled and feelings calmed before the case is taken up by the highest court. Therefore, "The Witness" has nothing to say on the merits of the question, but somewhat on the manner in which the case has been conducted.

For years he has sat in the Court of Church Opinion, and heard and read much that has been said and written on both sides. During the progress of the discussion his attitude has been more that of a jurymen than of a witness, being only desirous to learn what is theoretically right, and what is best for the Church. He has at different times been on both sides of the main question. To-day he is still in a position where he can thank God that the responsibility of deciding, or even voting on the question, is not his. He acknowledges no party, yet, having resided all his life as a Churchman in a so-called "Low Church" diocese, he loves the simple service prevailing therein, when reverently conducted, with neglect on the part of the priest of the maxim: "The King's business requires haste." He has never even seen a "ritualistic" service (which he could love, too, if similarly conducted). He is by residence, by habit, by affiliation, by friendships, most closely attached to the "Low Church" party. Therefore he believes that what he has to say, in so far as it is criticism, is unbiased by party feeling.

The merit of what men do may sometimes be partly judged by the manner in which it is done. During the discussion of the "change-of-name" question, "The Witness" has been grieved frequently to observe that the arguments of those whom he counts most nearly his friends appear to have been based on the latter part of that legal maxim: "When your case is weak, abuse the lawyers on the other side." In many editorials, and especially in those pamphlets issued under the title of "Prayer Book Papers," he has noticed a constant tendency of the writers, like the little girl, to confess the sins of their brothers of the other side. They have (if with reluctance, then with a reluctance which is not very apparent on the surface) admitted that their opponents are guilty of Romanism, "sacerdotalism" (an offense so little known to the ordinary layman that they have felt compelled to define it at great length and in lurid

(Continued on page 368.)



ALTAR, HOLY CROSS CHAPEL
West Park, N. Y.

The Essential Elements of Churchly Music

By A. MADELEY RICHARDSON, M.A., Mus. Doc., Oxon; F.R.C.O.

Late Organist and Director of the Music of Southwark Cathedral, London

SOMEWHERE in the fifteenth century, in the dim seclusion of a quiet cloister, a gentle hand wrote these words:

"In omnibus rebus respice finem." (In every undertaking consider the end.)

The book in which they occur is the sole survivor of all the mass of literature produced at that period, and to-day is more widely read, and exercises a stronger influence, than almost any other volume. We will take those words as our guide to-day. In dealing with Church music let us "consider the end."

The end of Church music is simply one thing and no other. It is worship—worship of the Creator by the human soul. Remembering this we see how tremendous a thing it is we are dealing with. If we really believe it, then the thing we are speaking of is surely the most important in the world. It was so considered by the ancient Jewish Church, it was by the early Christian Church; it is only in these late, hard, worldly, utilitarian times that a different opinion has come to be held.

To fulfil this its mission, sacred music depends upon three things: (1) its performers, (2) the material they use, (3) their manner of using it.

(1) For our directors of Church music, our organists and choirmasters, we want to-day idealists—men who see visions, men who dream dreams. It is the idealist who is the practical man, it is the dreamer who helps the world along. It is the man who sees a vision of what his work might be, and is never satisfied with it as it is, who is ever striving after the perfect and never gives in though often baffled; he it is who is wanted to-day. Will he gain his end? Perhaps not. But he will help in the world's advance, and who knows but that the ideal of to-day will become the real of to-morrow, the dream of the present the waking fact of the future?

(2) The music used in church should be of the highest quality. It should be written by the best composers, and written, as a rule, specially for Church worship. Much that is heard at present in our churches is far from conforming to this standard, so far indeed that in some cases it amounts to a positive scandal. I have seen, and heard, so-called Church music that has not even been correctly written, only fit for the waste paper basket. To perform this kind of thing in our churches is as much a breach of seemliness as would be the use of books of words in which faults of spelling and grammar were apparent on every page. And yet it is allowed and tolerated. It should be one of the aims of all earnest Church musicians to abolish such things from our midst. On the other hand, music may be perfectly correct and even highly artistic from a technical standpoint and yet unsuitable for Church use. Although written to sacred words it may fail to express their meaning. Cases like these are more difficult to decide, and require the taste and judgment of the expert.

The essential elements of sacred music are that it should be (a) Vocal, as distinguished from instrumental, (b) Choral, as distinguished from solo music.

True vocal music is the perfect expression of words, their meaning and their spirit. Choral music is the expression of the feelings of a whole body and is therefore impersonal, and best adapted for shewing forth and assisting the worship of the Church.

(3) What is radically wrong with vocal music, with choral music, and especially with Church choral music to-day?

The answer to this will be manifest when we take a backward glance at the history and evolution of vocal music.

First were invented and evolved the words themselves, those wonderful combinations of vowels and consonants which are capable of conveying thought from one human being to another. How many of us musicians stop to consider this wonder of the world! How do words convey thought? Through memory, through association, through sound, through appearance. The spoken word is the thing; the written word is only an attempt, sometimes inadequate, to indicate the sound. A great deal cannot be shewn in writing. In all languages it is recognized that the words, in addition to their bare mechanical sounds,

have rights of their own as regards quantity, accent, and stress; further, that the speaker has the right to modify these characteristics to assist his own meaning and feeling.

Vocal music was originally a development of the natural movements of the voice in speaking, and from this we get our idea of the "music" of the poets. There is not to-day, in the strict technical sense of the word, music in poetry. The musical sounds, if desired, must be supplied by the musician. But originally this was not the case. The poet himself sang his words, and so was both reciter and singer. All that we know of ancient and mediæval music shows that this was the case. Then, quite recently in the history of the world, about the fifteenth and sixteenth centuries, there commenced the instrumental usurpation. The dance tune, with its necessarily strict rhythm, began to be developed side by side with the development and perfecting of instruments, and it has gone on ever since, advancing through sonata and symphony and tone poem, until its original source has been quite lost to sight.

As time went on the attention of musicians became so engrossed with this fascinating study that they allowed vocal music of the old true style to suffer neglect and decay, until its very memory became a thing of the past. To-day we are going round the cycle and beginning to see that by a return to the old methods and principles a new and greater start can be made. Instrumental music implies harmony and strict rhythm; vocal music can exist in a high state of perfection and beauty without either. An anomalous thing has happened with regard to Church music. While the rest of the world has laid aside and forgotten the old music, the Church, more conservative, has retained some of the old forms but forgotten the manner of using them, with the result that a strange hybrid form of art has appeared, with no justification in either common sense, taste, or authority.

The old choral music of the Church should be free and unfettered, guided in its rhythm entirely by the proper pronunciation of the words. When the true rendering of this can be restored, it will be seen that more will follow. The vocal style once established will breathe its spirit into the rendering of all Church music, down to the most modern composition of the twentieth century, and the inspiration of sacred words will resume its powerful influence.

The simplest form of Church music is what is known as the monotone, the pronunciation of words continuously upon one pitch—a seemly and reverent method of rendering sacred words, one easy to acquire by the humblest worshipper, and one expressive of the unity that should pervade Church worship.

The use of the monotone, now almost universal in the English Church, is only occasionally found in this country. But when it is, it is unfortunate that the worst faults of the imperfect English revival, which have been imported over here (free of duty, I presume) are carefully reproduced. To illustrate what I mean, only recently I attended the worship of an important church and this is what I heard. The words used were those of the Confession of sins. It would not be seemly for me to repeat those actual words here, but, instead, I will take a paragraph from the first book that lies near my hand and read it to you as nearly as possible in the same manner.

"It has always been a characteristic of Oxford theology, that from time to time it has produced writings which have appealed to and interested, a circle wider than that of the professional theologian. We have not, as a rule, been indebted to it, for works of the same solid character, as the greatest productions of the sister University."

If you had not known that I was purposely distorting these words in order to illustrate to you what I had heard, you might now be inclined to think that I was preparing for residence in a sanatorium, and yet without exaggeration this is a description of what goes on regularly in our churches. And people listen or join in, some impatiently wishing they could be without "the Choral Service," others meekly submitting because they think it is the proper "Catholic" custom. Now I ask in all seriousness, is it right and reasonable that this sort of thing should go on? There is not a shadow of justification

for such distortion of words. They should be pronounced in monotone just as in speaking, only with more care and more reverence. The explanation is very simple (though, again, I blush to name it); this method has been imported from England where things have been and still are in a transition state. A brighter day is, however, dawning over there, and these blemishes will, I trust, soon be things of the past. Let us not be behindhand in this country, but attack the matter without a moment's delay.

All can be corrected by applying our maxim, "Consider the end." The end of words used in divine worship (or anywhere else) is to convey sense; the end of the person who renders these words should be to preserve and elucidate this sense.

I believe that the monotone, correctly rendered, is an important part of Church worship. It has undoubtedly been used for religious services all down the history of the world, as far back as it is possible to penetrate. But if it is to survive and be a living part of our services to-day, it must be employed in a proper, reasonable, intelligent way; otherwise, grievous as the loss would be, it would be better to banish it altogether.

From the monotone has developed the chant. Chanting is nothing more nor less than a monotone with a rising or falling inflexion at the end. The principles of rendering that apply to the one apply equally to the other. But here the distressing faults commonly prevalent to-day are, if anything, still more marked.

I wish I had time to enter fully into this very important subject; and I wish it were possible for me to convince you of my meaning by sung illustrations. I can only just mention now that the chanting heard to-day is an invention of a few misguided Englishmen of some fifty years ago. It has had its day—an evil day—but it is now, I am happy to say, passing away, and a new era of greater truth and beauty is dawning.

I make this forecast with confidence, for since the last occasion upon which I spoke upon Church music, a remarkable thing has happened. The greatest obstacle to chanting reform in England has been the fact that the book in which the worst errors have been embodied has been one backed by powerful influence, financial and otherwise, to such an extent that it had become more widely used than any other, and it seemed almost hopeless to expect that its faults could be successfully combatted in the present generation. Now, as I say, a remarkable thing has happened. The well known firm which owns and publishes this book has actually issued another Psalter in which the false teaching of the first is contradicted, and is now advertising the two side by side.

