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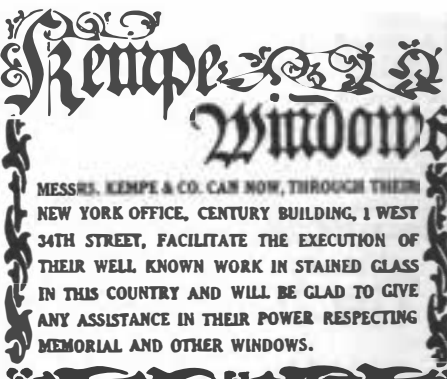
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WHEN we turn away from some duty to some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man, and we shut out the angel who had sent him to open the door. . . . There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all “works together”; and, if we don't, it all fights together, and goes on fighting till it comes right, somehow, somewhere.—Annie Keary.

THE MOTHER OF THE VIRGIN

FOR ST. ANNE (JULY 26TH)

“This saint who burned for God alone,
 Would fain have been to all unknown;
 But lo, the poor her alms have fed
 In every place her fame have spread.”

ALTHOUGH the cultus of St. Anne, the mother of the Blessed Virgin Mary, has been popular in the East since the fourth century and in the West since the thirteenth, nothing authentically is known of her. There are numerous legends preserved in early apocryphal literature, particularly in the so-called *Protoevangelium* of St. James, but history is silent. Even her name is derived from legend. It is not unfitting however, that the Church should commemorate the mother of the Virgin. In modern times, by Roman Catholics, she has been proclaimed the patroness of Brittany and of the province of Quebec in Canada. The shrine of St. Anne of Beaupré is famous.

The *Protoevangelium* gives an account of St. Anne's life that is obviously an adaptation of the Old Testament story of Hannah and the child Samuel (hence, perhaps, the name). Joachim, a pious Jew, one of those who waited with Simeon and the prophetess Anna for “the consolation of Israel,” troubled by the childlessness of his marriage with Anne, on one occasion went to offer sacrifice in the Temple, and was repulsed by a certain Reuben on this very score. Disheartened by this experience, he retired to the wilderness, where he received a vision of angels who informed him that his wife should give birth to a child who was to be dedicated to God. At the same time Anne received a similar vision in her home. Joachim returned and in due time his wife gave birth to Mary (Miriam). The child was dedicated to God.

We can imagine, putting aside the legend, the simplicity, the sweet piety, the abiding sense of the presence of God in that elect household; the interior devotion with which the good old people tended and watched the unfolding of that sweet girlhood, the tender hallowing in grace that was to fit her child for her wondrous destiny.

“ . . . From her mother's knee
 Faithful and hopeful; wise in charity;
 Strong in grave peace; in pity circumspect.

“So held she through her girlhood; as it were
 An angel-watered lily, that near God
 Grows and is quiet. . . .”

Well may we, for whom our faith has endeared this time of which we know so little but of which we cannot fail to imagine much, commemorate in our worship of the Son of Mary, her who gave birth to Mary; who may well have been a witness, tenderly solicitous, of God's favor toward them, who may herself have held the Christ-child in her arms and sung a *Lord, now lettest Thou Thy servant depart in peace: For mine eyes have seen Thy salvation.*

Our thought of that home must deepen our own sense of the holiness of our homes, the hidden and blessed intimacies of family, the constant need for commendation of each other to the care and the love of the Father in heaven. It is cruel, it is wicked, it is almost always unnecessary, that homes should be unhappy; that what should be the best influence of our lives are so often to such little, or to such unfortunate, purpose. How much we need God's grace to help us keep our homes the quiet places of refreshment, strengthening, peace, for which surely God gives them to us!

L. G.

WE ALL REQUIRE to feed in the pastures and to drink at the wells of Holy Scripture.—William Ewart Gladstone.

MUNICIPAL ADVANCE ON THE PACIFIC COAST

It is no new thing for a city to confess its shortcomings. It is new, however, to ask the experts of the country to help overcome them and to start on a new and higher grade.

This is what Los Angeles did in connection with the National Municipal League's eighteenth annual meeting, held in that city early this month. California, in fact Pacific coast cities generally, are giving practical effect to the principles for which the league has for many years contended: municipal home rule and non-partisan municipal government. The cities of Washington, Oregon, and California have now the right to draft their own charters, and through the referendum and the initiative, to change them as occasion requires without, on the one hand, waiting for other cities to be convinced, and without, on the other, involving other communities in the results.

For instance Los Angeles wished to try the experiment of a municipal newspaper. To do so it did not have to consult San Francisco or Sacramento. Its own voters decided the matter and the *Los Angeles Municipal News* is the result. It is a twelve-page weekly with seven columns to the page; a newspaper in style, and not a magazine like other municipal weeklies in various parts of the United States. It contains advertising—plenty of it. This newspaper, and it really is a newspaper, is published under the auspices of the Municipal Newspaper Commission (appointed by the mayor). It has a staff of five reporters.

A striking feature of the paper is that on its ninth page it devotes (under the provisions of the ordinance establishing it) five columns of space to party politics, allowing a column for each of the following: Democratic, the Good Government organization, the Republican, the Socialist party, and the Socialist Labor party. The first two organizations named availed themselves of the space. The Socialists did likewise, each branch having a column. The Republicans, however, refused, giving their reasons, in part, as follows:

"The Republican county central committee is opposed to the use for partisan purposes of a municipal newspaper financed by the city of Los Angeles and published under the direction of city officials. We believe with Theodore Roosevelt that 'The worst evils that affect our local government arise from and are the inevitable result of the mixing up of the city affairs with the party politics of the nation and of the state. The lines upon which national parties divide have no necessary connection with the business of the city.' This committee does not desire to furnish anything of a partisan nature for publication in the *Municipal News* and regrets exceedingly that opportunity is offered other political organizations and national parties to use the columns of the municipal paper in this city for such purposes."

This declination sets a fine precedent, which it is to be hoped will be universally followed. The separation of partisan politics from municipal questions is very general on the Pacific coast and is growing everywhere. Mr. Woodruff, secretary of the National Municipal League, recently wrote that in nearly two months spent on the coast last winter, including cities where fierce campaigns were being waged, he did not recall once hearing of national party labels being used in connection with municipal affairs or candidates. He frequently asked the politics of an official, and was not always successful in finding out. Party politics, in the national sense, are disappearing in these far-western cities, and with them the political boss.

The recent national convention of the League bore testimony, in all of its discussions, to this happy advance. Mr. Chester H. Rowell, the brilliant editor of the *Fresno Republican*, contributed a paper on "The Elimination of the Boss in California Cities," and it was a stirring record of substantial achievement. The secretary of the League, Mr. Woodruff, also, in his summary of the year's achievements in the municipal field, pointed out that not the least interesting development of the past twelve months has been the continued growth of the independence of voters in determining municipal issues.

"Party lines have set very lightly in most communities during the past year; and a very large number of cities have emancipated themselves from the shibboleth of partisan politics in municipal elections. This independence has manifested itself not only in the matter of the selection of officials, but in the votes upon various questions submitted to the electors for determination. Nevertheless, few people realize at its true value the growth of the municipal movement in this country and the development of sound municipal public opinion."

Another speaker, Mr. Lissner, the progressive leader of Los Angeles, put the situation in his paper on "Honesty Plus Efficiency," in this way:

"A great change has happened to the problem before the National Municipal League. Most of you began your work when the oft-quoted observation of Mr. James Bryce was true; terribly, despondently, generally true. It is not true now. At least it is not so terribly, not so generally true as it was when the gentleman from England uttered it. We have progressed; we Americans have corrected his criticism in the way in which such honest criticism always should be corrected. We have learned from it and made good the evils the critic pointed out. You, the members of this great League, have had much to do with bringing to fruition the valuable counsel of Mr. Bryce. You may well be proud of that.

"What I wish to bring home to you here is that we are approaching now the problem of society and government as it confronts Mr. Bryce at home—him, and the government of which he is a member, and the great English people.

"When *The American Commonwealth* was written, the United States was an example to the whole world for bad government. That book held us up as a warning to the whole world against popular government. It pointed out especially the corruption of our cities where the people were thickest and might have been most expressive of democracy. We are proving that popular government can be good government, and it is precisely in the cities that the best beginnings have been made. Mr. Bryce wrote most, and he wrote most despondently, of cities, but we know now that the states were like the cities, and the United States like the state. They had to be alike. Cities were the foundations in fact (not in theory) of our state governments. The corrupting rulers of our great municipalities were the rings through which the states were controlled. And so were the state bosses the masters of the national party organizations, of Congress, and therefore powerful in our federal departments and in each national administration.

"Reform began in the cities, where corruption began. Most of us here were and some of us still are municipal reformers. We had been neglecting our duties as citizens, and the people were following the only leaders they had. Not many of us reformers were born leaders of men; some of us were (and still are) clumsy politicians; we did not thoroughly understand the problem before us (and still don't, I fear). But such as we were we went to work at the right spot and in the right way, I think. We went to the people; we went to the people nearest to us; we tackled the job under our noses. We offered to lead in a fight for good government in our own cities. And the people heard us gladly. They hesitated, yes, they had their doubts: we looked pretty human to them, and they had seen our sort fail and fail again. They were not sure of us, but they tried us. And now some of us are in power."

With honesty fairly well established as a municipal policy, and likewise independence of national or state party ties, advanced thinkers are pressing forward to other high standards. In California, municipal home rule is now an accomplished and successful fact, and the idea has been extended from the cities to the counties in California under the constitutional amendments adopted last October. Herein they have an advantage over some other states where, as in Wisconsin, the attempt was made to secure the desired end by statute, a municipal home rule law having been held by the Supreme Court to be unconstitutional. Both these subjects form another interesting phase of the programme of the Los Angeles meeting and an example for Eastern and Mid-Western publicists to study with care and profit.

The initiative, referendum, and recall have become so thoroughly established on the coast that they are no longer the subject of discussion. They are accepted as inevitable features of every charter. In no sense do they supersede representative government, as some have feared. They assume that the people who can be trusted to elect can also be trusted to recall. In other words, the voters should have the right to correct their mistakes simply and directly. This is the principle upon which the provision is founded. Most questions discussed in connection with them are those connected with details. The recall has several times been used, notably in the recall of Mayor Harper in Los Angeles four years ago and of Mayor Gill in Seattle last year, and in both instances the results were good. The recall is no longer regarded as a new toy.

Equal suffrage is also an established fact on the coast and is no longer much discussed locally. Women here mingle with men, easily and freely, in city clubs and civic organizations, as, indeed, they do to some extent in cities in which they are not voters. The women believe in home rule, and sustain it. They believe in the short ballot and work for it. They believe in non-partisanship and practise it. Are women conservative or radical? To this Mrs. Charles Folwell Edson, of Los Angeles, the first woman to be elected to the Council of the National Municipal League (although Jane Addams was elected a vice-president last year), replied in her paper on "Results of Woman's Suffrage in California":

"They are neither. Women know that they owe nothing to the

reactionary elements of society, and that the hope of the future is not with them. Extreme radicalism rather frightens them and they do not care to embrace anything so untried, although intellectually alluring. So by overwhelming majorities, whenever given an opportunity, women have declared in favor of progressivism—the safe middle ground.”

In a most suggestive paper on “Socialism in California Cities,” Professor Cross, of Leland Stanford University, pointed out that the ideals and activities of the local and national branches of the Socialist party are as different as those of the local and national branches of the Republican and Democratic parties where those organizations engage in local politics. Nationally the Socialist party stands for principles, and most of its followers vote its ticket because they believe in the desirability and inevitability of the Socialist coöperative commonwealth. At times it wins votes for its candidates through those who ally themselves with it because they desire to protest against the old parties. This has been a large factor in many of their victories at the polls. Locally in California, according to Professor Cross, the movement stands, not so much for these principles as for what may be termed “immediate demands”: local reforms, a cleaning up of city government, the overthrow of boss and corporation rule. Very frequently the local movement here, as elsewhere, enlists the suffrage of those who would not vote a Socialist national ticket, but who are eager for the enactment of local measures for social betterment. Another difference to be noted between national and local Socialist movements in Dr. Cross’ judgment, is the very important part played by the personality and reputation of the local candidates in winning the support of the community. Although the actual Socialists usually vote solely for principle, they do not forget that the ordinary voter does not, and, being acquainted by experience with the arts of the average politician, we find them nominating candidates who can win votes because they are widely and favorably known. This also accounts for many of the Socialist victories in municipal campaigns, and especially for the most significant Socialist victory in California, the election of the mayor, one city commissioner, and one member of the board of education, in Berkeley. The local movement of the Socialists is similar to the national in that it refuses to combine or work with any other party or organization. The ticket is to be voted “straight,” from top to bottom, regardless of the qualifications of the men nominated. If elected, they act in office not as individuals, relying upon their independent judgment, but as representatives of the Socialist organization, at any and all times responsible solely to that organization, and with the ever present probability of being recalled if their acts do not win the approval of the local Socialist party members.