The teaching of the book I have referred to will be known to you all. Its rules have been, with too trusting courtesy, reprinted in the appendix to the American Hymnal. A good idea of what correct chanting should be would be gained by taking these directions and inserting the word "not" into each, as follows:

"On reaching the accented syllable, and beginning with it, the music of the chant commences (does not commence), in strict time, a tempo (not in strict time), the upright strokes corresponding to the bars. The Recitation must therefore be considered (must not be considered) as outside the chant, and may be of any length. If there is no syllable after that which is accented, the accented syllable must (not) be held for one whole bar or measure."

All the faults of chanting have originated from those dreadful bars! When harmony began to make its way into Church music there were at first no bars. All was free and unfettered. By degrees, for the sole purpose of keeping the voices together, the bars were introduced. Then the associations of secular dance music crept in, and the belief that the bar demanded a strong accent and rigid grouping of beats was gradually and uncsciously accepted, and chanting, the one thing above all others that should have been exempt, fell under this evil influence.

Sir Hubert Parry, in his *Art of Music*, has a fine passage upon this point.

"It was the necessity," he writes, "of regulating the amount of time which should be allowed to particular notes when singers sang together, which brought about the invention of the standard of relative duration of notes, and the whole system of breves, semi-breves, minims, and crotchets; and also the invention of the time signatures, which do not necessarily imply rhythm but supply the only means by which various performers can be kept together, and irregular distribution of long and short notes made orderly and coherent. It is perfectly easy to keep instruments or voices together when the music is regulated by a dance rhythm; but in pure choral

music, such as was cultivated from the tenth century till the sixteenth, it is quite another matter, for the parts were so far from moving upon any principle of accent, that one of the most beautiful effects, which composers sought after most keenly, was the gliding from harmony by steps which were so hidden that the mind was willingly deceived into thinking that they melted into one another. The mystery was effected by making some of the voices which sang the harmony move and make a new harmony, while the others held the notes that belonged to the previous harmony; so that the continuity of the sound was maintained though the chords changed."

The mystery of gliding harmonies melting into one another, this is the one essential element of Churchly music. Where is it found to-day? The style of rendering prevalent in our churches is the very opposite. In order to advance, in order to have a real school of Church music, different from, and superior to, secular music, we must first retreat, we must recover lost ground, we must resume possession of the riches of the past; then can we go forward with a knowledge of the essential elements of Churchly music; then can we achieve the end we have set before us, and cause the worshipper to feel the power of music to

"Dissolve him into ecstasies
And bring all heaven before his eyes."

The musicians of the early period were guided by one pervading principle. Joining hands with them we can be guided by the same: "*In omnibus rebus respice finem.*"

It is for this work that we need the idealist. Here is the vision our Church musician should see. This is the dream of the true Essential Elements of Churchly Music.

PAIN

By ZOAR

WHIO has never been called upon to endure pain? The dull ache, so irritating in its persistency, or the sharp agonizing pain which leaves us exhausted, with scarcely a wish to live any longer. Oh! the darkness, the length, the hopelessness of these dreary nights of suffering! Yet, not "hopeless," for have we not those to whom we can turn for relief!—surgeons, doctors, nurses, ever ready to do what they can to help us, and how wonderful are some of the means used to alleviate the suffering of the poor patients!

"Suffering!"—how we dread it when once we have known it. In former days our so-called courage was mere ignorance, for true courage is not simply a blind acceptance of an unknown evil. With what light-heartedness we faced the depths into which we were to be plunged. But—oh! when we emerged from these depths, when pain had done its bitter and purifying work (And the vessel that He made was marred in the hands of the Potter, and He made it again another vessel as seemed good to the Potter to make it), though at first, the recollection of it made us shudder, yet as time went on, we learned to thank God, not only for His gracious deliverance, but for the very pain itself, for, we acknowledge at last, that *Wisdom and Love* were watching over the crucible in which we were tried, and—knowing that He, the Captain of our salvation was made perfect through suffering, we become willing to follow Him, yea, to Calvary, for it so be that if we suffer with Him, we shall also reign with Him.

THERE are two ways in which people are seeking satisfaction. In one way they are trying to gather to themselves as much as possible of the good things of life. They are using their natural powers, their opportunities, the fields, the seas, the mines, the forces of the material world, the schools, the institutions, the politics of civil and social life to accumulate for themselves all they can. Their satisfaction is in ownership, in being able to write the word "mine" on as many valuable things as they can appropriate. In the other way they are trying to put themselves in the relation of service to God and humanity. They find their satisfaction not in being helped but in helping, not in owning something but in belonging to somebody or something that is noble and worthy. Paul was glad to call himself the bond servant of Jesus Christ. The more a man owns the more contracted he becomes; the more he is owned by that which is supreme the more enlarged he is. Dives owned, Lazarus belonged.—*Selected.*

HE who has so many causes of joy and is so great is very much in love with sorrow and peevishness who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day if God sends them, and the evils of it bear patiently and sweetly; for only this day is ours—we are dead to yesterday, and we are not yet born to the morrow.—*Jeremy Taylor.*

SOCIAL SERVICE

◆ Clinton Rogers Woodruff, Editor ◆

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

SOCIAL SERVICE PROBLEMS IN RURAL DISTRICTS

RURAL questions are coming in for a deserved, and rather long delayed share of attention. The volume by Prof. John M. Gillette of the University of North Dakota, recently put out by the Sturgis & Walton Company, is a comprehensive survey of life in rural communities. It well deserves its title, *Constructive Rural Sociology*. The first part treats of the scope, meaning, and importance of rural sociology, and includes a valuable chapter devoted to a careful distinction between rural and urban communities, which is most stimulating alike to the rural and the urban social worker. The second part studies the various types of rural communities in relation to their environment, physical and non-physical, while Part III. considers in great detail the question of population—the drift to the cities, and the social, economic, and other explanations of the phenomenon. Part IV., the body of the book, is given to rural problems as such and the solutions offered or suggested. It considers the lack of social attractions in the country; the advantages and disadvantages of farm life; the improvement in the business side of farming—in farm management, marketing, organization, etc. Much attention is given to socialization of country life through social clubs and various forms of farmers' associations.

I confess I do not know enough about rural conditions, although always spending some months each year in contact with them, to offer constructive criticism of this volume. It appeals to me strongly because of the fulness and the facts and the fairness with which they are presented. Moreover the author's treatment of the city side of the problems leads me to accept with confidence his treatment of the country side. The price of the book is \$1.75 (postpaid).

THERE ARE those who believe, said the Rev. C. K. Gilbert, recently, that the social needs of the cities are pretty well covered by the multitude of social service agencies. The rural districts are not so well or so easily provided for. To take but one rural need: what more splendid service could the country parish render than to provide a district nurse to minister to the isolated and needy in the name of the Church? Hospitals and dispensaries are unknown, even the doctor is hard to get. And what boundless opportunities for instruction in better, healthier living. A Churchwoman with tact and training and some religious feeling would find easy access for the Church's truest message into numberless homes and hearts.

Speaking of which fact, brings to mind the recent volume published by The Macmillan Company (by Gifford Pinchot and his colleagues) on *The Country Church: The Decline of Its Influence, and the Remedy; the Result of an Investigation*. While dealing mainly with the churches of Protestant persuasion it is not without value and inspiration to parishes of our own communion.

THE IMPROVEMENT in quality and quantity of butter and cheese of Wisconsin and the enormous increase in the value of the product during the past twenty years from \$21,000,000 to \$80,000,000 is traceable, according to *La Follette's Magazine*, in part to the work of the state university. This includes the great fundamental scientific inventions upon which this industry is based, such as the Babcock fat test, the Hart Casein test, the Wisconsin curd test, and other tests essential to the dairy industry which have been discovered at the Wisconsin dairy school. At the present time methods are being introduced to prevent the annual waste of not less than \$1,000,000 due to losses of fat in the whey. The increased wealth of the state due to the development and dissemination of pure-bred seed amounts to several million of dollars per annum. This especially applies to corn and barley but also to rye and winter wheat. Wisconsin number seven corn, developed by the experiment station, has shown by the results of 1,500 growers as yielding twelve bushels per acre more than other varieties. Similarly the selected oberbrucker barley has, through a five-

year test with 1,000 growers, yielded nearly five bushels per acre more than the best varieties with which it has been compared. Through many other lines of work such as the King ventilation system, nursery extension, the improvement of pure bred animals, vast increases have been made in the agricultural wealth of the state.

NOT LONG SINCE I had a letter from a priest in far-off Washington, asking numerous questions which I thought the chairman of the Country Church Commission could better answer. Here is his reply, which is full of suggestions:

"I have read your letter with interest. At the present time I am the pastor of a community church among the Berkshire Hills and am well started in a programme of community engineering. We have about half the number of people that Chelan has. Some of our farms are very valuable, one of them worth \$25,000. We are somewhat highly organized, and the first task was that of bringing about a coöperative movement so that only one movement at a time will seek to put before the community a special undertaking, and also so that all of the agencies will back up the agency which has the field at its particular time.

"We are in coöperation with the State Grange and with the Massachusetts Agricultural College, and I give lectures and addresses relating to the various phases of country life improvement. I am finding of great assistance my somewhat exhaustive country life library and also my directory of all the leading agricultural and rural associations which are in the field for Social Service.

"I take pleasure in calling your attention to an article, *Is an Organized Country Life Movement Possible?* which appears in the *Survey* (105 East 22nd Street, New York) for January 4, 1913."