A UNIQUE FEATURE of the Los Angeles meeting was a long session devoted to the discussion by municipal experts belonging to the League, of the proposed new charter for the city. For weeks and months a committee has been busily engaged in drafting a new, concise charter to take the place of the present patchwork-quilt which does duty as a charter. It must, however, be conceded that the present Los Angeles charter has done splendid work, since it has helped in the establishment of non-partisanship and a splendid administration of municipal affairs. It has enabled an aroused public sentiment to make itself effective. It has placed the civil service on a merit basis. In short it has enabled the city to achieve a wide and deserved reputation for progressiveness and honesty in its municipal government. But it is not equal to the unceasing demands made upon it. Like most old-time city charters, it is complex and difficult of comprehension, because it is long, involved, and made up piece-meal.

The new charter that was submitted for discussion was simplicity itself. All the powers of the city are to be vested in a commission of seven men. The only other elective officials in all likelihood will be the auditor and the board of education (of three). Thus there will be a moderately short ballot, and real concentration and coördination.

Taxation, franchises, finances, and budgets, in fact all the municipal problems, came in for a full share of attention in this discussion as also in the programme. “Efficiency” and “experts” were the keynotes of the convention, and will be for some years to come of municipal campaigns in the Pacific coast cities as well as elsewhere. For having progressed so far on the road toward real municipal independence, they are ready now to devote themselves to adding *efficient* government to self-government. No one supposes that the latter necessarily implies the former.

THIS IN LOS ANGELES was the first meeting of the National Municipal League to be held on the Pacific slope. The organization has thus entered new territory, where certain phases of the municipal problem have been met and welcomed as nowhere else, and where new standards of municipal living have been established to the advantage of urban dwellers the country over. The Los Angeles meeting was accordingly inspirational and constructive and above all highly educational. In closing his annual review, the secretary said:

“With the recurrence of each annual meeting of the National Municipal League, there is a feeling that although the year just passed and reviewed has been an exceptional one, the coming twelve months cannot hope to witness so much progress as has been accomplished in the preceding year; nevertheless, for eighteen years it has been my privilege to record the belief that there has been no substantial recession in the great municipal movement with which the National Municipal League has been identified from its beginning. The problem is not solved, the difficulties have not been overcome; but the attitude of an ever-widening circle of American citizens encourages the belief that American municipal government is freeing itself of those evils which were an incident of its earlier days, and that by reason of the insistence upon simplicity, publicity, and efficiency in municipal affairs, we may hope to see the American city triumph in the solution of municipal problems.

Certainly this is an encouragement to all who share in the newer ideals of municipal government, and for this a large amount of credit belongs to the National Municipal League. We have not yet wholly escaped from the evils of yesterday. We have misgoverned cities and shall continue to have. But we also have well-governed cities, we have in the worst places men of high ideals who are seeking to reclaim their home cities, and these we shall continue to have in ever increasing degree.

The American city is ceasing to be a national scandal.

ANSWERS TO CORRESPONDENTS

Mrs. S. H.—The author of the poem, “Prayer is the soul’s sincere desire,” is James Montgomery. His poems are published in two volumes in the Riverside edition (Houghton, Mifflin & Co.)

C. C. B.—We are not familiar with the lines. Perhaps some correspondent can identify a poem beginning “What though he stands at no earthly altar.”

B. T.—The whole subject will shortly be discussed editorially and could not be compressed sufficiently for reply in this department.

FADS

THE EARLIEST use of “fad” as a “dictionary word” was but twenty years ago. What they called absorption in or devotion to a transient fancy before that, we do not know. A fad is more than a whim and less than a fashion. It may mean a craze to own a certain kind of beef cattle or simply a passion for postage stamps. Perhaps the most celebrated of these commercial hobbies which had in it some esthetic excuse was the Dutch mania for tulips, when a single bulb that chanced to be rare would bring in the flower-market thousands of dollars. One of the most extreme in the memory of men still living was the craze for a particular breed of shorthorned cattle, when a first prize cow was sold at auction in Central New York for \$20,000.

We met a young man on the street this morning who was leading by a string an ugly, bandy-legged, black, pug-nosed pup. He gravely told us “that dog is worth \$250.” We had our doubts about the “worth” and said so, but he corrected himself saying it “would bring” that at a dog show. Which is quite another matter, of course. We asked him what had become of all the Fox Terriers and Airdales which were so common a short time since. He said he did not know, that you could not give one away now that people had taken to Boston Bulls—so we should call them, but he insisted they were Terriers. By whatever name one calls them they could not be more ugly than they are.

But it set us thinking how the world of faith and of philosophy, and in a measure of science, is subject to just such tidal waves and seismic recessions. In 1859 the “spirit rappings” (which had begun in Rochester, New York, only ten years before) numbered 1,500,000 confessors and claimed 4,000,000 adherents. Just now Chicago seems to be the meeting ground of several conflicting sects, invented or imported, each striving to get the “pas” before the other. There never was a time when men were more confident of their enlightenment than to-day and there never was a time when it was harder to keep one’s head amid clamorous creeds and flimsy philosophies and science-studies which have strayed far from all bases of observation. He who chooses either his dog or his dogmatics simply because everybody runs that way is sure to be left high and dry when the tide which bore him up recedes, as it surely will recede, unless his creed and his conduct have upon their side “the spirit of a sound mind.” One can not fool all the people all the time, either in pups or puppets.—*The Advance*.

BLUE MONDAY MUSINGS

SOME unknown Theosophic friend has sent me the literature of "The Order of the Star in the East." On January 11, 1911, in Benares, this new society was launched, having a pin, colors, and all the equipment of a college fraternity or a secret insurance society. Mrs. Annie Besant has proclaimed a prophecy: that a Great Teacher will soon appear in the world, probably in the East. As she refers to Him always with capital letters, and requires of her associates in the society to do their work in His Name and to ask His blessing upon all their work, one might suppose that she regarded Him as Divine; and some superficial students have taken all this as a sign of her acceptance of our Blessed Lord, and His Second Advent. But she is careful to distinguish between the "restricted" work of Christ, and the larger work of "the Lord of Love," this great Spiritual Teacher whose herald she aspires to be:

"When the Supreme Teacher came to found Christianity, the public mind was unprepared for His coming; only the Wise noted the shining of the Star in the East. The opposition stirred up was so strong, the recognition was confined to so few, that He was able to give the world the blessing of His physical presence only for three brief years. Perchance if our band grows large enough in every country to prepare men's hearts for His appearing, and to give Him effective welcome when He comes, the Lord of Love may remain with us for a period less brief, and do a work less restricted than that which was possible 2,000 years ago. Some, at least, of the shafts that would otherwise be aimed at Him may fall on our willing breasts, and some of the opposition may exhaust itself on us, who gladly offer ourselves as His servants."

The definite claim is made that certain Theosophists "are in direct contact with the Sources from which alone such information can come," presumably the "Mahatmas," of whom H. P. B. told us so much—before Tibet had been explored! This is therefore a revelation through Mrs. Besant, who is the "Protector" of the Order, and Mr. Krishnamurti (Alcyone), its Head. (Why the Head prints the name of a Pleiad after his own, in parenthesis, I know not.) Persons of all religions are welcomed to the Order, if only they believe in the prophecy; yet there is the usual bitter railing against "creeds and dogmas, churches and priesthoods." Mrs. Besant herself talks of Him as "the Christ"; and one might at first suppose that she had only Him in mind. But evidently she utterly rejects Christ's own declaration of the mode and purpose of His Second Coming, "to terminate the evil, to diadem the right." And as plainly she considers that the Church of Christ has nothing to do with preparing the world for that great climax. I quote from her official publication:

"Never before, so far as we know, has the work of the Supreme Teacher been heralded and prepared for on the physical plane by a world-wide organization of men and women, definitely conscious of the future, seeking to tune themselves beforehand to the note which the Teacher shall sound forth, and striving to school themselves by actual service to be instruments in His hands when He comes."

What, then, is the Holy Catholic Church throughout all the world?

There is something infinitely pathetic about this attempt to establish a universal brotherhood, with its centre among the sacred monkeys and loathsome idol-temples of Benares; and the "National Representative in the United States," a lady living on East Seventy-second street, Chicago, must have lost her sense of proportion and perspective.

THE FOLLOWING LETTER is cut from a recent issue of *The Guardian*. It is an interesting picture of developments under the Portuguese Republic, which has so persistently been slandered by "inspired" news agencies as atheistic and hostile to all religion:

"OLD CATHOLICISM IN PORTUGAL.

"Sir:—As a great many of the Anglican clergy have written to me asking how the political changes in Portugal have affected the Catholic Church, I am sure that the following will interest your readers.

"Being anxious to be personally acquainted with the Rev. Father José do Nascimento Neves, the first priest who formed a *Sociedade de Culto—Egreja Catholica Apostolica Lusitana*—we left Gaya on the Vigil of Ascension Day. It is a long journey, eleven hours by rail, to Torres Vedras, and then fifteen miles by road; but we were amply repaid by the hearty reception we received from the Prior of the parish of St. Bartholomew and from his parishioners, also by the information we received, and the satisfaction of seeing and hearing of the spiritual work initiated in this country parish. The Rev. José Nascimento Neves is a highly educated, self-denying ecclesiastic, much beloved by his parishioners, and a sincere believer in

reform upon Old Catholic lines, and in a truly Catholic spirit. He receives a stipend of 5*l.* per month from the government, and his parishioners, although poor, supplement this grant, besides paying all Church expenses, so that he has no financial need. His small study in his tiny parsonage is well lined with books of a religious, ecclesiastical, and historical character. He informed us that besides himself and a number of other priests who (while remaining celibate) had formed Associations of Worship under the Law of Separation, there were five vicars or rectors who had been married, but at the request of their parishioners, and protected by the government, retained their positions as parish priests, and their number would certainly increase, although perhaps not very fast at present. All these priests reside in their parishes, and, like himself, were unable to leave their flocks, so that he was grateful to us for visiting him, and pleased that I had come in ecclesiastical garb (a cassock) to show his parishioners that he was not alone, as all the neighboring clergy said he was excommunicated, and would have nothing to do with him.

"He asked me to preach for him, provided that I had no conscientious scruples in so doing, but hinted that he hoped I could avoid saying or doing anything that might seem strange or shock the susceptibilities of a village congregation. This, of course, I readily agreed to, as it is our desire and our duty in things indifferent to be all things to all men, according to the teaching and example of St. Paul. After the reading of the Gospel I was conducted to the pulpit, and for half an hour the Resurrection, Ascension, and Mediation of our Saviour engrossed our attention, concluding with a short extempore supplication as usual in Roman Catholic churches in Portugal on festive occasions. After the conclusion of the Eucharistic service an appropriate hymn was sung in the vernacular, all the congregation joining heartily in the chorus. During the singing of this long hymn a group of children scattered a great many flowers on the altar, the celebrant, the preacher, and the members of the choir. The church was crowded to excess, as there was not even any standing-room left. At the conclusion of divine service several groups of parishioners thanked me for my visit and sermon, and I promised to continue to pray for them. After dining at the little parsonage, and further conversation with Father Nascimento and his parishioners, I left, much refreshed by my visit to this interesting movement, which evidently bears on it the signs of God's protecting shield.

"DIGGO CASSELS, *Priest in Charge of the Church of St. Juan Evangelista, Ville Nova de Gaya.*"

GEORGE W. EGAN has been running for Governor of South Dakota. Here is a poster advertising a rally for him on Sunday, May 26th:

"No time or money will be spared to make this meeting one of the greatest meetings ever held in the state. Every effort and precaution will be taken to make it pleasant for man, woman and child. NO DESECRATION WILL BE PERMITTED, BUT DIGNITY AND MAGNIFICENCE WILL PREVAIL.

"Every effort possible will be put forth to provide comfort and entertainment for the visitors. Arrangements have been made with the VOLGA CORNET BAND which will furnish music for the day. BASE BALL GAMES will be arranged for, and for the evening entertainment we have arranged to have the well-known comedy drama, 'THE NOBLE OUTCAST,' put on by the best dramatic talent of local character that can be provided.

"REMEMBER THE 26TH IS THE SABBATH, AND STRICT OBEDIENCE TO THE SABBATH WILL BE ADHERED TO AND UNDER NO CONSIDERATION WILL DESECRATION OF THE HOLY DAY BE PERMITTED."

One cannot but rejoice that Mr. Egan is a noble outcast himself, being completely defeated at the primaries early in June. We are not yet ready to see Sunday given over wholly to such diversions.

I FIND this utterance of William R. Alger carefully preserved in one corner of my desk, evidently intended for place here. It is all the more suggestive, when one recalls that Dr. Alger, some years before his death, renounced Unitarianism, and became a communicant of the American Church:

"You must learn to be more tolerant and forbearing with yourself. You need to be as patient, soft, considerate, forgiving, magnanimous, and loving with yourself as you would desire to be with another. You are your own divinely given friend, a companion forever inseparable."

THERE COMES from Santa Cruz (California) a really unique advertisement, which I copy:

"BAPTISM

"Anyone wishing to be baptized by immersion in a running stream, without the formality of joining some church, are invited to send their name and address to BAPTISM, Box 367, Los Gatos, Cal."

PRESBYTER IGNOTUS.

CONVOCAATION OF THE PROVINCE OF
CANTERBURY

Relations with the Russian Church are Discussed

RESOLUTIONS ON WELSH DISESTABLISHMENT, MARRIAGE
LAWS, AND PRAYER BOOK REVISION

Church Council Holds Two Days' Session

STRONG DEBATES ON DISESTABLISHMENT BILL ITS
MARKED FEATURE

The Living Church News Bureau
London, July 9, 1912

CONVOCAATION of the Province of Canterbury assembled on Tuesday and Wednesday last at the Church House, Westminster, for the summer group of sessions. In the Upper House notable action was taken in the interests of Catholic Reunion. The Bishop of Oxford moved the following resolution:

"That this House has heard with a deep sense of thankfulness of the formation of a Russian society for promoting closer relations between the Churches of Russia and England, and also the fact that the statutes of the society have been sanctioned by the Holy Governing Synod of the Russian Church, and expresses its earnest hope that the blessing of God may rest upon the peace-making efforts of the society in the first instance by making the doctrines and practices of each Church better known to the other."

The Bishop referred to the practical step this Russian society had recently taken in inviting Father Puller of the Society of St. John the Evangelist, to visit Russia and give a course of lectures. Father Puller had made the visit and returned, and the lectures were delivered under the most favorable conditions, and the reception of these lectures was very remarkable. The lectures were to be published in Russian and in English. In addition there had been also two notable conferences, which Father Puller held with a widely representative number of Russian theologians—one about the Thirty-nine Articles, and the other concerning the *Filioque* clause. The latter attained a measure of success which any one acquainted with the whole of the controversy would be astonished to hear. There was no one better equipped than Father Puller to dissipate mistaken impressions, and his statement met with an extraordinary degree of acceptance. It was confidently stated by Russian theologians present of great distinction that as so interpreted the *Filioque* clause would afford no obstacle to reunion between the two Churches. The other conference was not so satisfactory, in the sense that Father Puller less succeeded in satisfying these Russian Churchmen as to the orthodox meaning of the Thirty-first Article. But both conferences excited great interest, and on the whole Father Puller's visit was of the most encouraging kind. The Bishop had no wish to anticipate any too speedy solution of the difficulties, but they could not desire less than that both Churches should be better known to each other; and they could not have a better instrument for the purpose than this society which had been formed by the Russians themselves. The BISHOP OF LONDON heartily seconded the resolution. The ARCHBISHOP, after referring to the unofficial and informal communication for many years between the Eastern and English Churches, said they had now in this Russian Society something which was to a certain extent novel. Both sides required to understand each other better, and then it would be more possible to formulate something which might bring them closer together than they had been before. The Primate stated that he had received, and he believed the Archbishop of York also, a letter from an important English Churchman stating that he was asked informally to ascertain whether the two English Archbishops would consent, if invited, to be honorary members of this Russian Society. After consideration and care he had replied (and he believed the Archbishop of York had also replied in the same terms) that he would be ready to give his name as an honorary member provided he received a direct request from the President himself (Archbishop Eulogius of Kholm). That request, he believed, was likely to reach him shortly. The BISHOP OF EXETER (who was a member of the English deputation to Russia a few months ago), expressed his cordial sympathy with the resolution, but suggested that the discussion be adjourned. The BISHOP OF OXFORD deprecated any adjournment, and he was supported by the BISHOP OF LONDON. The resolution was agreed to.

With reference to the resolution that had been passed by

the Upper House at its last group of sessions for the appointment by authority of a special day of intercession for Home Missions, the Archbishop announced that he had found the overwhelming balance of opinion in favor of the appointed day being the Wednesday in the Lenten Ember Week, or any day within the following eight days.

In the Lower House the Rev. E. G. Wood, B.D., a Cambridge Vicar, Hon. Canon of Ely, and perhaps the most able and learned canonist in the Church, brought forward a long *gravamen*, signed by twenty-two influential members of the

Welsh
Disestablishment

House besides himself, with reference to the Welsh Disestablishment Bill as it affects the ancient constitution of the Synod of the Province of Canterbury, and moved that the same be discussed in order to be converted into an *articulus cleri*. (Clause seven read as follows:

"That the Province of Canterbury, being a Province of the Catholic Church, is bound, as regards its constitution and practice as to holding Synods, by the law and custom of the whole Catholic Church of Christ, and, therefore, cannot acquiesce in any attempt of the civil power either to dismember the Province or to alter the constitution of the Synod.

The motion with a view to have the *gravamen* discussed failed to obtain the two-thirds majority which was necessary in the premises. But Canon Wood was allowed to have the *gravamen* forwarded with the signatures to the Upper House for consideration.

The Archdeacon of Leicester presented the report of the Committee on the Relations of Church and State with reference to the same subject dealt with in Canon Wood's *gravamen*. He moved a resolution protesting against the clause in the bill excluding the Bishops and other clergy of the Church in Wales from the Convocation of Canterbury, and asking the Archbishops and Bishops to take such steps as they may deem wise to resist the adoption of this or any like enactment in Parliament. This was at once agreed to without discussion. The Archdeacon of Dorset then moved the first of the remaining three resolutions appended to the report, dealing with the alleged authority of the Civil Power to alter the boundaries of an Ecclesiastical Province. Canon Henson moved the previous question. He thought it would be very unfortunate if the House entered at that moment on what he considered to be "the large and difficult region of ecclesiastical theory." The previous question was lost, and the resolution was finally adopted in the following amended form, suggested by Canon Henson:

"That the civil power in a Christian State has no right to alter the boundaries of an ecclesiastical province against the wishes of the Church, and therefore the Welsh Disestablishment Bill, in so far as it proposes to exclude the four Welsh dioceses and some outlying parishes from the Province of Canterbury, involves a grave disturbance of the true relations between Church and State."

The discussion on the other two resolutions was postponed to the next meeting of convocation. On a motion by Canon

Other Issues
Discussed

Drummond (Oxford), the House instructed the committee on the Marriage Laws to prepare a report on the issues raised by the recent judgment of the House of Lords in the Deceased Wife's Sister case, involving the refusal of Holy Communion. The House spent some considerable time in further ploughing the sands in connection with the scheme for tampering with the Prayer Book. The general feeling of the Church about revision, was better expressed at a meeting of a very large number of members of the Lower House of the Convocations of Canterbury and York held in Westminster last week, when it was unanimously agreed, after full discussion:

"That in the opinion of this meeting, the existing Prayer Book should remain unaltered, and any such elasticity as is recommended by the late Royal Commission should be provided by additions in a supplement."

There was also a meeting of the Canterbury House of Laymen at the Church House concurrently with the first day's sittings of convocation, the attendance being small. A resolution was adopted

House of Laymen
Convenes

welcoming the recommendation of the General Assembly of the Presbyterian Establishment of Scotland to petition Parliament against the Welsh Bill. Among a number of other resolutions passed was one urging the appointment of persons of special knowledge in each diocese to deal with the various heterodox opinions "which are constantly springing up and endangering the faith of many Churchmen and Churchwomen."

The sittings of Canterbury Convocation were immediately

followed by a two days' meeting of the Representative Church Council at the Church House, under the joint presidency of the two Archbishops. Sir Arthur Boscawen, M.P., moved a resolution strongly condemning the Welsh Disestablishment Bill as cruel and unjust, and as seriously detrimental to the interests of Christianity both in this country and throughout the world. The Dean of Salisbury, as a Liberal in politics, expressed his unqualified condemnation of the bill. The Bishop of Oxford, as a Liberal, also spoke against the bill as it stood, as unwarrantable and unjust. But he was persuaded that the line of uncompromising opposition to the measure was unwise. The Bishop of St. David's said it would take an enormous effort to defeat the bill, but he believed it could be done by God's blessing. The resolution was carried with six dissentients. The leave of the council to bring it forward as a matter of special urgency, moved:

"That this Council reaffirms its resolution carried *nem. con.* on July 7, 1910, 'That this Council desires to record its emphatic opinion that any assumption that the State can by Parliamentary legislation practically dictate the terms of admission to Holy Communion is a position which cannot be accepted by the Church.' And relies upon the loyalty of all members of the Church to protect the clergy in vindicating the law of the Church."

Sir Edward Clarke, K.C., formerly the chief Law Officer of the Crown, and one of the most inveterate and unmitigated of Erastians, protested against the resolution. If the Archbishops, Bishops, and the rest of the Church were going to repudiate the authority of Parliament in such a question as this, the only straight course for them would be at once to attempt to divorce the Church from the state. Sir Edward Clarke showed thereby that he did not understand the true constitutional relations between Church and state in this country. Lord Hugh Cecil, M.P., in supporting the resolution, denied the claim of Parliament to regulate the conditions on which persons might come to Holy Communion. Canon Henson, very adroitly from his point of view, moved that the resolution should be divided into two portions, and in this he was supported by both the Dean of Canterbury and the Bishop of Winchester. Lord Halifax having consented thereto, the first part down to the word "Church" was carried by the council *nem. con.* The Bishop of Oxford, in supporting the latter part of the resolution, expressed the hope that they would maintain what was both the principle and the law of the Church. Lord Hugh Cecil, I regret to say, seems to have weakened in the course of the discussion. For he moved an amendment, which was adopted, committing the council to an indecisive attitude on the practical question in issue. The other subjects for discussions were the industrial unrest and the white slave traffic.

J. G. HALL.

JULY BULLETIN OF MISSIONS

TO July 1st the receipts from parishes and individuals applicable to the Apportionment have been \$819,932.93; an increase of \$85,365.18 over last year. This is *very much* less than the increase reported a month ago which was \$112,528.08; but we earnestly hope that the change is only temporary, and that July and August will see a very marked increase over the offerings of those two months last year. The figures to July 1, 1912, are as follows:

Amount received to July 1, 1912.....	\$819,932.93
Amount received to July 1, 1911.....	734,567.75
Increase.....	\$ 85,365.18
Contributing Parishes 1912.....	5,377
Contributing Parishes 1911.....	5,306
Increase.....	71
Parishes completing Apportionments 1912.....	1,616
Parishes completing Apportionments 1911.....	1,935
Decrease.....	319
Dioceses and Missionary Districts completing Apportionments 1912.....	12
Dioceses and Missionary Districts completing Apportionments 1911.....	14
Decrease.....	2
The balance still due on the Apportionment is.....	\$484,617.07

This total must be contributed during July and August

if the Board of Missions is to close the year on September 1st with no deficit.

By the time the tables could be prepared in August it would be too late for another Apportionment letter to be of any avail; so this will be our last monthly letter for the fiscal year which closes on September 1st.

We have only feelings of the deepest gratitude and thanksgiving for the splendid response from the parishes and individuals who have made this offering of \$819,932.93. When we realize that this sum, including the increase of \$85,365.18 as it does, comes from only a slightly increased number of parishes over a year ago, we think the amount contributed is most remarkable. Out of the total number of parishes and missions however, say 6,111, only 1,616 have completed their Apportionments, and 734 have sent nothing at all. During July and August we earnestly hope that every possible effort will be made to have the balance due on their several Apportionments sent by those parishes which have not completed the same, and to have an offering sent from all those parishes and missions that have not yet been heard from. Only if this is done can all the appropriations of the Board for the fiscal year be covered and the books closed for the year on September 1st with no deficit.

Yours very truly,
E. WALTER ROBERTS,
Assistant Treasurer.

NEW YORK NOTES

In addition to the special service at the Cathedral of St. John the Divine, and the addresses in the interests of labor, Sunday morning, September 1st (as announced in THE LIVING CHURCH last week), the Social Service Commission of New York has issued to the clergy of the diocese an appeal for the observance of the Sunday before Labor Day as "Labor Sunday," urging that the services and the sermons on that day may have particular reference to questions relating to the welfare of labor. The commission will undertake to distribute among the labor organizations of the city a list of those churches in which special services are to be held on that day.

For some time excellent settlement work in a very congested section has been done from the Chapel of the Comforter at 10 Horatio street, in Ascension parish, under the immediate direction of Mr. Ernest T. Hargrove, a candidate for orders. That work has now been placed in charge of the Rev. Clarence C. Clark, who was ordained to the priesthood on July 2nd by Bishop Burch.