Some one may say, Why so much attention to rural problems at this time of the year? Simply that those who are charged with responsibility with regard to them may have ample opportunity during the long winter days, when active duties are likely to be fewer, to ponder over them and arrange their plans for next summer.

SOCIAL LEGISLATION IN NEVADA

During the last session of the Nevada legislature there was some activity on the part of the Rev. Lloyd B. Thomas of Carson City, for the enactment of social legislation. From the American Labor Legislation Association he secured the model bill for one day's rest in seven. This was sent to all the clergy with the request that they recommend it to their representatives. He also submitted it to some of the legislators, but no action resulted. When the act to amend the divorce law came up, extending the time of residence to one year, it received hearty support from the women's clubs, the churches, and individuals. It went through. A couple of bills were introduced which threatened the present strict anti-gambling law. Mr. Thomas wrote to all the clergy calling attention to them and asking them to express their opinion to their congregations and to their representatives. The bills did not go through. Child labor legislation was discussed, but it was thought that it did not apply to Nevada where there is no manufacturing industry, and so was not presented. This session of the legislature was marked by the number of bills along lines of social legislation which were presented. Some of them passed, notably a bill regulating the labor of women and an industrial insurance bill. The signs are believed to be hopeful, but the clergy, I am told, seem more indifferent and inert than the rank and file of the people, who only need leaders to show them what to do and how to do it.

SOCIAL DEMOCRACY

In concluding its last report, the Maryland Social Service Commission said:

"Finally, we urge upon our Church members a vital and sympathetic interest in the growing tendency toward a more complete form of social democracy, and we press upon them the duty of furthering in every possible way all such movements as will, in their opinion, give to the people a more direct voice in government and

insure the fullest degree of social justice in all matters of common welfare."

It is true, the report declared, that many questions therein involved are largely economic and no specific economic programme is set forth in the teaching of our Lord. "But he does teach as paramount over every other interest the well being of human life, and the Church must emphasize this teaching. It cannot acquiesce in any inherited traditions of business ethics that are not in accord with the fundamental Christian laws of justice and brotherhood. Dividends and profits must never be permitted, without protest, to weigh in the balance against a fair opportunity for all—men, women, and children—of healthful, moral, and spiritual development.

"The Christian citizen must be interested in and concerned about all such problems. Apart from the fact that they affect the well-being of society and the individual, they are matters of vital present interest in government. The faithful performance of civic and political duty is a part of the Christian's consecration. He cannot be a good Christian if he is a negligent and indifferent citizen.

"Back of every economic and industrial question there lies usually a moral principle. The Church is the guardian of morals. Surely, therefore, it is incumbent upon the Church's members to concern themselves about the solution of public questions. Only so can the Christian fulfill more completely the obligations of the second great Gospel commandment, to love our neighbor as ourselves. Only so will he show, not that he is his brother's keeper, but that he is something better—his brother's brother."

Certainly a splendid programme worthy of adoption by every Social Service Commission of the Church.

WHAT IS A "FAIR HOUSE"?

Here is the definition of a "fair house" in the eyes of the Consumers' League: A fair house is one in which ten hours (with three-quarters of an hour for luncheon) constitute a working day; in which a general half-holiday is given on one day of each week during at least two summer months; in which a vacation of not less than one week is given, with pay, during the summer time, or an equivalent in a high rate of wages; in which overtime there is compensation for.

A fair house is one in which no saleswoman who is eighteen years of age or over, and who has had one year's experience as a saleswoman, receives less than \$6 per week (this however will have to be revised in the light of recent testimony); in which wages are paid by the week; in which fines, if imposed, are paid into a fund for the benefit of the employes.

A fair house is one in which the work, the lunch, and the toilet rooms are separate from each other, and conform in all respects to the existing sanitary laws; in which seats are provided to the number of one for every three females employed, and such employes permitted to use them at reasonable times, to such an extent as may be requisite for their health.

A fair house is one in which fidelity and length of service meet with the consideration which is their due, and in which the terms of employment are such as to enable the employe to lead a self-respecting and moral life; in which no children under fourteen years of age are employed; in which the laws of the state and the ordinances of the city are obeyed in all particulars.

THE *Survey* has published two articles of late on country problems that are worth reading: "Farmer Smith and the Country Church," by E. Fred Eastman, secretary, Matinecock Neighborhood Association at Locust Valley, N. Y., and "A Programme for Village Betterment," by T. L. Hinckley of the Westchester County Research Bureau, New York.

THE NUMBER of immigrants entering Brazil in 1911 was 133,616, an average of 366 per diem, an increase of 45,052 as compared with 1910. Of the total entries 78,021 were "spontaneous," while 55,595 were subsidized by the government. These figures indicate that our southern neighbors are beginning to attract their share of attention.

NOTWITHSTANDING his opposition to the dominant elements in the Chicago Board of Education, Dean Sumner was re-appointed for the fourth time to be chairman of the most important committee—that on school management—and a member of the finance committee.

"RELIGION which does not inspire to righteous activity in practical affairs is dead," declared John M. Glenn at the Seattle Conference of Charities. "There has been in the charities too much easy-going blindness to the needs of numbers of our fellowmen."

CORRESPONDENCE

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

THE VALUE OF A CHURCH SCHOOL

To the Editor of *The Living Church*:

IN your paper of August 2nd, the Rev. John Nelson Barry has a most interesting query about Church colleges and universities, one that should attract the attention of parents and contributors. A Church college, it seems to us, should be one in fact as well as in name and in title, where the young student is given the same opportunity in definite Christian teaching as he is in other branches of the college curriculum and life. There must be the daily chapel, teaching the Bible, and sufficient Church history to give him a knowledge of what the Church is and stands for. In such an institution one becomes familiar with the liturgies of the Church, her history and position, which would enable the student to help his fellows in after life if he so desired. At least the Church is giving him the opportunity to be an intelligent Churchman, and that, we believe, is owed to our young American students, both men and women; and are we asking too much of our Church to do her share in the development of young Americans?

One need not be surprised at the ignorance that exists to-day in our Church, when we realize that practically all of the religious instruction of our young is relegated to the Sunday school, which, at best, only has the scholar about three-quarters of an hour once a week. With the best equipped Sunday school, can we possibly expect to get a fair chance at the intellectual and spiritual development of the children?

Doubtless, Churchmen would be thought absurd were they to proceed along lines in harmony with the rest of the development of the young of America. We frequently hear the cry of "breadth," of the development of our young; and that is just what we wish; but how can a man be broad unless he has a good foundation, and is well trained in something definite and positive? Let us apply the same method to science that we are now applying to Christianity, and you would at once see the results would be fatal.

Not long ago in a railroad train an eminent educator stated that their desire was to be broad; consequently, he explained, they had a chaplain for two or four weeks at a time. Such chaplains, he said, were chosen from the various denominations, with a variety of creeds, giving the student an opportunity to choose for himself which church he felt most inclined to attend in after life. Doubtless, these chaplains preached good sermons but did not come in contact with the students. The professor was asked: Suppose your professor of science taught the freshman mathematics as it was taught seventy-five years ago; the sophomores as mathematics was taught fifty years ago; the juniors as mathematics was taught twenty-five years ago; and the seniors were taught as it is taught to-day; would you be willing to send out from your university men developed scientifically under such a system? And he replied, No. No intelligent professor of science would attempt to do such a foolish thing. Yet that is what we are attempting constantly to do with our young men and women of the country in a religious way. So we ask again the question, What better training could the young mind have than being required to attend chapel, to become acquainted with the worship of the Church and the methods with the opportunity also of being taught the Bible and Church history, and to give the student a sufficient understanding of her heritage and life? Until we realize this necessity, we are firmly convinced that Churchmen and women in this country have not begun to realize their responsibility to the Church and to America.

Sewanee, Tennessee, August 25.

W. S. CLAIBORNE.

VALIDITY OF LAY BAPTISM

To the Editor of *The Living Church*:

IN regard to Baptism by Christians not within the Churches of Eastern, Latin, or Anglican order, someone better fitted than I will, I trust, reply to my friend Mr. Johnson. May I, however, venture a suggestion?

Baptism in the Christian communions which have arisen during and since the Reformation can hardly be compared to baptismal irregularity before that period. The Protestant leaders did not repudiate their Catholic inheritance. In their haste to be rid of error they left behind many valuables, true enough; but they intended to and they did retain immense treasures of Catholic faith and practice. Consequently that which is common in Christendom today bulks far bigger than the differences. Where did the Lutherans, Presbyterians, and Methodists get their wealth of sound doctrine

and their Christian conversation if not from that antiquity whence they, and we have sprung?

It may be that the "notion that a valid baptism ministered apart from the unity of the Church admits the baptized into the Catholic Church was unknown to St. Augustine." The early fathers, however, confronted no such situation as that which we face. Yet even so, some Churchmen of authority seem to think that the general tenor of the teaching of antiquity, is different from the position of your correspondent. Darwell Stone, for instance, says, "A heretic or a schismatic, or even an unbaptized person, can validly administer the sacrament, provided the right matter and form are used" (*Christian Dogma*, p. 157). To what does "valid" Baptism admit if not to the Catholic Church? Canon Mason is to the same effect, and says further that a heretic or schismatic, "so long as he uses water, and the sacred formula, baptizes not into his own sect, but into the Catholic Church" (*Faith of the Gospel*, p. 197).

Owing to the fact that there is much irregularity in Protestant baptismal practice, we should, perhaps, more frequently use the hypothetical form. But that is another, though it may be a more pertinent, question.

THORNTON F. TURNER.

St. Peter's Parish, Bennington, Vt., August 23.