The curates of old Trinity Church are taking turns in having their vacations. The Rev. Joseph Warren Hill, the senior clergyman of the parish, will leave town on July 25th, and spend part of his furlough in Connecticut. The Rev. Bruce V. Reddish has spent his vacation at Newport and in a trip to California. Toward the end of this month the Rev. J. Wilson Sutton will leave for Europe. The Rev. C. R. Stetson, formerly vicar of old Trinity, will accompany Mr. Sutton. The Rev. E. P. Spencer, an English clergyman, is taking special duty at the parish church until October 1st. The Rev. William B. Kinkaid, formerly rector of St. Mark's Church, Cleveland, Ohio, has become a curate at St. Luke's chapel. Dr. Victor Baier, organist and choirmaster at Trinity Church, lives at Far Rockaway this summer, and comes to town for the Sunday services. Moritz E. Schwartz, assistant organist, is on his vacation in the Adirondacks until August 1st, when Dr. Baier will have his summer rest.

PHILADELPHIA NOTES

Extensive alterations are being made at the Church House, Twelfth and Walnut streets. The Bishops' rooms are being remodeled to afford them better accommodations.

On Wednesday evening, July 17th, ground was broken for the new chapel at Main and Summit streets, Darby, Pa. Bishop Garland officiated and three vested choirs participated in the service. This new mission, which began as a Sunday school organized two years ago by the Rev. A. W. Shick, is one of the six churches to be built in the next six years. The Rev. Charles A. Ricksecker is in charge.

HE WHO undertakes to choose his own way in life "takes his life in his hands"—runs a tremendous risk. Let God choose for you, both in the larger purposes of life and in its minor steps. There is no risk in risking all with One who is infinite in wisdom and love and power. Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm, and strong life is to pray day by day, and trust day by day.—*Bishop of London.*

DR. PHILLIPS' ANNIVERSARY

Fiftieth Anniversary of Chicago Priest

SUMMER EVENTS IN AND ABOUT CHICAGO

The Living Church News Bureau
Chicago, July 23, 1912

THE services and social gatherings signaling the fiftieth anniversary of the ordination of the Rev. Dr. D. S. Phillips of Kankakee, referred to in a recent letter, began with the celebration of the Holy Communion in St. Paul's church, the Rev. Dr. Phillips making a historical address. An unusually large number of the older communicants of the parish were present. On the following day, at the reception given to Dr. Phillips by St. Paul's parish, large numbers of his friends, both from within and without the parish, gathered to tender their hearty congratulations. The addresses of the evening were made by the rector, the Rev. J. D. McLaughlan, who served as toastmaster, and by Bishop Toll, the Rev. Dr. P. C. Wolcott of the Standing Committee, the Rev. T. C. Eglin of the Southern Deanery, and by several denominational ministers of Kankakee. Many letters and telegrams of congratulation were received during the day.

The Rev. Dr. Duane S. Phillips was born in Stamford, Vt., on September 8, 1834, during the episcopate of the Rt. Rev. Dr. John Henry Hopkins, the first Bishop of Vermont. He prepared for college at schools and academies in the Berkshire hills of Massachusetts, and was graduated from Williams College with the class of 1860. For ten years he was a teacher, and in 1862 he was ordained by Bishop Horatio Potter, with the class from the General Theological Seminary of that year, which included Bishop Tuttle, our Presiding Bishop. Dr. Phillips has been a rector of but two parishes during his long ministry. His first charge was St. Peter's, Bennington, Vt., where his work began in November, 1862. Five years later he was called to St. Paul's, Kankakee, where he has served as rector or rector emeritus for the



REV. D. S. PHILLIPS, D.D.

other forty-five years of his ministry. Dr. Phillips was ordained to the priesthood on October 20, 1863, by Bishop Hopkins of Vermont. The entire diocese of Chicago takes an affectionate interest in the commemoration of Dr. Phillips' fiftieth anniversary in the sacred ministry.

At a recent meeting of the Standing Committee of the diocese, held in the Church Club rooms, Chicago, the following resolution, introduced by the Rev. J. H. Edwards was unanimously adopted:

Resolved, That at this first meeting after organization, the members of the Standing Committee chosen at the recent diocesan convention, desire to place on record the fact that this is the first time in a third of a century that the Rev. Duane Seneca Phillips, D. D., has not been a member of this committee, the first time in twenty-two years that he has not been its honored president.

"We now place upon the minutes of the committee our sense of the great value of the services which Dr. Phillips has rendered to the diocese of Chicago and the American Church by the loyalty, wisdom, devotion, and fidelity which he has so conspicuously shown as member and president of this committee.

"The members of the committee who have served with him also record their sense of the great privilege which they have enjoyed in being associated in this work with the genial gentleman, the faithful Christian, the revered priest, the Rev. Dr. Phillips."

The Rev. W. W. Love, rector of Christ Church, Waukegan, is spending July and August at Barnstable, Massachusetts, where he is taking charge of the summer services at St. Mary's Church. The Rev. Dr. W. F. Shero, warden of Racine College, is in charge of Christ Church, Waukegan, during the rector's vacation.

During the vacation of the Rev. F. E. Brandt, rector of Trinity Church, Aurora, Illinois, the interior of the church is to be redecorated, the new altar and the new choir stalls erected, and the parish house is to be enlarged. The Rev. Charles A. Holbrook, who resides in Aurora, and who was for many years the rector of the parish, will be the supply during this absence of the Rev. F. E. Brandt, which will include the month of August. Camp Mushawaka, 110 miles north of Duluth, in northern Minnesota, will be the scene of this clergyman's vacation. Mr. George S. Green, the athletic coach of the National Cathedral School for boys at Washington,

D. C., is in charge of Camp Mishawaka, and the Rev. T. E. Brandt has presented the camp with a silver loving cup, to be given to the best all-around athlete of the camp. Trinity choir will not have a camp-out this summer.

The vested choir of the Church of the Redeemer, Chicago, disbanded during August, and the music at the 11 A. M. and 7:30 P. M. services during that month will be led by a mixed quartette, suitably vested and habited.

Church of the Redeemer
The Rev. F. J. Bate, rector of Grace Church, Freeport, Illinois, is supplying at the Church of the Redeemer during July and August, keeping up the usual daily services, including the daily Holy Eucharist, and the four regular services of the Sundays, one of which is the children's Eucharist, with S. S. instruction at 9:15 A. M. each Sunday. The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, is spending most of July and August with Mrs. Hopkins at their "Wedding Bells" bungalow, on Grand Isle, Lake Champlain, Vermont.

The Sunday services of the Church of Our Saviour, Chicago, are taken by the Rev. L. W. McMillen of Racine College, during the vacation of the Rev. John H. Edwards, rector, who in his turn is in charge of Trinity Church, Oak Bluffs, Marthas Vineyard, Massachusetts, for the summer.

Church of Our Saviour
Everett E. Vanderbilt, who died on July 10th, was a communicant of the Church of the Ascension for twenty-five years, and was vestryman for fifteen years. He was elected senior warden, but gave it up because he felt that he could not do it justice. The funeral was held from the Church of the Ascension on Friday, July 12th, with a requiem celebration, the rector officiating. The body was taken to Lafayette, Ind., on Saturday, where the burial office was said at St. John's Church, Saturday afternoon. Mr. Vanderbilt was a thorough Catholic in belief and life.

Death of E. E. Vanderbilt
An energetic campaign for the purchase of "Builders' Certificates" has been organized in St. Barnabas' church, Chicago, the Rev. E. J. Randall, rector, so that work may be commenced on a part of the new church in 1914. St. Barnabas' has been using the upper portion of its parish house as a church for some years, and is now gathering up its forces for this forward step. The rector's vacation will include most of August, at Whitehall, Michigan. The Rev. Henry C. Kinney will take the services at St. Barnabas' during his absence. The choir is planning to camp at Pine Lake, Indiana.

TERTIUS.

SELF-RESPECT

THE GROUND of the duty of self-respect is that I am made in the image of God. My body, as well as my soul, has been sanctified and set apart for God in Baptism. It is a temple of the Holy Ghost. All relating to it is sacred, and the body must be cared for, and trained, and disciplined, as in the presence of God. My body will perish in its natural condition, for it carries in it the seeds of death. It will be changed to be "fashioned like unto the Body of His Glory." I must discipline it for that great change. It must not assert itself against the soul, but be ruled by it. It is sacred because, further, it is exalted to a supernatural power by receiving the Body and Blood of the Lord. I must respect it, and, therefore, teach it to be brisk and ready and restrained, so as to be the handmaid of the soul.

Respecting myself, as in God's image, and God's child, I must be diligent to maintain an equal calmness of temper and a regulated habit of life. Ah! my God, surely faithfulness in times of work and business are duties of the self-respect Thou teachest! I lose this temper of self-respect by giving up self-rule under some impulse. When so tempted I must go back to quiet, interior thought. I am in danger from interior hurry, instead of maintaining thought and reflection. Brightness and briskness in all duties—whether pleasant or distasteful—is a part of self-respect. Toward others an effort to maintain readiness and pleasantness of manner, from recollection of God and love of God. This I must do. Help me in these things, my God

Many disturbing things come in life. Thou art in a higher world than these, O my soul. Thou art born for things lasting and divine; why be carried away by these? Respect thyself, and, therefore, maintain readiness and pleasantness of manner, from recollection of exercise myself in patience, i.e., strong, self-control. If so, is not tidiness, completeness, quickness, absence of vanity in the toilet, and care of the body a duty? And vigor, readiness, self-restraint, calmness, sweetness in the soul? I must see God in all. Respecting myself, I must keep a pure heart, turning away quickly from evil.—*Canadian Churchman.*

THE SUPREME evidence of the divinity of our Lord is his attitude to the abiding mysteries. He never offered a demonstration, for there is no possible demonstration of the things which lie beyond the compass of experience. He took his stand among the weary and bewildered children of men, and said: "I have come from that realm about which you are wondering and guessing. I know what lies behind the Veil, and I tell you there is nothing there but good. There is a father's heart and a father's house.—*David Smith.*

Failure or Success in Religious Education

How to Determine the Right Selection of the Best Sunday School Text Books—The Fundamental Principles Underlying the Most Successful Types

BY THE REV. WM. WALTER SMITH, M.D.

II.

THE APPLICATION OF THESE PRINCIPLES TO EXISTING SYSTEMS

PASSING by for the present the consideration of isolated text books, the question-and-answer type or otherwise, let us examine the leading modern lesson systems in the light of the foundation principles which we have enunciated.

We prefer to consider *systems* of lessons. We believe that a poor system well worked is far better than a jumble of systems or individual text books unrelated in method or plan or procedure. Again it is obvious that a poor system, well worked, is to be preferred to a good system poorly worked, for the success of the Sunday school, in the ultimate analysis, will depend on the superintendent (and his business system) and the teachers rather than upon the text books, important though they are as adjuncts. It is needless to state that no system thus far produced is as yet perfect. There can never be a perfect system, and were such a system to be devised, it could only be perfect as considered from individual viewpoints.

The leading progressive systems, as used in the Church to-day, are the subject-graded Joint Diocesan, the Commission series, the Blakeslee series, the University of Chicago Press series, the subject-graded Syndicate Lessons of the International series, and the new Gwynne series.

The Subject-Graded Joint Diocesan Lessons.

The curriculum as put forth by the Joint Diocesan Lesson Commission for its subject-graded course is a most excellent one. It provides for a regular session, including the autumn, winter, and spring, and a short summer session distinct from the regular one. The curriculum follows, in the main, the average standard curriculum as adopted by the International forces and the Commission series. The criticism made by former Professor Charles S. Lewis is—

“that the predominance of the New Testament is a striking element in this schedule. Beginning the Junior course with a study of the New Testament characters is most unusual, which gives a distinct Christian tone at the outset. The repetition of the Life of Christ in the first year of the Senior course, after it has been studied in the last year of the Junior course, is open to question. The same thing is done with the history of the Hebrew people in passing from the Senior course to the Bible Class course. The presence of the Teachings of Christ in the Senior course, i.e., at the ninth grade, is again welcome. A further criticism might be that the course does not correspond with the secular school grades as clearly as might be wished. It would be a little hard to say just for what age the upper grades are designed. These are minor deficiencies and will, no doubt, be corrected as the details of the Course are published.”