SCHOOL HISTORIES AND GENERAL CONVENTION

To the Editor of *The Living Church*:

MAY I have space to insert the following: It has been suggested to me by the president of a neighboring diocesan commission on the teaching of English History in public schools that some concerted effort be undertaken to bring the matter before General Convention. A number of dioceses are going to present separate memorials on the subject. It has occurred to some of us that if one good, strong memorial could be presented as a joint prayer from all the dioceses interested, more attention might be given to it. It is possible to have such memorial arranged beforehand, and the person selected who shall present it. Or a meeting of all those bearing memorials could be arranged to be held in New York on the first day of General Convention. It has been suggested that the Rev. Dr. Peirce, president of Kenyon College, would be the fit person to lay the matter before the House of Deputies. Correspondence on this matter may be addressed to the undersigned.

(Rev.) THOMAS JENKINS,

Secretary of the Ohio Commission.

Fremont, Ohio.

CLERGY PENSIONS

To the Editor of *The Living Church*:

IFELT last week like writing to *THE LIVING CHURCH* to say somewhat of what Rev. J. C. McKim has said, but thought I had better not; but I want to thank him so much for his letter.

A pension apportioned according to past salary, where salary has been a matter of the wildest chance and moreover, where (to make it far more unjust) there is no corresponding taxation of a given per cent. of all salaries (as is the case with teachers in my state), seems very odd to me, especially in an institution where "all are brethren."

Also I read in the report that the wives must have married during the days of the priest's active ministry. Surely the wife who was a wife before her husband was a priest (and I feel sure there are such) would not intentionally be excluded! But wouldn't this wording exclude her legally?

MARY McENNERY EHRHARD.

Midland Park, N. J., August 24.

ISOLATED COMMUNICANTS IN MONTANA

To the Editor of *The Living Church*:

MONTANA has a problem to solve which is common to every diocese in this Church and needs help in the solution attempted. The problem is that of the communicants of the Church living in small villages where as yet the Episcopal Church is not organized, and on ranches, homesteads, and in other isolated places where distance makes connection with the organized Church impracticable. The problem is first of all to find out these scattered communicants, to get their names at least, then to get in touch with them in some way that shall keep them mindful of their Church affiliation and deepen their religious life. There is no need to define the problem at greater length, for every Bishop, Archdeacon, missionary, and priest is facing it for himself.

The solution we are attempting in the diocese of Montana is this: a diocesan committee was appointed to which every rector and missionary sends the names of all communicants removing from his parish to places where there is no organized Church, and all communicants of whom he knows living near his parish but too far to be active members. The committee keeps a card catalogue and map of these scattered communicants, so that any available missionary will have data on which to work when going into an unoccupied field. At the last convention of the diocese it was determined to send the *Montana Churchman* to every family on the committee's list, and to edit two pages of it at least with the needs and interests

of these scattered communicants in mind; that is, to fill two pages with articles written on subjects in which people not in touch with Church life would be interested. This means a greater difference from the matter of most Church papers, general or diocesan, than is at first apparent. In preparing the matter for these two pages I have found that such articles are so rare that a half dozen Church periodicals will scarcely ever furnish more than one. Indeed I am beginning to hold it as a serious indictment of the efficiency of our Church periodicals that they are so entirely written for the clergy and those in close touch with Church matters and contain very little that is of interest to the rank and file of the laity and non-church members.

Now as to the appeal for help. As secretary of the Montana Committee on Scattered Communicants, I ask that any rector knowing of communicants who have removed or are removing to parts of Montana where there is no organized church shall send the names and addresses to me. Then I ask of Bishops, Archdeacons, and general missionaries that when they find communicants of the Church, men or women, doing good work of any kind in isolated spots where the Church has not yet reached, they will write accounts of the work these good Church members are doing and publish them in the general Church papers. Such articles would be inspiring and suggestive to others similarly situated and might point the way to a like service on their part. If the general Church periodicals don't want these articles, the *Montana Churchman* does and asks for them.

It is too soon yet to say what will come of this attempt to "go out into the byeways and compel them to come in." But these things are hoped for: that it will increase the efficiency of our general missionary work in the diocese by preparing the way and furnishing necessary data to the missionary, that it will keep some at least of the scattered communicants from forgetfulness of God and their own spiritual needs, forgetfulness of Church affiliation and the duties it entails, and awaken them to possibilities for personal service in the name of Christ.

Sincerely,

Red Lodge, Montana.

ROYAL K. TUCKER.

VICARIOUS CONFESSION

(Continued from page 663.)

colors), of mediaevalism, of a desire to pave the way for idolatrous practices, of dishonesty in that they have numbers of concealed motives, of a desire to split the Church, and so on. I have noted also that, in spite of the fact that any public question can be most justly considered on its merits by each individual apart from party spirit, a determined and apparently successful effort has been made to make a party question of one which, as it was presented to the last General Council, was not a party question; and an equally strenuous effort to divert the discussion from the merits of the question itself to other and not pertinent questions, such as a comparison of Romanism with Protestantism, the theology of the Church before and after the Reformation, and other subjects not at issue in this discussion. I have heard two lawyers, one an ex-judge, argue in a diocesan council that it is impossible for a Church to change its corporate name without losing its property, and cite as precedents cases where a change of name was not the issue, but a union of denominations of different creeds. One thing, however, we have not accused our opponents of—an intention of dividing the Church if defeated. This purpose our leaders have repeatedly acknowledged themselves to entertain. Did I say acknowledged? In the case of some, threatened, boasted, would be more accurate. Like the boy who, as a last resort, says, "I won't play," we have tried to rule by threat rather than by argument.

Upon the other side I have not read as much, but in it all I have seen no attempt to divert the issue, no declaration of hostile intent, no language, even under great provocation, that could not be properly used by a Christian gentleman, no reviling again when reviled, no imputation of hidden and dishonest motives, no predictions of disaster if their view does not prevail.

Does this manner of conducting the defense indicate a weakness in the case? Or is it that our leaders have been made mad, not by much learning, but by fear, induced by the unexpectedly large vote for the Eirenicon?

CONDITIONS there are indeed to that great peace, "the peace of God which passeth understanding"; but they are conditions each of them in its nature a heavenly blessing. There is the condition of godly fear; there is the condition of humble trust; there is the condition of trusting thus before the sons of men—let not that be forgotten; there is the condition of coming direct to Jesus Christ, to take the yoke of His Word and Will; there is the condition of looking unto Him; there is the condition of watching and of prayer.—H. C. G. Moule.

LITERARY

PROF. ROYCE'S "PROBLEM OF CHRISTIANITY"

The Problem of Christianity. Lectures delivered at the Lowell Institute in Boston and at Manchester College, Oxford. By Josiah Royce, D.Sc. (Oxford), Professor of the History of Philosophy in Harvard University. Two Volumes. New York: The Macmillan Co. Price \$3.50.

"He cannot have God for his Father who has not the Church for his Mother": so said Cyprian, long ago; so says Prof. Royce. Saint and Psychologist are wonderfully at one as respects the dogma of the One, Holy, Catholic, and Apostolic Church. And it would be no easy task to find in all the range of modern philosophic writing a more satisfactory examination of the fundamental truth that underlies the conception of Catholicity, as opposed to the conception of Protestantism, Individualism, or Liberalism, than we have in the first volume of these academic lectures. That Protestantism in practice makes for the disintegration and dissolution of the great spiritual force we call Religion, this has long been evident; that it is in theory contrary to the very idea of Religion has not appeared so obvious. Prof. Royce has, we think, made it obvious; and for this service to truth both those who are interested in philosophy and those who have the interests of religion at heart owe him no small debt of gratitude. "My main topic," he states in his Preface, "is a form of religious experience, namely, that form which, in ideal, the Apostle Paul viewed as the experience of the Church." Again: "Those are right, I say, who have held that the Church, rather than the person of the Founder, ought to be viewed as the central idea of Christianity. Harnack's view and the usual 'liberal' view, to the effect that there was an ideally perfect human individual, whose example or whose personal influence involves a solution of the problem of human life, and is saving—this whole view is an opinion essentially opposed to the deepest facts of human nature, and to the very essence of the religion of loyalty. Not through imitating nor yet through loving any mere individual human being can we be saved, but only through loyalty to the beloved community." To all defenders of the Catholic Faith an ally such as this must be very welcome. And to multitudes who have sat in the darkness of individualism while sectarian swords clashed in the night, it must seem that a light has arisen when they find the seeker after the Church counselled in language such as this: "his test of the Church will simply be this, that in so far as it is indeed the Church, it actually unifies all mankind and makes them one in the divine spirit."

With Wundt, Dr. Royce finds in the social group or community the marks of a living entity. "The apostle has discovered a special instance of one of the most significant of all moral and religious truths, the truth that a community, when unified by an active, indwelling purpose, is an entity more concrete and, in fact, less mysterious than is any individual man, and that such a community can love and be loved. The member would be dead without the divine spirit and without the community." Thus it appears that to be vitally incorporated in the larger life of the Church is to find one's soul lifted up to a higher level, is to be saved. It would carry us too far to attempt even an analysis of the discussion of this phase of the subject as it is conducted in the nine lectures that comprise the first volume.

Volume II. is taken up with an examination of the metaphysical aspect of the Christian ideas involved in the conception of the Church. The nine lectures of this volume, while interesting and suggestive, are perhaps less convincing than those of Volume I. The author follows the lead of Charles Peirce in subdividing the cognitive process, not into perception and conception, after the orthodox fashion, but into perception, conception, and "interpretation." One may perhaps be permitted to acknowledge the propriety of this tripartite classification while questioning whether "interpretation" will bear the weight of argument that is built upon it. It is sufficiently obvious that perception and conception correspond generally to the two great divisions of the universe, the world of material objects and the world of abstract ideas. One may, with Plato, feel that the idea is the ultimate reality; one may, with Bergson, feel that the universe may ultimately be reduced to some form of sensation. Nevertheless the universe, as we now know it, consists of nothing more. Similarly, the most exhaustive inventory of our mental furnishings cannot be said to yield anything beyond our ideas and our sensations. These may be varied, enlarged, enriched by comparison or interpretation, scarcely more. By means of one of the clever illustrations in which the lectures abound the author attempts to indicate that interpretation can and does do more. He likens the processes of thought to the exchange of money. Thus we have coins, corresponding to perceptions; bank notes, corresponding to conceptions or general terms. We exchange one for the other. But as a traveler crosses the frontier that separates one country from another he exchanges all the contents of his purse for currency of another sort.