This course, however, has certain strong advantages, even as it stands. It has a wide circulation through its splendid constituency which follows the Joint Diocesan work; it is comparatively inexpensive, in fact the most inexpensive of the best courses, and so available for the small school of limited means; it is graded by departments, which renders it advantageous for this same type of school, which, because of its small size, cannot supply a sufficient number of pupils for more elaborate grading. It also commands some of the best lesson writers of the country, the Rev. A. A. Butler, D.D., the Rev. Llewellyn Caley, and Mrs. John Loman. At the present time its limitations consist in the fact that the course is not yet completely published and therefore cannot be fully installed; that it is of the leaflet type rather than the book form; and that the teacher's material is only found in the *Sunday School Magazine*, which forms a rather expensive teacher's help. Other limitations are that it is not the Source Method, nor written work, and that it does not provide sufficiently for outlets of self-activity or manual work.

The Commission Series.

Perhaps the most widely used of all Church subject-graded text books to-day is the Commission Series; over 3,000,000 copies having been sold since the first volumes were published in 1903. In general, the Commission Series aims to fulfil

all the requirements laid down as fundamental principles. Still it has many limitations.

The conditions under which it is published, while they enable it to be the cheapest series on the market for the number of pages of printed matter furnished, being published substantially on the “unit system,” i.e., 16 pages for one cent, nevertheless limit revisions to each edition of 30,000 copies. While an edition of 30,000 copies in the Junior grades is sold in a year or so, the Senior grades, which have a fewer number of scholars in the schools, are not enabled to secure such frequent improvement. Moreover the enormous number of manuals, some sixty odd volumes, make the problem of expert lesson writers and of proper revisions and improvement, a difficult one. Again the desire on the part of the original Lesson Committee to produce a course that would suit all types of Churchmanship has resulted in too indefinite a type of manual for those who desire strong Church teaching.

The course is based on high ideals, and expects, in fact demands, home study, written work, manual accessories, and an amount of study on the part of teachers and scholars that seems, to the superintendent who considers the Sunday school less important than the “preaching service,” to be unnecessary and overwhelming. Again the intricacies of a completely-graded curriculum cannot be followed at all well save in fully organized schools where business system is apparent.

The struggling mission school, where the missionary priest is his own superintendent and is at the church only for the school session, finds this system discouraging. Still again, many of the manuals are not sufficiently historical, even though the expressed design was to produce historical courses and to avoid the lack of continuity such as the old “uniform system” involved. There was a complaint made against the uniform system throughout, that it did not present enough historical sequence, that the scholars “got nowhere,” and only learned a hodge-podge of isolated facts rather than a bird's-eye view of the Old Testament, the Gospels, or the Acts. While the Commission Series is recognized as an improvement, it undoubtedly has not yet reached anything like perfection, although over thirty of the leading dioceses have recommended it as their official diocesan course, considering it the best series yet produced in anything like complete form.

The University of Chicago Press Series.

This series represents the furthest extreme in text book publication from the leaflet form, which has so long been in vogue. Its books are all handsome cloth volumes in heavy red covers, printed on handsome paper, and costing from \$1.00 to \$1.50 per volume, making the most expensive course yet issued. In many respects it is the most radical and progressive series on the market, its attitude being that of advanced scholarship, of public school and university methods throughout, and determined student work. It is no series for a school, a single member of which does not intend to study and study hard. The form is strictly text book, separate lessons for each week being quite a secondary feature. It is no series for the unskilled teacher to handle, or for the superintendent who is not abreast with modern pedagogy and pedagogy. Handwork, written answer, and thesis work, the element of play, the influence of music, high ideals in self-expression and in living, are all recognized.

The defects of the series are that it is not, strictly speaking, a system, for the text books and courses do not form a properly articulated curriculum, but rather a series of topics following each other on the historical basis, chiefly on the three-cycle plan of Old Testament, Gospels, and Acts, first in simpler form, then in more detailed critical study. Some of its text books, however, taken out of the system, form admirable courses for high school and college, and its kindergarten book is one of the best manuals ever issued. Another defect for the Churchman lies in its colorless and non-Churchly doctrinal attitude. Most of the text books have been written by Baptists, and the atmosphere of the Church has to be interjected. This course is used to some extent in the Church, but only after previous

experiment for several years in other graded systems which lay the foundation for this concentrated and high-grade work.

The Blakeslee Series of the Completely-Graded Type.

The Blakeslee Series is now handled by Charles Scribner's Sons. The editorial board of this series consists of five noted college and seminary professors, with a council of perhaps thirty-five or forty leading pastors of all denominations. The series forms a complete curriculum from two years of age through adult work. While the Chicago Press series represents constructive Bible study so-called, the Blakeslee Series represents inductive study. Both represent research work, and the Source Method already recognized as sound pedagogy. Some of its courses are better than others, but all are good. Its manuals are text books of reasonable thickness, issued in quarters, of consistent price, demanding handwork, picture mounting, etc. It is a splendid, high grade series.

Its defects are that the lessons are not Churchly, being of interdenominational type; that they provide too much work, and so are often discouraging to scholars and teachers; that they give the textual reference after each question instead of making the scholars search the lesson passage for the answer, and that in the extra-Bible material the selection of subjects is not always, from our viewpoint, the wisest. Again, there is not enough provision, in class, for new material and class discussion, too much stress being laid upon the recitation element of the home work. Its rich variety of content and attractive form, however, make it a successful series.

The Syndicate Graded Lessons.

The International Interdenominational Lesson Committee, a few years ago, drew up a subject-graded curriculum, and a syndicate from that body, under the leadership of the Congregationalists, the Presbyterians, and the Methodists, have produced the so-called Syndicate Lessons, all precisely alike, save for the imprint. The curriculum is almost an ideal one, and their text books are measuring up quite well to the ideal. Church influence and the Church atmosphere are behind them, so that the lessons are not un-Churchly. The primary course is particularly excellent, being perhaps the best primary course we have yet seen. The kindergarten course, known as the beginners', does not seem to be so good as that of the University of Chicago Press. The Intermediate Old Testament Course is splendid.

One of the defects, thus far manifest, is seen in the predominance of Old Testament material, very little having been published, as yet, on the courses covering the Life of Christ; for the series will not be complete in published form for a year or so.

Another defect is in the form of publication, the wide quarterly form, so inconvenient to handle, being used, rather than the narrow pocket form of the Blakeslee and the Commission series. The quarterlies are exceedingly reasonable in price, are well printed, and supply abundant material. The fact might also be criticised that in the Intermediate Grade the lesson talk gives too much material, so that indifferent pupils could slip through a recitation without having studied the Bible at all.

Like the Joint Diocesan and the Commission Series, provision is made in these lessons for a summer course separate from the regular winter course, this summer course being well correlated with the preceding and succeeding regular courses in each instance. This is a noteworthy feature. The senior department will eventually produce studies in Social Christianity, but, as yet, no lessons have been issued for this department.

The Gwynne Series.

The new Gwynne Series, while not, strictly speaking, a subject-graded series nor designedly following a curriculum, are so much in advance of former books of this sort, that they are worthy of particular note. For the small school they are excellent to bridge over the transition period between the ungraded and the graded work, and for many small schools with few teachers, and those unskilled, they are the best material we can recommend. They cover "The Gospel in the Church," in four grades, primary, junior, middle, and senior, and are a course on the uniform basis, the grading not being according to subjects, but along the old interpretation of the term, grading in the type of questions only. They are, however, based upon the source method, which is a great advance. They are thoroughly Churchly and doctrinal throughout, fully illustrated,

bound in attractive pocket size manuals, and moderately reasonable in price.

Glancing at these several series as a whole, they represent a remarkable advance, an advance which ten years ago would have seemed impossible to anticipate. Any one of these series, or any combination of them, will place a school on a foundation of graded work infinitely higher than anything that would have been possible a decade ago.

Question-and-answer books of the old type are dying at the rate of dozens a year. Imperceptibly, yet steadily, the schools are advancing, all of them, and unconsciously to themselves, are being brought together along the line of standard and accepted grading. The fundamental principles of proper text books and proper curriculum, are now well established. It remains for the individual superintendents to assimilate these principles, and loyally endeavor to apply them with such adaptation to local conditions as may be wise in their several parishes.

[THE END.]

THE SO-CALLED DIVORCE PROBLEM

By JARED S. MOORE, PH.D.

LET no prospective reader of what here follows think he detects in the title an attempt to minimize the tremendous significance and seriousness of the problem referred to. Anything which concerns the sanctity and unity of the home is a matter of the first importance, and in this light we must view the so-called divorce problem as perhaps the most fundamental problem facing the social life of our time—particularly of our nation. The qualifying term of our title was inserted for the purpose of calling attention to the fact that discussions of this matter have almost always put the emphasis precisely where it does not belong, and have entirely neglected or subordinated the true problem—namely, the problem of hasty marriages. "What we have to fight," said Mrs. K. W. Barrett at the recent Church Congress, "is not divorce, but bad marriages"—that is to say, not the fact that man puts asunder, but that he asks God to join together those who should never be joined together.

I think this utterance of Mrs. Barrett is absolutely straight to the point. I should go farther and say that anyone, of whatever religious faith, or of no religious faith—with the exception of those who frankly advocate the doctrine of free love, or of definitely temporary marriages—who has thought seriously on the matter at all, will freely admit, when attention is called to the fact, that the problem of hasty marriages is the real problem, and that of divorce merely subsidiary to the other. But before we can begin to point out the lines along which a solution of this problem is to be sought, it is necessary to determine what constitutes a bad and hasty marriage, and this in its turn involves a preliminary discussion of the nature and purpose of marriage as an institution.

In the first place it is essential to recognize at the outset the vast gulf or chasm which exists between the world's view of marriage and the Church's view. Logically these two views are antithetical and irreconcilable, though it must be admitted that the great majority of Protestant Christians do uphold, and in many cases practise, an ideal of the wedded state which is in a sense intermediate between these two positions. It is because of the confusion which inevitably arises when a compromise is attempted between two irreconcilable positions that the Protestant world is so at a loss to understand the Catholic view and solution of this whole matter. Recognition of the great diversity of meaning connected by the term *marriage* in the mind of the Catholic and of the non-Catholic, will carry the latter a long way toward the understanding of the former. And this fact is helped also by the equally important fact that the Catholic has in his scheme of things a place for the world's view of marriage, while the non-Catholic has in his scheme of things no place at all for the Church's view.

To bring the matter to a focus, it has long been recognized in the Catholic Church that there are two distinct kinds of marriage, known respectively as natural and sacramental marriage. *Natural* marriage is a mere contract between a man and a woman who are not members of the Catholic Church, and over whom therefore that Church has no jurisdiction. Such a marriage is entirely a personal affair between the two contracting parties, made at the free will and by the free consent of each, and, so long as it does not conflict with the laws of the state, is subject only to the conditions upon which both members of the alliance shall happen freely to agree. Whether any such two persons belong to the same religious organization, and conform to the conditions laid down by that organization; or

whether they belong to different organizations, and conform to the conditions of one or both of them; or whether they neither belong to, nor conform to the conditions of, any religious organization at all: in none of these cases is there any sacramental marriage, in none of them has the Church the slightest jurisdiction. Each such contract is, let us repeat, an affair between the contracting parties solely, and is, therefore, so far as the Church has any right to speak, dissoluble in the same sense and under the same conditions as any other contract is dissoluble.

Sacramental marriage, on the other hand, is an agreement between a baptized man and a baptized woman—members, therefore, potentially at least, of the Catholic Church—to dwell together according to God's holy laws, in mutual love and faith, so long as they both shall live. Such a marriage differs from a merely "natural" one in that it involves, so the Church teaches, the impartation of divine grace to the contracting parties, and is indissoluble except by the death of one of them. Since Baptism is the first of all the sacraments, only baptized persons are the proper *subjects* of the sacrament of Matrimony; but the Church has always recognized that in both these sacraments laymen are at least *sufficient* and *valid ministers*. This being the case we may say that any matrimonial alliance between an adult baptized man and an adult baptized woman, both being in a state of grace, and freely consenting to the ceremony, is a sacramental marriage: on the other hand, any matrimonial alliance between two persons, one at least of whom is not baptized, or in a state of grace, or freely consenting, or any such alliance contracted in absolute disregard of the sacramental idea and intention, is in actuality a merely natural marriage. As I have already indicated, the present chaotic condition of things with regard to divorce, and the violent criticism to which the Church is so noticeably subjected at the hands of Protestant and infidel antagonists of her position, can be traced ultimately to the widespread misunderstanding of the distinction between these two doctrines and varieties of matrimony.

Now, starting from these premises, what is the attitude of the Church, and what should be the attitude of those outside the Church, to the crying evil of divorce as we find it to-day? Indissolubility is characteristic of that mystical union of body, soul, and spirit between the man and the woman, which constitutes the principal and essential grace of sacramental matrimony. When a matrimonial alliance is contracted under all these conditions which render that alliance a sacramental one, then and then only is that alliance absolutely indissoluble except by the death of one of the parties, then and then only has the Church a claim over and a responsibility for the wedded pair, and then and then only has she the right, and does she claim the right, to declare that divorce with the privilege of marrying again is absolutely out of the question. The confusion in the popular mind between partial divorce, or, more properly speaking, separation, and absolute divorce with the so-called "right" to marry again, which is the sense to which the term *divorce* ought to be restricted, is another fruitful source of misunderstanding and calumny: the former—separation—is allowed under certain conditions by the Church; the latter—divorce—never.

Natural marriage and divorce are complementary institutions, and are purely personal and civil affairs—*i.e.*, between the contracting parties themselves primarily, and between those parties and the State secondarily and for the good of society at large: sacramental matrimony is primarily a religious and ecclesiastical affair—*i.e.*, it is an affair between the two contracting parties and God primarily, and between those parties and the State only secondarily. The State has the right to regulate the conditions of natural marriage, and to make any regulations it may set fit as to possible dissolutions of that marriage bond: the Church, acting under God, has precisely the same right as to sacramental marriage and its dissolution, and by divine authority she has declared that there shall be no dissolution whatever of the sacramental marriage bond, so long as both parties shall live. It is certainly a most ludicrous and absurd spectacle, to put it mildly, for the State, in mock solemnity to dissolve by civil decree in a law court, a sacrament which has been solemnized by a priest of the Church of God; in its more serious aspect it is a damnable sacrilege. It must be repeated that the State has a perfect right to make regulations concerning natural marriage or its dissolution, but such regulations can neither affect nor be affected by the rules of the Church as to sacramental marriage. All that the Church can do in the matter of natural marriages is to appeal to the State on the grounds of expediency for the enactment of general and uniform anti-divorce laws, and the more such appeals are made, the better for

society; but in the matter of sacramental marriage the authority of the Church is supreme and unquestionable.

It is common for non-Church people, in view of some particularly flagrant example of breach of the marriage vow, to cast ridicule even upon our Lord's own words—"What God hath joined together let not man put asunder."¹ But the words clearly refer to sacramental marriages only, to such as are contracted according to our Lord's holy ordinance, as further interpreted by St. Paul when he compares the union between man and woman to that between Christ and His Church.² It is not the carnal connection between man and woman by itself that makes the twain "one flesh"³ in the spiritual and sacramental sense. "It is the spirit that quickeneth, the flesh profiteth nothing";⁴ and it is the union of spirit to spirit that makes the union of flesh to flesh a sacramental one. "Know ye not," says St. Paul again, "that he which is joined to an harlot is one body—but he that is joined unto the Lord is one spirit?"⁵ and the essential *internal* distinction between natural and sacramental marriage, as I have pointed out, is that the former is a union between a man and a woman alone, the latter a union between a man and a woman in or "unto the Lord."

Natural marriages, therefore, are contracted by man, not God, and what man hath joined together man has a clear right to put asunder if he (the individual, working according to the laws of the community in which he lives) desires to do so. But for two persons who do not truly love each other *in the Lord* to contract sacramental matrimony is in the strictest sense an act of blasphemy: God has not forced them together, but they have invoked His Name and His promised blessing, they have asked Him to join them together; and having done so, all the decrees of all the law courts of Christendom or heathendom are *powerless* to separate those whom God hath thus—with a feeling, we must believe, of infinite sorrow—united in that most sacred of human bonds.

We return, then, in closing, to the statement of Mrs. Barrett with which the discussion opened, that "what we have to fight is not divorce, but bad marriages"—not the fact that man puts asunder, but that he asks God to join together those who should not be so joined. The sole remedy for the situation lies in bringing into the world a better understanding of the nature, significance, and indissolubility of sacramental marriage. Over her own children the Church must unflinchingly enforce all the divine laws which govern this holy institution, and must furthermore exert her leavening influence in bringing before those who are outside her fold the ideals for which she stands, and showing them the wonderful beauty of this most abused of all the sacraments. The more closely the ideals of the State approach those of the Church, the better for society at large, and the more closely the ideals of the sects approach those of the Church, the better for the Christian community at large; and the bounden duty of the Church in these two fields of State and Protestantism, in which she has no jurisdiction, is to press her ideals unwaveringly before the world, until all men have been brought to see the evils of the present situation in their true light and in their right proportions.

¹ St. Matt. 19:6.

² Eph. 5:23-32.

³ Gen. 2:24; St. Matt. 19:5; St. Mark 10:8; Eph. 5:31.

⁴ St. John 6:63.

⁵ I. Cor. 6:16, 17.

"DO THE DUTY which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer." So wrote Thomas Carlyle to those who were perplexed about what they ought to do.

His advice is fundamental and the very heart of wisdom. It is also a key to unlock the doors of uncertainty in every direction. Young men often never discover what their life work is to be until they begin at humble tasks near at hand. One of our most successful business men began work at a dollar and a quarter a day as a common laborer, after having graduated from a technical school. He found himself and his career while at this work.

The shortest way to the peace of God and to spiritual power is often by self-forgetful service in the name of God, with insignificant work near at hand. The work may seem to have no relation to the soul's larger interests, and none whatever to the tasks of a lifetime; and yet in the doing of it with faith and love the disciple finds himself in the presence of God.

"Do the duty which lies nearest thee." Do it with a loving heart. Do it in confidence that God will assign the highest and most useful tasks that are possible to those whom he can trust.—*Western Christian Advocate.*

The Social Evil: What is the Church Doing?

BY HOWARD A. KELLY, M.D.

Professor of Gynecology, Johns Hopkins University

LET me start out by saying, in rebuttal of a curiously common statement to the effect that our Lord Jesus Christ was no reformer, that this is an utter misapprehension of the palpable facts. On the contrary, our Lord is the only true reformer the world has ever seen, excepting those followers of His who have been directed by His Holy Spirit. It is true that while living in our midst He made no direct attack upon any existing institutions. He did not even make as much of an attempt as John the Baptist, who was indeed a vigorous reformer. Our Lord's life work was to show Himself to be the Son of God, the Saviour of the world, and to lay down those mighty, living principles on which all successful reform since then has been based, and by which every true reform has been made effective.

After thus living and teaching among us, He went to the cross and died, and there, in that final, culminating act, He for the first time set loose that mighty power which is the only efficient energy operating any real reform which this sin-smitten world has ever seen. In this way and only thus, and in no other conceivable way could the flood gates of divine power and mercy be thrown open, as He declared when He said, as He went up to Jerusalem, "I have a baptism to be baptized with and how am I straitened until it be accomplished." This great power He bequeathed to His followers in His promise, "Greater works than these shall ye do; because I go to the Father." And in His very last Ascension message He promised, "Ye shall receive power after that the Holy Spirit is come upon you." As you well know, in fulfilment of this, ten days later, the Holy Ghost was shed forth out of heaven upon the band of believers, and the greater works began with the proclamation of salvation to all men by the blood of the Lamb and redemption from the power of Satan and of sin.

This then is my thesis, that the Church is not only a reforming agency, but is the only true reforming agency in the world to-day, and unless the Church does her duty, there never will be any other reform other than an illusive or temporary one.

What is the condition of the world about us, in Baltimore, in Philadelphia, in New York, in all our large and small cities the country over? Look at but one phase of crime and vice, sexual immorality; it is indeed but a modest estimate to say that there are over 100,000 prostitutes in our country, and that it takes 15,000 young girls every year to fill up the ranks of those who die or drop into almshouses or hospitals. It is also but a moderate estimate to assign an average of 5 of our young men to each prostitute.

The houses where the prostitutes are lodged are practically outside the pale of the law; they are hotbeds of vice and crime of all kinds and are inseparably allied with the liquor traffic, as well as being the foci from which two of the most awful contagious diseases flesh is heir to, radiate through the entire community, diseases by which the foul secretions of the harlot are inoculated into the rich man's son, he in turn transmitting them to his pure wife. Nor does the fetid stream stop here, for the wife may then either become sterile or she may transmit the disease to her offspring, who becomes blind soon after birth from gonorrhoea, or grows up a puny, wretched semblance of humanity with inherited syphilis.

I cannot in such a bare outline statement even touch the fringe of this ubiquitous evil.

My next question is the important practical one, what are we as a Church doing to check and prevent it?

If I consider the Church as a vast organization, the repository of a great power with a world-wide commission, then I must reply that in view of the need and of the opportunity, and in view of the means at hand to meet this need, she is doing nothing. On the contrary, she has, by reason of this neglect of a great opportunity, become a reproach to a zealous little army of social workers, who will have nothing at all to do with her but continue to work alone, silently and sorrowfully at their impossible task of regenerating humanity without religion; so that it may be truly said that "the name of God is blasphemed among the Gentiles through you" Church people.

I say this with an absolute conviction of the truth and

in spite of certain splendid sporadic efforts in several dioceses, and a well defined movement in England to which I shall refer later.

Is it our duty to deal directly with these problems, or should the Church regard herself rather as a repository of divine mysteries, and trust that the due inculcation of her tenets will so inspire her children that they will then go forth without specific instruction to engage in all the beneficent activities demanded by a sin-stricken world?

I answer that the indirect inspiration plan has been tried through the centuries, and has justly brought such discredit and contumely upon our organization, that a large and growing mass of humane, intelligent, scientific social workers, have come to regard her as an effete institution, utterly out of touch with the real needs of mankind, and incapable of rendering any practical service to men in the way of settling the varied, new and difficult problems confronting us to-day.

In support of these radical statements let me cite an eminent authority whom we all revere. In an address to the Christian Social Union, February 9, 1912, Dr. Gore, Bishop of Oxford, said in words which he declared were as well considered as any he had ever uttered:

"I have constantly sat down bewildered before the blank, and, as it seems to me, simply stupid refusal of the mass of Church people to recognize their social duties. Why on earth is it? What produces this strange blindness of heart and mind? Often have I tortured my mind trying to find an answer to those questions, and tortured it in vain. I simply recognize the fact: it stares you in the face.

"If you want to get a social reform carried out, you find that persons of different kinds who are not members of the Established Church of this country frequently put us to shame in their zeal for social causes. Of course, I recognize that there is a considerable body of Churchmen who are zealous on these subjects, but I think that what I say about the mass of our communicants is true.

"People say that our Lord was not a social reformer. If He were to come into our churches and say what He said about poverty and wealth, what would happen?

"Look at our Lord's awful and tremendous words about wealth, words which none of us who are rich in income to-day can hear without trembling through and through. The 'poor' whom He called 'blessed'; were they like the poor of our slums? Not a bit of it; they were men like the Apostles, of the well-to-do artisan class. Remembering what He said about the rich and the poor, and then remembering the state of our society to-day, I dare any one of you to say that what He preached was not a 'revolutionary' doctrine, which we have got to digest and make our own.

"Do you say He was not a social reformer? What did He do? He founded the Church—the brotherhood. If you say to me, 'I don't want to go mixing up with your dirty politics; I want to follow pure religion,' I say, 'Go and do it; that is the most revolutionary thing you can do; that is what turned the world upside down.'

"There does not appear to be any justification in saying that our present society is unalterable. There is not a shadow of doubt, but that if only one-half of the communicants of the Church of England were in earnest it could be altered by the creation of an intense feeling of repulsion and the dawning of a great vision. Then there would be no talk of this party or that party; or whether this measure or that is going to be enforced.

"Why do lads brimming over with intelligence, when they leave school, change in ten or even five years into stupid creatures of routine, without hope, principles, or interests? Because they are placed in conditions of life calculated to destroy every vestige of soul and intelligence.

"There is not a shadow of reason to believe that could not be altered if a sufficiently revolutionary spirit were to enter into the majority of Churchmen and Churchwomen.

"Take the question of wages. Upon the mind of the inquirer in a great city like Birmingham there must settle down the conviction that a plague of the making of the well-to-do is fallen upon the people. Here are vast masses living on the verge of a precipice, who by the next change may be upset into perdition and the gulf of unemployment. Is that a condition of society on which our Lord could look with anything upon His lips but those maledictions which were the worst things ever spoken?

"Short of a modern miracle, tens of thousands cannot keep their hope, their strength, their purity. Are we going to tolerate that?

"I ask: What is this old Church of England about? Why is it so insensate, so dull to the great appeal that ought to make it stir? These things can be altered by political, by every kind of

means. If you, instead of being that apathetic, sluggish kind of person who forms the great body of communicants, were full of active determination, do you suppose things would be as they are in London or Birmingham, or anywhere else?

"Then you would say: 'Wait!' Oh, no; not at all. 'Parties!' We don't care twopence-halfpenny for parties. Things have got to be altered; we are going to have them altered straight away. They have to be done now!"

I therefore insist that it is not an optional matter but a vital necessity; if the Church does not engage in and does not lead in this social work, she ceases to exist except in name.

Before I ask how the Church shall enter upon this field, let us briefly see what has been done.