Thus interpretation yields something new; something not held in the mind previously and attainable by no other means. This is, no doubt, true. But as the traveler, after the exchange, has in his pocket still only coins and notes, so the thinker, various as may be his thoughts, can always reduce them to the old familiar sense perceptions and ideas.

Strangely enough, Prof. Royce, with all his confidence in the mental process of interpretation, has slight interest in the primary Christian experience of faith: an excellent example of interpretation. Indeed the word "faith" scarcely appears on his pages. This failure to grasp the thought of the Church sadly invalidates the latter part of his work. It is difficult to see how the process of interpretation can go on between Christ and one of His followers, a Churchman of today, unless the interpreter has, first of all, been able to share the faith in God that lived in the mind of Christ. In short the attempt to give an account of Our Lord's experiences in terms of the modern psychologist, i.e., in terms of a mind that rejects the supernatural, is very apt to result in a mere caricature of the Jesus of the New Testament. The later lectures of Vol. II. present this phenomenon.

S. C. H.

SOCIAL PROBLEMS

American Syndicalism is a peculiarly timely contribution to the discussion of pressing current problems. The I. W. W. made their first demonstration in the extreme Southwest, where official efforts to suppress them came near to wrecking the cause of free speech and establishing the "Industrial Workers of the World" as martyrs. Then they appeared in the Lawrence, Mass., strike, and repeated their performances. Then at Little Falls, N. Y.; then in the waiters' strike in New York City. In fact it may be taken for granted that they will turn up wherever there is a labor difficulty, determined to make the difficulty greater and more embarrassing. Behind Syndicalism, it is claimed, there is a revolutionary force "sure to supersede the niggardly ways of ordinary labor organizations on the one side and entangled political Socialism on the other." What is the basis for such a claim, and is it sound? What, in short, is Syndicalism, freed from the vagueness and generalities commonly associated with the term, and what is the likelihood that syndicalist principles will be applied to American democracy with anything like revolutionary power? These are the pertinent and pressing questions to which Dr. John Graham Brooks, the author of *Social Unrest*, addresses himself with force and fairness in this volume.

Attention has already been called in the columns of THE LIVING CHURCH to the anti-Christian and anti-religious character of Continental Syndicalism, and Dr. Graham Brooks shows that the same is true of the American movement. In the chapter, "The War of the Classes," he says: "To get simple minded working people free from strutting despotism and from all the benumbing 'authority' for which it stands, is one of the greater aims of Syndicalism. Among the emblazonaries borne in the recent I. W. W. parade at Lawrence, one read 'No God, No Master.' These words are a perfect echo of Sorel's thought. There should be no mastery but self-mastery. Neither man nor God should supervise, order or interfere. This is the fight also against those who claim more enlightenment than their fellows." (New York: Macmillan Co. \$1.50.)

ONE man when he has done a service to another is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season. Must a man then be one of these, who in a manner acts thus without observing it? Yes. What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something comfortable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet should demand a recompense for walking?—*Marcus Aurelius*.

MEN think there are circumstances when one may deal with human being without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love; but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them, and will yourself be injured. And so with men.—*Tolstoy*.

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

THE attitude of the mother to the wage-earning daughter is very different indeed from that of the mother who provides her daughter's clothing. This accounts in great measure for the blazing, glaring, immodest dressing of young girls at this time. This thought is, in a way, consoling, though it doesn't mend matters much. But the miss of fifteen or sixteen—or often much younger—no sooner gets her meager little week's pay, than she spends it for the gayest "rags" she sees in the store windows. The child, having no knowledge of values, and being attracted, naturally, by gay colors and "the latest style," spends her few dollars for a cheap imitation of what wealthy girls wear. She does not bear in mind—nor do some of her elders—that garments which may be suitable in elegant equipages and in drawing-rooms are sadly out of place on street-cars, on dusty pavements, at picture-shows, and soda-fountains. These things make her world, and so, arrayed in her cheap, thin hosiery, low shoes, narrow slit skirt, minus a petticoat, but perhaps wearing a blazer on the hottest day, decollete and bare-armed, with hat a la mode and chewing gum, she goes forth to conquest.

Her mother perhaps would have made an effort at least to modify this awful aggregation of clothes, but it isn't her money, and so she has nothing to say about it. This same complacent little girl, so serene in her stylishness, also has the freedom of the telephone and is open for automobile drives with whomsoever invites. It is certainly a terrible backset to our boastful Americanism to have a prominent educator announce the unexpected immorality of the girls of his town, and to know that much that he says is true of all of our towns—especially the larger ones where telephones and motor cars make immorality temptingly easy to the weak.

"No young girl," he says, "should be permitted to use the telephone or to drive in machines." In one town we know of where the schools have been considered everything desirable, the recent appalling happenings, in which daughters of prominent families were involved, brought criticism upon the teachers. Nothing is more unjust. The teacher has no power to curb the doings which parents negatively abet. If an automobile is standing in front of the high school, certainly it is not the teacher's business to know when and with whom it leaves, nor where its destination. It is the indifferent or the trustful mothers and fathers who are to blame, and it is time that fathers give more thought to their daughters. The streets of a town are not the place for young girls; aimless wanderings up and down, looking in windows, eternal drinking of something, eternal attendance at picture shows—anywhere, everywhere to get away from the home.

But is anybody "at home" nowadays? We imagine some person, just here, blaming it all on the "advanced woman"; but this cannot justly be done. The advanced woman is doing more for womankind than any other influence; she it is who dresses sensibly, runs her home well, and sets a fine example to her sisters. The blame is on the careless society mothers who care more for bridge than for their homes, and on the poor, forlorn mothers who are over-ruled by wilful wage-earning daughters. Just as hospitals have come to be sought by all who are ill, so we believe that at this critical time, when sociologists are warning us that a wave of immorality is sweeping over the land, and when we have sorry evidence of its sweepings, the good school is going to be sought—the girl's school, the boy's school—where securely sequestered from sexual influence, the young may be safely and purely brought to womanhood and manhood.

A MOST AMBITIOUS and elaborate Year Book comes from the Mission Study Class of Trinity parish, Clarksville, Tenn. (the Rev. R. H. Peters, rector). It is large and handsome and quite contradicts the understood idea that Church printing must be got as cheaply as possible. It gives one an added regard for the cause to handle this pretty pamphlet with its clear type, large

pages, and careful arrangement. China is the assigned subject, and sayings from Confucius, Chinese Books of History, and other relevant sentiments, announce each meeting. The meetings are held at the homes, the programmes consisting of two or three ten-minute papers followed by sub-topics with discussions. The sub-topics require but three minutes, the discussions two minutes long. A sample programme is as follows:

"The life of contemplation must be supplemented by the life of action and that is so stirring to the contemporary Oriental world."—*Wang Yangming.*

The Boxer Outbreak—Mrs. Darnall.

China Martyrs of 1900—Miss Gracey.

Revolutions of 1911—Miss Mabry.

Sub-topics—Mrs. Roger H. Peters, Leader.

President Yuan Shi-kai.

Dr. Sun Yat-Sen.

Confucius the political economist—

Empress Dowager.

Coup D'Etat of Empress Dowager.

Response to roll-call-Bible references to Prayer.

Hostess—Mrs. Emery.

Other roll-calls are on the precepts of Confucius, Illustrative quotations on Chinese Women, Interesting items on China, Current events in the mission field. Fifteen minutes preceding the study programme are given to devotions and to the business proceedings.

The exterior of this book has been cleverly planned to have a Chinese aspect, with its royal yellow color and the irregular vertical letters of its title. We should be pleased to send this to any Auxiliary desiring to copy any of its features.

Also from Tennessee comes the report of the twenty-sixth annual meeting of which the branch mentioned above is a valued part. One convenience of its arrangement is the list of parish branches with the names of officers in a nutshell as it were. Farther on in the book come the reports of what these various branches have done, but it is a good and an unusual plan to print the list separately. Of the thirty-four active branches, twenty-one have determined to observe the Feast of the Annunciation as a day of special prayer for the work of the Auxiliary, and five others have set apart a day for this purpose. An increase of nearly \$400 over the value of last year's boxes is noted. A year ago the office of educational secretary was created in this diocese and the experiment has been encouraging. Fifteen branches among the Seniors carried out the suggestions which Miss Calhoun received from the Board in New York. The Juniors also used *Japan Advancing Whither*; others *China's New Day* and the *Uplift of China*. Altogether it has been very satisfactory. The United Offering treasury contained at this report over fifteen hundred dollars, so it is pleasant to contemplate the size of the check which our Tennessee sisters will send to the golden alms basin in October.

ANONYMOUS, this, save for the initials "J. B.":

"I'll never fan in church again,"

Said little Robert Reed;

"I'll never give my rector pain;

I'm sure I won't indeed.

I did not know it made him ill

Or dizzied up his brain.

And even tho' perspire I will,

I'll never fan again."

HAVE you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot or so long. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought or feeling at a time. If each thought be pure and bright, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—*The Young Evangelist.*

AN IDYLL OF THE SHORE

*"If mountains may be moved by faith,
Is there less power in love?"*

Upon the shore of Ocean stood a Rock,
Invulnerable, unmoved by circumstance,
Untouched by outward power of time or chance.

Lifting her proud head to the blazing Sun,
Cold to the fervent kiss of fiery Noon,
Oblivious of the tender smiling Moon.

Came the pure Snow and died for love of her;
His story, too, in gentle monotone,
The summer Shower told unto the stone.

Rejection came there back to one and all;
Ardor returned, their own, not hers,—
Reflected answer of a looking-glass!

A bright young Wave comes dancing to the shore,
In confidence his snowy crest upreared—
A youth tumultuous, unchecked, unfeared.

Attending sea gulls dipped and rose again;
The billow swelling in advancing pride,
While jewelled foam flashed out on every side.

With love majestic, and with mighty strength,
On rushed the victor to the vanquished one;
And in that conflict is the battle done.

Gone now the pride, gone too the vaunted calm;
Resistance dies—to answering love gives place,
Swamped, swallowed, folded in the flood's embrace.

CAMILLA R. HALL.

ROB ROY AND JESSE JAMES

BY ROLAND RINGWALT

IF we are not certain as to the date of the death of Rob Roy, it may lighten our blushes to remember that Sir Walter Scott looked on it as doubtful. Reports varied; the best authenticated traditions showed that the daring McGregor had outlived his wildest deeds, and we may take it for granted that he died in the latter part of the decade between 1730 and 1740. Assuming that, we have some interesting comparisons to make. A man whose real life was as sensational as that of a feudal messtrooper, a chieftain who levied blackmail on peaceable cattle raisers, who plundered his enemies, who long dreamed of upsetting Hanover and setting up Stuart, a character half seventeenth century and half sixteenth was living during a part at least of George Washington's infancy. Franklin may have heard many a story of him. Paul Jones may have sailed with men who had caught a glimpse of Rob Roy through coast and island traditions.

Take Rob Roy's own strong personality and add what the genius of Scott has thrown around him, and he is a fascinating "last of the Mohicans" type. Part of the ancient Scotland of claymore and coranach had gone out with the civil wars of Cromwell's day, the Revolution had cut short many a life, the uprising of 1715 had quenched some bold spirits, exiles had died heartbroken in foreign courts and cloisters, Rob Roy was a link with the past. He frightened many who yet admired him, even as his estimable kinsman, Bailie Nicol Jarvie, did. But a few dates may startle even some who have read Scott's noble story half a dozen times, and it is well to think of some who had come before Rob Roy had gone.

At the time the outlaw breathed his last, Joseph Butler had written the Analogy, and George Berkeley was past fifty. William Pitt had grown to man's estate. Edward Gibbon had trodden many a step on the road to learning. Voltaire was in his forties. Adam Smith and William Blackstone were launched into boyhood. Burke was an active child. Buffon was a man of some years standing. Elderly men of scientific tastes looked back on Royal Society gatherings and on ingenious hypotheses as the elderly men among ourselves look back to the Suez canal and the Pacific railroads. The death of Rob Roy may have been exciting news to the ardent, young John Wesley, who never forgot his romantic loyalty to Mary Queen of Scots, and to young Samuel Johnson, who heaved many a sigh for the luckless House of Stuart. What most of us would call the real advance of the eighteenth century had well started before the old freebooter passed from earth. After Rob Roy's death,

it is true, there was another Jacobite flash, and some brave men paid with their heads for the uprising of the '45, but the cool judges saw that the old Stuart times were at an end. No one after all, has so clearly shown us how impossible it all was as the novelist who admitted that it was sixty years since.

No man, saint or sinner, sage or fool, is alone, though he may fancy that he is. There were in the eighteenth century men of scientific bent, or James Watt would have been an impossibility. Equally true is it that there must have been wild Highlanders to follow, or Rob Roy could not have led. Side by side with the men who dreamed of industrial progress and of scientific advance, there still remained a wild element, that believed in feudal fidelity, in lawless vengeance, in the abduction of women, in the blazing farmhouse and the slaughtered flock. If in Edinburgh and London there were optimists who might have joined Berkeley in building a colonial university there were still marauders who despised peaceful industry. Among the mists of the mountains there might be found scattered remnants of the olden time

"Each trained to war since life began,
Owning no tie but to his clan,
No oath save by his chieftain's hand,
No law but Roderick Dhu's command."

Among those whom Walter Scott saw may be reckoned a man who fought a duel with Rob Roy, a woman who boasted that her father had forcibly carried her mother away to his Highland dwelling, a gray-haired cavalier who remembered quartering three hundred armed men in the assembly room at Edinburgh. When Scott was a child the survivors of the Highland clans were quite as picturesque as the survivors of the Indian wars in parts of the West to-day. Parliament might decree the Gaelic to be lawless, troops might scatter the clansmen, the gallows might dispose of some, but even after a condition is forcibly removed, there are unforgiving and unforgetting souls who loved to have it so.

Some day the fragments yet remaining of Jesse James' life will be gathered by one who passes over the transition stages of history. Robbers there have been, and will be, but few of the young people of to-day understand how large a territory owned Jesse James as a sort of bandit baron. Like Robin Hood and Rob Roy he had devoted followers. Quiet farmers and merchants made excuses for Jesse James, not unlike those Bailie Nicol Jarvie made for the McGregor. Stories about Jesse James' kindness to the poor, his generosity to his friends, his courage and good humor were told in many a tavern. There were many who, not from cowardice but from sympathy, would have held back evidence tending to convict the James boys, and who would have given the accused the benefit of every possible doubt. If the reader can recall how Rob Roy's arms were bound and how the guard let him escape just at the right time he can form some idea of the open or secret friendship for the James boys by many of their contemporaries.

Along the Gulf coast one may hear a few stories of Lafitte's cruises, and there are farmhouses in Pennsylvania that still keep their legends of Abe Buzzard and the robbers of the Welsh mountains.

It is almost tantalizing that Rufus Choate, who suggested the history of New England as material to be treated after the manner of the Waverly novels, did so little to forward the design. If we get at it, we should find that the stock of romances, of the daring and the lawless, the wild and the almost incredible is endless. Before startling ourselves at the idea of Rob Roy coexisting with Locke's philosophy and Berkeley's ideals, let us remember that Jesse James was the contemporary of Ralph Waldo Emerson and of T. S. Arthur.

THE MOUNTAINS

As thronging multitudes upon Him pressed,
The Master to the mountains fled for rest;
His sacred feet have trodden their still ways.
O blessed hills and mountains, sing His praise!

HARRIET APPLETON SPRAGUE.

CHRIST waits at the door of the heart for entrance. Many refuse to let Him in. Many "pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put them there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to open. Jesus Christ knocks, but Jesus Christ cannot break the door open. It lies in your hands to decide whether you will take or reject that which He brings."—*Maclaren*.

Church Calendar



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

CALENDAR OF COMING EVENTS

Sept. 16—Milwaukee Dioc. Council.
 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. C. R. BIRNBACH of North Kent parish, diocese of Easton, is supplying at St. Luke's, Ypsilanti, Mich., during September, in place of Archdeacon Henry B. Bryan of East Downington, Pa., who was in charge of this work for the rector of St. Luke's parish during his absence in Europe. Archdeacon Bryan was compelled to return to his work at East Downington.

THE REV. EDWIN S. CARSON, rector of the Memorial Church of St. Paul, Philadelphia, has accepted his election as vicar-canon of the Cathedral at Faribault, Minn. He will assume his duties October 1.

THE REV. J. DERRICKSON CUMMINS, recently graduated from the Philadelphia Divinity School, has been appointed vicar of St. Peter's Church, Albany, Oregon, and will begin his duties October 1st.

THE REV. WALTON S. DANKER, rector of St. John's Church, Worcester, Mass., was in charge during August of St. John's Church, Far Rockaway, N. Y., the Rev. W. A. Sparks, rector.

THE REV. HIRAM J. ELLIS, curate of St. Paul's Church, Marquette, Mich., has accepted work in the diocese of Dallas, to do general missionary work in the eastern convocation. He will begin his duties about the first of October, and will reside at Greenville, Texas.

UNTIL further notice the address of the Rev. S. B. ESTHOE will be 1605 Arch Street, Philadelphia, Pa.

THE REV. R. S. GILL of Spokane, Wash., has accepted the rectorship of St. Paul's Church, Salem, Oregon, made vacant by the resignation of the Rev. Barr G. Lee, who has been elected rector and head master of the Bishop Scott School, Yamhill.

THE REV. JOHN SYLVANUS HAIGHT, for a year a curate at St. Paul's Church, Cleveland, Ohio, has accepted the rectorship of St. James' Church, North Salem, and charge of St. Luke's Church, Somers, in the diocese of New York.

THE REV. HOYT E. HENRIQUES, for the past six years general missionary of Eastern Nevada, has resigned his circuit and for the next year will take special work at the University of Utah. In connection he will hold services in Park City, Utah, where he may be addressed.

THE REV. C. M. HITCHCOCK, who resigned the rectorship of St. Mary's Church, Ferndale, Cal., in May, on account of ill health, may now be addressed, Palms R. F. D., Los Angeles, Cal.

The address of the Rev. ALFRED EVAN JOHNSON is now 155 Princeton Avenue, Providence, R. I.

THE REV. HENRY B. OLNSTEAD, senior curate at St. Andrew's Church, Yonkers, N. Y., has resigned. He will become assistant at St. Paul's Church, New Haven, Conn.

THE REV. ALBERT R. PARKER of St. Paul's Church Gardner, Mass., has accepted the rectorship of St. John's Church, Fall River, Mass.

THE REV. C. B. RUNNALS of Kenosha, Wis., has accepted the rectorship of the Church of the Good Samaritan, Corvallis, Oregon.

THE REV. D. A. SANFORD has accepted the rectorship of St. Paul's Church, Mexico, Mo., and assumed his duties on September 1st.

BISHOP THURSTON, of Eastern Oklahoma, has returned to Muskogee and may be addressed at 743 Terrace Boulevard.

THE REV. FRANK N. WESTCOTT, rector of St. James' Church, Skanateles, N. Y., has resigned on account of failing health.