In the great Purity Crusade in England in the eighties of the last century, our Church took an active part, and was thus, for the first time, brought into affectionate relationship with other Christians and was greatly blessed in consequence. It was not easy in those earlier days to discuss prostitution and impurity publicly. Josephine Butler tells us in her *Personal Reminiscences of a Great Crusade*:

"My husband was called several times to bear almost alone the brunt of the opposition at public meetings. The chief of these was the Church Congress, Nottingham, 1871. It was a very crowded meeting, presided over by Bishop Wordsworth. The subject was 'THE DUTY OF THE CHURCH OF ENGLAND IN MATTERS OF MORALITY.'

"Such was the opposition against our Crusade at that time among the upper and more educated classes, that the moment his allusion was understood, such a loud and continuous expression of disapprobation arose that he could not proceed. We had never heard before so deep and angry a howl as now arose from the throats of a portion of the clergy of the National Church. The President, Bishop Wordsworth, though wishing to do justice to an old pupil and friend, was forced to bow to the tempestuous will of the assembly and ask my husband to withdraw his paper."

I quote also from other records:

"In 1890, Canon Lyttleton, Headmaster of Eton, held a meeting for mothers on the subject of Purity and Boyhood. But few mothers would come, and those who did, expressed strong disapprobation of the subject being mentioned in public, and Canon Lyttleton's efforts to interest them by other meetings were frustrated. (The Canon is the author of a now much used work on *The Training of the Young in the Laws of Sex*.)

"In 1882 Dr. Wilson Carlile founded the Church Army in the slums of Westminster, London. Being appointed to a church in Billingsgate, then still renowned for the bad language and manners of the adjacent fish markets, he met a cordial welcome in the form of a brick thrown at his head and some genuine 'Billingsgate.'

"Finding the fishermen would not come to church, he brought his army with banners and trumpets into the streets, conquered the whole neighborhood, and is now the friend and adviser of the rough men and women who fill his church to overflowing.

"In London, a few years ago, the practice of prostitution had become so bad—worse even than in Paris—that the Archbishop of Canterbury, in Convocation with the Bishops of London, Birmingham, Southwark, Canons Scott-Holland, Armitage Robinson, and others, instituted a Crusade, using Carlile's Church Army as an attacking force. Bishop Gore of Birmingham, England's greatest preacher, was deputed, as Oxford Lecturer, to speak plainly to the students, and he succeeded in getting them to spend their vacation at Oxford House in the East End of London and carry on the campaign there. He says that only a personal study of conditions can help those who would help. In this he speaks from personal experience, working in the worst districts of London.

"Mainly through their efforts, there are now no licensed houses in London.

"When Stead published his papers on Social Purity in 1885 in the *Pall Mall Gazette*, the frequenters of West End clubs, certain city editors, and not a few persons of social and political rank, were enraged at an attempt to interfere with their abnormal vices by saving the children. Men guilty in their private lives assailed Stead with a malignity that was Satanic. Heads of families wrote indignant letters to the papers saying their wives and daughters were likely to read the revelations made, and the sale of the paper among the 'nice' people was practically at an end. "Had the daily press of London kept up the Crusade Stead so grandly inaugurated, there would scarcely be a brothel in the city to-day."

In the great Chicago Crusade, resulting in that wonderful report of the *Commission on Vice*, Dean Sumner was the acknowledged leader, setting a splendid example to the clergy of the land.

The Bishop of South Carolina has undertaken active work in his diocese, and the work in New York under Bishop Greer is in many respects a model of scientific investigation combined with the helpfulness of the resources of our Christian faith. Let me speak a little particularly of this in citing verbatim some of the sane conclusions of this earnest band of workers, taken from their report:

"The Church must teach, not negatively but positively, a single standard of purity for men and women.

"Our survey serves to show the great need of Church rescue work. Further, it points the direction such work should take.

"The work needs a central bureau to which parishes, societies, and individuals can turn for assistance in solving the problem of the wayward girl.

"To follow up and befriend the girl leaving the correctional institution, the Church girl leaving the State institution, all girls leaving Church institutions. The need is demonstrated by the number of girls lost sight of.

"To cooperate with the parish in dealing with the wayward girl either in her own home or in an institution."

"To cooperate with city departments and institutions, private institutions, hospitals, dispensaries, settlements, etc., in dealing with the wayward girl who, in some way, is connected with the Church.

"To assist the girl in procuring the work for which she is best fitted.

"The Society (the Church Mission of Help) was organized in January, 1911, on the basis of this report. The first report describes the rescue work of the organization since its taking up the work other than investigation.

"We aim to serve as a clearing house for the Church in this vicinity, for Church cases particularly and such others as may be referred to us.

"Our aim is to bring home to Church people their responsibility as members of the Church for the girl gone wrong."

"Our emphasis is laid upon the spiritual side of the work and, as an organization under the Episcopal Church, we are unhampered in doing this.

"Our aim is to unite the best in modern methods of dealing with the delinquent girl with the spiritual motive working directly on Church lines.

"We have an organized corps of volunteers, about thirty Church-women, whose duties, for the most part, are those of 'big sisters' in befriending girls assigned to them. This system is used both because it would be impossible for us otherwise to reach so large a number and also because of the benefit to the volunteer.

"One development is the appointment of a woman who shall aid us in developing the educational end, chiefly through the giving of talks enabling mothers to instruct their children in matters of sex and also to groups of girls of varying ages.

"This worker will familiarize herself with the medical and scientific aspects of the problem but the viewpoint will be neither that of the Society of Sanitary and Moral Prophylaxis nor that of the American Purity Alliance."—E. L. ADAMS.

As an example of what can be done by consecrated Christian aggressiveness in this great field, I will cite some work done by two friends of mine whose services have now for many years been devoted to the interests of the China Inland Mission. My memorandum reads as follows:

"In the year 1886, Mr. Moody held evangelistic meetings in New Brunswick, N. J. As a result, our Evangelistic committee was formed, of which Dr. Gates, President of Rutgers, was chairman. This committee asked Mrs. Frost and myself to take up residence in New Brunswick and to work upon the factory people. We accepted the call, and we finally located in the suburbs, where many of the factory people lived. We then rented a store and began meetings in it which were well attended. Also, we began visitation among the homes. We found the community in a terrible moral condition, there being many houses of ill-fame, and there being gross sin in almost every family. We were only able to remain for six months. But during that time, a large number of persons were converted, and the character of the community was wholly changed. This last was so much the case that at the end of the six months there was not, so far as is known, a single house where prostitution existed."

Edward C. Phillips, S.J., of Woodstock College, Md., tells me:

"The Sisters of the Good Shepherd are spread over the whole world and conduct one or more refuges in almost every large city in Europe and America and some in Africa. The object of the order is to afford a retreat for unfortunate females who wish to reform, without reference to nation or creed; and also to shelter young girls who are exposed to danger through evil surroundings. They conduct about 55 of these institutions in the United States and care for about 10,000 unfortunate women and girls, which I would judge means an annual withdrawal from vice or danger of about 2,500 or 3,000 souls."

How then shall the Church further engage in this work? My earnest reply is:

1. To recognize the evil and our responsibility for its present extent and its rapid extensions. This must be done with confession of neglected opportunities before God; with humiliation and prayer.

2. Follow more or less broadly the lines laid down by the Church Mission of Help in New York City, presided over by

Bishop Greer and Dr. W. T. Manning, with Miss Emma L. Adams as secretary.

3. Form parish groups to consider this and other social problems and get to work on them. Get busy on civic cleanliness, moral and physical. Meet and pray about these things. Remember that giving a little piece of yourself is vastly more valuable than giving money.

4. Constant self-education. Subscribe to the following:
- Vigilance*, 156 Fifth avenue, New York City (\$1.00 per annum);
 - Social Diseases*, 29 West 42d street, New York City \$1.00 per annum);
 - The Survey*, 105 E. 22nd street New York City (\$2.00 per annum).

5. Recognize clearly all the agencies by which the morals of young men and young women are corrupted, and get to work breaking these down.

Here is a partial categorical list:

- (a) The saloon and so-called hotels with a "ladies' parlor."
- (b) The theatre and the vaudeville and moving picture shows.
- (c) The dance hall.
- (d) Pay below the living wage—in Baltimore this is \$6.70 and there are twice as many women earning less than \$5.00 a week as there are earning more than that amount!
- (e) Everything associated with the daily occupation which tends to break down the physical woman, e. g., lack of seats for the girls in our department stores, prolonged hours, no suitable resting places, hurried, poor meals.
- (f) Evil associates and the habit of telling dirty stories among boys.
- (g) Lack of sex knowledge.
- (h) Lack of religious training at home.
- (i) Habits of unrestrained luxury at home, in which parents often spend time catering to whims of children and devising expensive entertainments.

It is not necessary to define precisely the methods, but it is absolutely necessary that every Church should manifest the fruits of the Spirit in the lives of all its members and should then be ready to do the bidding of the Holy Spirit in Society. With Christ dwelling in us the hope of glory, and with the objective of efficient service, there are a thousand ways in which He will work out His will in meeting the crying needs of our generation.

By the evils cited and by a thousand other avenues which you will quickly discover once your interest is aroused, vice is fed.

It seems clear to me that the Christian who wants to be saved with a reward, must get to work.

I close with some stirring words by our own Henry Scott Holland, Canon of St. Paul's Cathedral, London, written when he and his co-laborers were blamed for bringing prostitution too prominently before the general public:

"Why is it left to half-a-dozen devoted men to do all the work year after year? Are people afraid of being invited to rake in filth, and to be made familiar with what they had much better not know, or ignore, or forget? Is it not morally unwholesome to be over-occupied with the nasty sides of life? Can you touch pitch and not be defiled? Are these the things men are saying to themselves as an excuse for refusing to lend a hand? If so, then let them heed those excuses no longer. We hate raking in filth as much as they. We desire that men should keep utterly out of it. We want to rally all that is sound and pure and strong in men, and so to enable them to keep in living touch with everything that makes for health and sanity and sweetness and light. We appeal to all who believe in clean living, and ask them to make this their desire effective in the big world by the force of coöperation and combination.

"For sin coöperates with sin. It accumulates mass and volume and weight by giving to evil the swing and joy of hearty companionship. If we would counter it, we must do the same. Cleanliness of life must constitute a glad and gay companionship. It must have in it and about it the swing and movement of a mighty fellowship, confident in its cause, sure of its numbers, powerful in its massed momentum, radiant and alive as an army with banners. Hand in hand, and shoulder to shoulder, these good fellows should stand, and their whole life should be a war-song of victory. It is the loneliness and the silence in which each separate soul is left to fight its forlorn and obscure struggle, which, now, terrify it into defeat. Alone and in the dark, how can they dare believe that they can win in face of all this loud riot of the jolly Comus Crew? They know nothing of the powers that fight on their side. They know nothing of the resources to which they might turn. They have no witness given them of the great comradeship which could befriend and

succour them. Down they go into the black abyss, unaware of the victory that is being won all round them. Nobody helps. Nobody speaks. Nobody holds out a hand. They despair and break. Yet, all about them, men who should be their brothers, are living the very life to which they long to be loyal. The purity which they are told is impossible and unnatural, is verifying its possibility and justifying its reality, in hundreds of those whom they daily see and touch. Why should they not be made aware of this? Why should they be allowed to believe a lie, which is hourly being disproved in fact? Why should they not have the assurance of this evidence of fact, by which they could fling back the devil's lie in the face of any who uttered it? Why should they be slain through sheer ignorance of what is going on at their very side? If they might only know who were on their side, they would stand. If only they had behind them the experience of those who have fought their good fight and come through! If only they could be told how it was done, and by what weapons, and under what discipline, and through what secret of help! Then, they too would not fail. They, too, would not lose heart. They, too, would give a cheer, and look up. And how good the true life would feel! How inspiring to be one of this glad host in its white splendor! What a deep joy, to be caught up into their swinging onset, and to send up one's voice to mingle in their victorious shout!

"This is the lift that would redeem and save thousands who now perish in unregarded and dreadful solitude. And, for this, we want men to make their witness felt abroad. We want the strong to put their strength at the disposal of the weak. We want all those who believe in the possibility of Christian purity through the power of Jesus Christ to declare themselves, so that the waverers and the harassed and the hard-beset may know who is on their side. We want a glad and free fellowship to hold sway over those who stand on Christ's side in this matter, so that none may perish through blank ignorance of what may be done. We want the challenge to go out loud and clear into the world, which asserts this law of Christ as a valid and verifiable standard for men if only men will hold together in the unity of the Spirit, and rally to their individual support the power of a pledged Brotherhood, the gathered force of an accumulated experience, the encouragement and the sustenance of a mighty and multitudinous Church. Not alone can we stand, but stand we can in the solid ranks of that great army which Christ leads out to victory. Will you not help?"