DIED

WILTON—In Reading, Mass., August 25, 1913, Mrs. FREDRICKA ELIZABETH WILTON, in the 47th year of her age, for many years choir mother of St. James' Church, West Somerville, Mass. Interment in Laurel Hill Cemetery, Reading, Mass., August 26th, the Rev. W. H. Pettus and the Rev. Glenn Tilley Morse officiating.

"Peace, Perfect Peace!"

MEMORIALS

THOMAS ALBERT PARISH

We, the Vestry of Christ Church Parish, Seattle, Wash., in special meeting assembled on this nineteenth day of August, in the year of our Lord, one thousand, nine hundred, and thirteen, do place on record our profound sorrow in the death of our brother, THOMAS ALBERT PARISH. After an experience of many years as Vestryman in parishes in various parts of the country he became a member of the Bishop's Committee of Christ Church at the time when it was a small, struggling mission (then known as All Saints' Mission); and when the Mission became a Parish continued in office as a member of the vestry, where he was able to render invaluable service by reason of his experience in such work and in the world of affairs; and at the time of his death he was engaged in a work of great importance to the welfare of the parish.

We have always felt a personal pride in the service he has rendered to his city and to his state, and we feel a certain satisfaction in the fact that his death came as he would have wished it: before his fine powers had begun to decay.

"Grant unto his eternal rest, O Lord, and let perpetual light shine upon him."

RETREATS

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 OFFERED—CLERICAL

WANTED—A clerical supply, October 12th to November 9th. Good preacher. Dr. RYAN, Duluth, Minn.

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.

YOUNG PRIEST, sound Churchman, seeks parish, town or city. Good preacher, experienced. Could bring excellent lay reader, studying ordination, or come alone. "S," care LIVING CHURCH, Milwaukee, Wis.

TRAINED for the law, seven years business experience before ordination, young priest, curate New York City parish, desires rectorship active church. "SACERDOS," care LIVING CHURCH, Milwaukee, Wis.

PRIEST of good standing in the Canadian Church wishes to take duties in the American Church. Good preacher and sound Churchman. Address "P. D.," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN. Successful. Testimonials. Will supply. Minimum \$150 monthly. W. L. N. LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS.

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

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ORGANIST and choirmaster desires appointment. Churchman. Ten years' experience choral service. Will take parish as field, and voices develop, form choral bodies. "INITIATIVE," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institution worker, (middle-aged) desires position as matron or managing housekeeper. Loves children. Might consider private family. "ADVERTISER," 2622 Prairie Avenue, Evanston, Ills.

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

CATHOLIC minded Churchwoman desires position as parish worker. Best references. Address "PARISH WORKER," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC Churchman, Kindergarten, desires fall engagement, New York preferred. "K," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Position as companion by young lady. Best references. Address "M," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. AUSTIN ORGAN CO., Hartford, Conn.

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisa Square, Boston, Mass. This school closes from June 15th to September 15th. All letters will be answered addressed to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass. Vacancies for two pupils.

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NOTICES

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

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's King-

dom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

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

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

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

THE AMERICAN CHURCH UNION

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

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APPEALS

St. John's Home and Mission School for Mountain Girls, is the only Episcopal school of the kind in the Kentucky mountains. It is dependent upon voluntary gifts from friends. It has no endowments. It has been ministering to this field for fifteen years. This year we face the necessity of installing a new heating plant in our dormitory. It will cost fifteen hundred dollars. Will you help us to secure this plant before winter sets in. Address ARCHDEACON WENTWORTH, Winchester, Ky.

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PUBLICATIONS

THE AUTHORITY OF THE CHURCH

During Lent, 1891, the Rev. Dr. Dix delivered six lectures in Trinity Chapel, with the general title of "The Authority of the Church." These lectures attracted a great deal of attention, and later were published by the firm of E. & J. B. Young & Co. This firm has gone out of business and the very small remainder of this book is in our hands. The younger generation of Clergy and other Churchmen are not familiar with the book, and yet it should be a standard everywhere. The title of the lectures are as follows: "The Church, as described by Himself"; "Ecclesia Docens"; "The Christian Priesthood"; "Apostolic Succession"; "Christian Ethics"; "The Outlook for Christian Unity". The book is paper bound and we are selling it at 20 cents (23 cents by mail). It is an opportunity which the Clergy particularly, ought not to pass by. Address THE YOUNG CHURCHMAN CO.

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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.

"HOME LIFE"

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These addresses appear in a dainty little volume, with parchment cover, printed in two colors. The addresses are simple, tender and spiritual, like all of the good Bishop's works, and women will be helped by reading them. Price 40 cents; by mail 42 cents. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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H. F. B. Mackay, All Saints', Margaret Street, W.; Ven. H. J. Bevan, M.A., Archdeacon of Middlesex; Rev. H. R. Gamble, M.A., Upper Chelsea, W. This series of sermons is as fresh as the aroma from Harvest Fields. They are all exceptionally good, and are full of sparkle and brilliancy. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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

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R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:
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THE CHURCH AT WORK

NEW CHAPEL ON LAKE CHAMPLAIN

A FAMILY chapel has been erected at Westerly, Grand Isle, on Lake Champlain, to the glory of God, and in memory of Mrs. Maria Moulton Graves, who was the wife of the Rev. Dr. Graves, who died on October 21, 1910. It is desired chiefly for the family and visitors, but is open, as far as may be, to Churchpeople and others of the island. It is of simple rustic construction, a cedar log chapel, surmounted by cross and bell, having within a nave, chancel, altar, rood cross, vestry room, and the usual furniture, with an organ, the gift of Dr. Hopkins, in memory of his parents. The garden, in the rear of the chapel, is for daily prayer and private devotion, and is surrounded by a high wall. The building reflects much credit on Dr. and Mrs. Hopkins, the committee in charge of its erection. The chapel is fitly named "The Lady Chapel of Westerly-on-Lake-Champlain." An overflowing attendance, especially on Sundays, proves the propriety and need of this summer chapel. It cost about \$500, and will seat over fifty persons.

HISTORIC VIRGINIA CHURCH TO BE RESTORED

THERE IS a movement on foot to restore the old "Donation Church" in Lynnhaven parish, Princess Anne county, diocese of Southern Virginia. This church was erected in 1694. It was the successor of what was known as the "Brick Church," erected about 1632, and destroyed by the erosion of the waters of Lynnhaven Bay. It was in this church that Grace Sherwood was tried for witchcraft in 1638 and sentenced to be ducked in the waters of Lynnhaven river.



REV. LYMAN P. POWELL
President-elect of Hobart College

Donation church derives its name from the educational devise of its rector, Robert Dickson, made in 1774, whereby a tract of land near the church was devised for the education of the poor white boys and girls of the county. This church continued to be used until about 1853 when it was abandoned, and the congregation has since used Emmanuel chapel in the village of Kempsville. The original parish however has continued its

legal existence, and in June, 1912, it was determined that it would be useful to resume active work, and the Rev. R. J. Alfriend became rector. A considerable congregation has been gathered, and a movement is now under way to restore the old Donation church and use it again for services. An appeal has been made to the Church at large for assistance in the matter with the endorsement of the Bishop of the diocese, and others.

PREPARING FOR A COADJUTOR IN OHIO

INFORMATION has already been given that a special convention of the diocese of Ohio has been called for the purpose of electing a Bishop Coadjutor immediately before the meeting of General Convention. The Bishop has now put out a circular letter to the people asking them to offer prayers for the guidance of the convention in that work. "Nothing of a partisan or personal character," he says, "should affect us. We want the best man for our Bishop, and he must be God's man."

PAGEANT AT NASHOTAH HOUSE

THE SUMMER guests at Nashotah House, and visitors from a distance who came for the occasion, enjoyed the pageant of the Saints, which was given on the Mission grounds on the afternoon of August 21st. This is the third summer in which children at the mission and from homes on the adjoining lakes have been interested in the preparation of a mystery play, and the experience thus gained has not only made them more proficient in their parts, but has enabled them to enter into the work with increasing appreciation and devotion. "The

Choir Invisible" given last year for the first time was repeated this year, with improvements however in the costumes and in the details of the presentation. The porch of the library building forms an appropriate stage for the tableaux, and as viewed from the seats arranged on the lawn under the wide spreading maples the setting is all that could be wished. The sounds of the organ float forth from the chapel close by, and as the strains of the opening hymn are heard, a little girl is seen to step forth from the ivy covered door, and followed closely by her white-robed angel guardian proceeds along the chapel walk and ascends the library steps. She is deep in thought, musing upon the sacred representations of saints and angels which have held her attention in the House of God. "The saints, the martyrs, I wonder who they are, and why their statues are in the church." Thus she is speaking to herself when her questioning turns to an exclamation of surprise as she beholds the figure of St. John Baptist in his hairy raiment and leathern girdle approaching from the chapel. He answers her question in part and introduces other saints, who now one after the other appear, apostles, martyrs, confessors, virgins, representing different ages of the Church's history, and give in turn an account of their service for Christ. These are followed by a band of angels under the leadership of St. Michael, and last of all the Holy Innocents are represented by a company of little children in white, bearing branches of palm. Each figure after being introduced takes an assigned place on the cloister. The little Fra Angelico angels with their instruments of music standing before the piers of the arches seem to have stepped forth from a canvas to take the places in which they are so perfectly at home, and the completed group of gracefully draped figures with its variety of soft and harmonious color forms a picture that is lovely indeed. The music added much to the devotional spirit of the pageant. Choristers from All Saints' Cathedral, Milwaukee, stationed near the chapel sang at intervals hymns appropriate for the saints. The spirit in which the performers prepared and carried out their parts is much to be commended, and all who witnessed the pageant must have felt the devotional and educative value of the effort. Dean Larrabee introduced the pageant with some explanatory words and referring to St. Mary's guild, under whose auspices the work was undertaken, stated that as a result of their work this year it was hoped to provide an additional scholarship for the use of some student at the seminary.

ROOF GARDEN SERVICES IN PHILADELPHIA

DURING the month of August services have been conducted on the roof garden of St. Timothy's parish house, Philadelphia. The hymns used were such as the people could easily follow, and there was an address by the vicar. This is quite an innovation for the chapel, indeed for the diocese, and the attendance exceeded all expectations, the average being 140.

NOT CALLED TO DES MOINES

A STATEMENT printed last week in THE LIVING CHURCH to the effect that a priest from another diocese had declined a call to the rectorship of St. Paul's Pro-Cathedral, Des Moines, Iowa, is denied by authority, with the information that no call had been extended.

DEATH OF THE REV. S. B. DUFFIELD

THE Rev. S. B. DUFFIELD, at one time rector of St. Thomas' Church, Somerville, Mass., died on August 28th at Hingham, in

which town he was born. Following the completion of his theological studies he was ordained to the diaconate in 1863, and made priest the following year, by the late Bishop Williams. His rectorship at Somerville extended over several years. He had not been actively engaged in parochial work for some time, and of late years made his home in Hingham. The body was taken to Brooklyn, N. Y., where the funeral service was held in St. Paul's Church on August 30th.

MEMORIALS AND GIFTS

THROUGH the kindness of friends several improvements have been made to Grace chapel, East Rutherford, N. J. (the Rev. August Ahrens, priest in charge). An additional room, donated by Mrs. Josephine Stanton, will accommodate the infant class of the Sunday school, and will also serve as a choir and guild room. Through the kindness of Mr. Charles G. Stratton the interior of the chapel has been entirely re-decorated, the work being done by Mr. G. W. Davies of New York. The children are enjoying the new swing put up on the chapel grounds by Mr. and Mrs. E. J. McDonnell. Other friends have contributed to the laying of a new cement sidewalk. The work of the choir has been greatly aided by the loan of a new piano by Prof. A. Scott Brook.

UNDER the provisions of the will of the late Mr. Albert L. Buddee, for twenty years a devoted communicant and vestryman of Christ Church, Mexico City (the Rev. Edmund A. Neville, rector), the parish is be-

LIGHT BREAKS IN

Thoughtful Farmer Learns About Coffee.

Many people exist in a more or less hazy condition, and it often takes years before they realize that tea and coffee are often the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience, and tells about it, in a letter. He says:

"For about forty years I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be upon me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me and that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to use Postum instead of coffee, and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

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From the Coming of the Angles to the Year 1870. By E. M. WILMOT-BUXTON, Wistons School, Brighton; author of "Makers of Europe," "The Ancient World," etc. Price, \$1.25 net. Postage 10 cts.

"After the introductory portion, each chapter will be found to deal with one great movement in history, with which only strictly relevant details are connected, and which is traced in cause, events, and results, from its commencement throughout a whole century, or more if need be. . . . It does not profess to treat of every fact that has ever occurred in history; it will not stand the test of a teacher who chooses his text-books according to whether they stated the number of soldiers on each side who fought in the Battle of the Standard. . . . It deals with movements rather than with reigns, with developments rather than with statesmen."—From the Author's Introduction.

"But for our own use it is perfectly easy to import popular works of English history by English scholars. It is true that these generally lack the wealth of illustrations which make the modern American-made history a delight; but beyond that they are quite as readable as American books, and, at least in ecclesiastical matters, far more scholarly. Buxton's *History of Great Britain* (Methuen) is in every way satisfactory. It treats of history by periods and topics—not by reigns—and it does it admirably. One only needs to compare it in its ecclesiastical references to the American text-books referred to above, to see how totally different is the perspective. The very lack of an American book with a like perspective strongly indicates that the lack is not fortuitous or accidental, but that 'demand' for a Romanized perspective has created a supply to such an extent that no other has been able to find either a publisher or a market. And Mr. Buxton's treatment of such a matter as the American revolution could not be improved upon, even by our own writers."—*The Living Church*.

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queathed the sum of \$1,000, and also \$1,000 for a stained glass window to adorn the church, in memory of his mother.

A BEAUTIFUL set of vessels for the Holy Communion has been presented to the mission at Athol, Mass., by Mrs. Shrimpton, in memory of her mother, Mrs. Lovell.

A NEW pipe organ has recently been presented to St. Martin's Church, Pittsfield, Mass., by a friend.

OREGON

CHARLES SCADDING, D.D., Bishop

Conference on Church Unity—Developments at Marshfield

A MINISTERIAL conference on Church Unity was held last week at the University of Oregon, Eugene. About sixty-five ministers of various denominations were in attendance. Bishop Scadding introduced the subject with an address on "The Unified Church, Its Possibility and Its Power." He explained the World Conference on "Faith and Order," and gave all present a package of the leaflets issued by this commission. He discounted any short cuts to union, such as exchange of pulpits, and aroused a real desire for reunion by comprehension, not compromise. A vigorous discussion followed, but all in good spirit, showing, however, that there are a great many men who have no conception of unity except as uniformity.

EMMANUEL CHURCH, Marshfield (the Rev. Robert E. Browning, rector), has rapidly grown from an organized mission to a self-supporting parish, and a handsome new church building, which will seat 300, is now in process of construction. The estimated cost is \$8,500 and more than half that amount has been already subscribed by the congregation.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Growth of the Work at Athol—Other News

MUCH progress has been made by the mission at Athol (the Rev. Harvey Parke, priest in charge), during the last few months. The Woman's Auxiliary has been increased to over thirty members. Branches of the Girls' Friendly Society, and the Davis Club for young men have been organized, also an Altar guild. Plans are being prepared for a parish house, to be erected as soon as possible, on the vacant lot between the church and the rectory.

ON OCTOBER 12th St. Paul's Church, Holyoke, will celebrate the semi-centennial of its continuous life as a parish. It is planned to make the occasion a great parish gathering and to begin a fund to remodel and enlarge the parish house, which is inadequate for present needs.

CLEVER DIGGERS

IT IS said that of all living creatures the gopher is the one most perfectly adapted to digging in the ground. This creature is short-legged, almost neckless, without visible ears, and with extremely small eyes. In its tunneling work the gopher employs its long and powerful front teeth as a pick to loosen the ground. At the same time the fore feet, which are armed with long, curved claws, the sides of the toes being lined, in turn, with bristles that prevent the passage of dirt between them, are hard at work both in digging and in pressing the dirt back under the body. There the hind feet take it and push it farther back.

When a sufficient quantity of earth has been accumulated in the rear of the gopher, the animal whirls about, and by bringing his "wrists" together under his chin, with the palms of the "hands" held vertically, he



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pushes the earth out in front. A gopher will move backward just as rapidly as forward, and he can push the soil either way. His movements in excavating are almost as rapid and automatic as those of a shuttle. It has been estimated that a pocket-gopher can make two hundred complete strokes with his teeth in one minute. The jaws are so arranged that thirty-eight distinct single cuts are made by the forward stroke of the jaw, and twenty-eight by the backward stroke. Thus, it will be seen, the jaws of this curious little creature may accomplish a grand total of thirteen thousand two hundred cuts a minute when in active operation. He is immensely destructive to crops.

The pocket-gopher digs as long as he lives, extending his burrow from year to year. He digs all summer and generally all winter, since he is not a hibernating animal. All his life is practically passed underground, except when, for an instant, on rare occasions, he emerges into the air to push a load of earth from a freshly-opened hole. But he vanishes so quickly that it might be said he is never seen.

If a gopher in captivity finds a whole potato he will cut off little slices, trimming them to suitable shape with his sharp teeth, and transfer them to his cheek-pouches by a swift movement. To remove them from the pouch he presses his fore feet firmly against the sides of his head and carries them rapidly forward, dumping the contents of the pouches on the ground before him. These pouches are often packed full of bits of roots, stems, and leaves.—*Selected.*

"O THOU OF LITTLE FAITH"

A BISHOP in one of our large cities recounts that he planned the extension of the Church in a new and rapidly growing section. To this end he went to a wealthy friend and asked him to be one of ten to contribute \$10,000 each toward the purchase of property in this suburb. His friend thought for a while and then refused, but added, "I will be one of ten to give \$100,000 each." The

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

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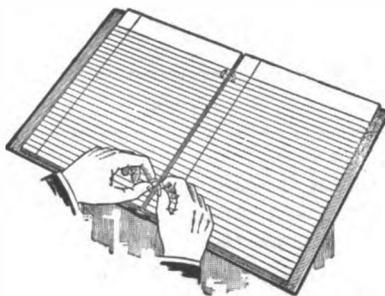
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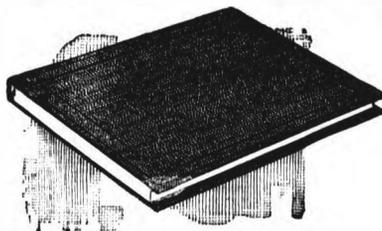
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Mrs. ELLA FLAGG YOUNG has resumed her plans for the Chicago public schools interrupted by her recent resignation. Fortified with the knowledge that she has the support and good-will of the mayor, the school board and the public, she has entered into the work with renewed zest. Especial stress is to be laid upon the study of sex hygiene, the development of the child under the Montessori system and the extension of manual training and domestic science to a greater degree of practicability. Mrs. Young has taught in the public schools of Chicago for forty-seven years, and has been superintendent of schools in that city since 1909. When seventeen years of age, she began to teach in the first grade in 1862. She was the first woman to be placed in charge of the school system of a great city, and the first to be elected president of the National Education Association. Her salary as superintendent is \$10,000 a year. The malign influence of politics in the schools led to the resignation of Mrs. Young in the crowning period of her usefulness. Great rejoicing is evident on the part of the good citizens of Chicago, over the continuance of Mrs. Young in office. A vote of fourteen to one showed the faith of the Board of Education in Mrs. Young's ability.—*The Standard.*

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