We have attacked this great, ubiquitous problem of vice here in Baltimore and are progressing rapidly in closing up the houses of prostitution by dealing with the owners of the property and not the prostitutes. A number of us have pledged ourselves to take care of all the poor girls who may be ready to leave the life and need help.

When they scatter we follow them up. When we have closed all the known houses of prostitution, vice will be lessened 50 per cent. and our women will be safer in our streets than they are to-day. The furnished room houses of which we hear much, are largely a matter of married men, adulterers.

The city officials, our judges (notably Judge Elliott), our police commissioners and our officers are doing a great educational work in the simple attitude they have taken towards this sin.

What the law stringently forbids must be wrong—is an argument brief and pointed. But the matter cannot end here, or we will fail, and vice, blatant and brazen, will soon flow back into its old quarters like the incoming tide. The churches one and all must step out of their four walls and deal personally and individually with this and every other moral question.

We are accustomed to saying here in Baltimore that when all the bawdy houses are shut up, our real work will only be just begun, and what we are doing now, which is naturally attracting more public attention, is merely preliminary skirmishing.

May the spirit of our Lord Jesus Christ guide us and lead us on to victory in this great work, and redeem His Church from the reproach which has fallen upon her!

GOD'S WORD TO US

ONLY GOD can speak to us as the Bible speaks to us. No man-made book could do so. A missionary magazine quoted what an educated Chinese said as he was helping to translate the Scriptures into his own tongue: "Whoever made that book made me. It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made that book made me." It is literally true that every need of our life will be abundantly and supernaturally supplied through this Book, if we give God an opportunity thus to bless us, by regular, leisurely, and prayerful feeding upon its contents. It is God's appointed way of telling us what he alone can tell us, and it will show us not only the needs of our own heart, but what is in God's heart to accomplish for us.—S. S. Times.

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

UNIVERSITY MEN AND MUNICIPAL AFFAIRS

SOMEWHAT over a year ago an arrangement was entered into between Harvard University and the municipality of Cambridge, Mass., providing for cooperation between the members of the faculty of the former and the various official bodies of the latter. For instance, certain of the university professors rendered most efficient help to the Cambridge Building Commission, appointed to examine the city buildings and make recommendations as to repairs and what was the most economical way to effect that. In Philadelphia shortly after the inauguration of the present administration, the provost of the University of Pennsylvania wrote to Mayor Blankenburg, saying that after a conference with his board of trustees he was in position to announce that the University of Pennsylvania would be glad to cooperate with the city at any time through its professors, for the purpose of aiding in the solution of the problems which arise from time to time in the various departments of the city. As a result of this, the University has designated a member of a committee of three to advise with the department of public works on those aspects of the water problem which affect the public health; another member of the faculty has been designated by the provost to conduct an expert examination of the city's water; and still another is at work on the franchise problem; in addition to this, the university has been giving lectures from time to time for the inspectors and assistants in the bureau of highways, with a view to enabling them to become more efficient and effective in the discharge of their respective duties.

AN IMPORTANT FRANCHISE DECISION

Without doubt, the most important franchise development of the year has been the decision of the United States Supreme Court in the case of the *Cedar Rapids Gaslight Co. vs. Cedar Rapids*, sustaining the decision of the Iowa State Supreme Court of three years ago. This decision, written by Justice Holmes, read in the light of the decision of the state court and of the briefs, shows that the court upheld not only the reduction in the price fixed by the city ordinance from \$1 to 90 cents per 1,000 feet of gas, but also upheld a valuation of the property which excluded going value and paving over the street mains and the cost of the overhead charges claimed by the company. Companies are everywhere claiming large sums in their valuations under the guise of overhead going values, and paving put down over their mains at the expense of the tax-payers since the main conduits were laid, in this way seeking to secure recognition for as large a value as they formerly claimed under the term franchise value, or an amount equivalent to the watered stock and bonds. This decision, therefore, sustains the Iowa courts in the repudiation of these claims of far-reaching importance, even though the United States Supreme Court does not, explicitly at least, repudiate these claims of the companies. It was because of this decision, however, that the master, in rendering a recent decision in Des Moines in the gas case, there ignored going value and paving put down since the mains were laid, and gave a victory for the city in its contention for 90-cent gas there.

"COMMUNITY STUDY BY GROUPS"

is the title of a pamphlet of 119 pages giving a practical scheme for the investigation of the problems of a large town or city ward from the point of view of the church and its work. It is prepared by Warren H. Wilson, superintendent of the Department of Church and Country Life of the Presbyterian Board of Home Missions. It is suggestive, but very elaborate. Possibly a class of post-graduate students might use it with profit—but scarcely a hard-working parish priest. The latter might take up one chapter a year and make some progress.

"SOCIALISM AND SUCCESS" is the title of a most interesting little volume composed of sundry works by W. J. Ghent, who is at all times an interesting and suggesting writer. As secretary of Victor L. Berger, the Socialist congressman from Milwaukee, he is in position to speak with a large measure of authority. It does not appear from examination of his volume that his voice is any more autocratic than that of other members of his party, which is growing far more rapidly than the average observer appreciates. In the *National Municipal Review* for July, a list of over one thousand local offices held by Socialists is published and every state in the Union is represented in the list. It behooves thoughtful students of present-day events to know something about Socialism, and Mr. Ghent's book will help them to do so.

A FORTNIGHT before the two great political parties put forward their platforms, the philanthropic and reform organizations of America met in connection with the National Conference of Charities and Correction. They were hammering down what they call the "labor planks in a social programme." In the past various social service organizations have adopted certain standards. The National Consumers' League has stood for standards of hours and health in women's labor; the National Child Labor Committee for standards of age and literacy for child workers; the tuberculosis and health associations for standards of industrial hygiene. As a result of the Cleveland meetings, all these standards are to be merged into a common programme of minimums for which the philanthropic forces of America can unitedly stand.

A RECENT issue of *College Ministry*, the organ of the Daily Vacation Bible School Association, showed that 103 churches of the leading protestant communions in seventeen civic centers were open daily for six weeks during last July and August, to children of all creeds and races, and that 27,021 boys and girls were enrolled in the vacation Bible schools organized and conducted by 425 earnest students employed by the Association and affiliated committees. The chief centers of work were Boston, Providence, New York, Philadelphia, Baltimore, Pittsburgh, Chicago, and Cleveland, and at least 9,000 children were enrolled in New York and Philadelphia in schools conducted on identical lines by other organizations. Plans are making for more extended work during the coming summer.

A SERIES of social service conferences is being planned in connection with the quadrennial meeting of the Federal Council of Churches in Chicago next December. At that time it is hoped to have the seminaries and the colleges represented—a recognition of the necessity of stimulating and educating to service the future leaders of the Church and society.

LAWRENCE VEILLER, who has written so fully and courageously on the subject of housing, has issued through the National Housing Association, of which he is the general secretary, "A Programme of Housing Reform," which can be had upon application to the Association at its address, No. 105 East Twenty-second street, New York.

"THE ADULT SCHOOL is a social lever of transcendent power for inducing men who have lived only for self to give themselves to the work of improving the locality in which they live." So declares Edward Smith in his new book, *Mending Men: The Adult School Process*.

A YEAR AGO Jane Addams was elected a vice-president of the National Municipal League. This year she was reelected and Mrs. Charles Folwell Edson of Los Angeles was elected to the Council, thus recognizing the growing influence of women in municipal affairs.

THE Social Service Committee of the Inter-Church Federation of Philadelphia has effected an exchange of fraternal delegates with the Central Labor Union, one delegate and one alternate (both to be laymen).

THE REV. WILSON R. STEARLY, rector of the Church of the Holy Apostles, Philadelphia, is the Church's representative on the executive committee of the Inter-Church Federation of Philadelphia.

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.

PRESSING NEEDS OF CLERGY RELIEF FUND

To the Editor of The Living Church:

IBEG to ask whether there is any subject before the Church today of greater moment than that of the deficit of the General Clergy Relief Fund? The treasurer of that fund tells us in your issue of July 20th that the trustees are unable as yet to make the July quarterly payments to beneficiaries. Undoubtedly the consequent distress is very great. Is there any question whatsoever before us that is comparable with the fact that there are scores of aged priests who have devoted their lives to the service of the Church, which now withholds from them the pittance that is required to keep body and soul together? And what shall we say of the claims of the widows and orphans of the clergy, many of whom have been left destitute of this world's goods? In view of the facts set forth by the treasurer, Mr. McClure, I venture to ask whether it might not be more pleasing in the sight of God to omit the next session of the General Convention and pay over to the General Clergy Relief Fund the money that will be needed to meet the necessary expenses of the Convention? FRED INGLEY.

St. Matthew's Church, Kenosha, Wis., July 20th.

SUPPORT OF THE CLERGY

[CONDENSED.]

To the Editor of The Living Church:

THE question of the salary of the priest cannot be settled by a celibate clergy; nor, I think, is the mass of the laity partial to celibate priests. This whole question of marriage in relation to the well-being of the individual is a delicate one, and I trust I may not be misunderstood. There are many men—both in the priesthood and out of it—who lead celibate lives. But, too, there are some—both in the priesthood and out of it—who are whited sepulchres whose rottenness is more or less visible to the sneering world. . . . Marriage is the normal state of all men, and it is the normal man, living under normal conditions, who can best influence those about him. We want human priests, neither more nor less.

For those whose vocation leads them to celibacy, well and good; but an enforced celibacy would make the priesthood of the Church the butt of sneers such as our Roman brethren have to bear. The laity do not want it.

The solution lies in somehow making the people feel that the priest earns his wage, and this is largely the task of the priest himself. Under our present social system, all of us want value received for our money. There are many outside the Church who call the priest a parasite, and we inside are sometimes put to it to refute the charge. Make the layman feel that the Church is a vital factor in the uplift of the world, and that the spiritual food of the Lord's Table is as essential for his soul's well being, as is carnal food for his bodily good, and he will provide richly for its serving, not only to himself but to others of his fellows, so that the priest may live a normal life among his fellow men.

Respectfully,

JAMES V. BOWEN.

Agricultural College, Miss., July 20, 1912.

DIOCESAN AND EPISCOPAL SEALS

To the Editor of The Living Church:

IHAVE been greatly interested in Heraldry, both ecclesiastical and civil, for many years. With not much time, and no very great opportunities for its study, I realize that I know very little. But one thing I supposed that I had learned was a distinction between an Episcopal and a Diocesan Seal.

A recent newspaper report is claimed as being "inaccurate" as concerning "the coat of arms of the diocese of Kansas City." In your issue of July 13th, Mr. La Rose announces himself as the designer of this coat of arms for the diocese, and as "prepared to defend them." I have no wish to ask him to do this, but I would ask for information as to the distinction of which I have spoken. The "Arms" as shown in *The Living Church Annual* consist of a mitre, crozier, and key, a chasuble or cope with a Y cross with four crosses, and two ears of corn, apparently. With the exception of these last the whole design is Episcopal—a Bishop's seal—and not distinctively diocesan at all. Am I wrong in this? I ask for instruction only, not for controversy. WM. WELLES HOLLEY.

Hackensack, N. J., July 7, 1912.

PAUCITY OF CLERGY FOR THE MISSION FIELD

To the Editor of The Living Church:

REGARDING the lack of men offering themselves for the "hard places," is not the difficulty increased by turning loose newly ordained deacons and priests and allowing them to choose for themselves where they would serve?

Is it not a fact that our Bishops do not exercise their inherent "power of mission" by giving each applicant to understand that if he is accepted as a postulant for holy orders and succeeds to ordination, he must serve under the Bishop for five years and remain unmarried as his assistant? By that time his five years' apprenticeship will have provided a fair test as to his fitness for promotion. This will put a stop to the young untrained neophyte in the ministry going about seeking the fashionable city parishes and rendering himself more and more inefficient as a self-dependent all-around worker in God's Vineyard.

Faithfully yours,
Champaign, Ill., July 19, 1912.

H. C. GOODMAN.

THE ANGLICAN MIDDLE POSITION

To the Editor of The Living Church:

PERHAPS Dr. Brady and all of us might find comfort in the following reflection: While the Anglican Church is always precious, as Joseph le Maistre says, as an intermediary chemical, reconciling two opposites, irreconcilable in their own nature, there are times when it is specially so; one such time is now approaching.

There are times when the antagonism between Rome and Protestantism becomes extremely fierce, as it did at the period of the Reformation, and something is demanded to appease the endless warfare. Then it was that the exceeding great value of Anglicanism was apparent in saving the world from exterminating war. And in America, now, there is approaching a period of bitter conflict between Rome and Protestantism, and again it will appear that there is healing in the irenic temper of our own communion. And Churchmen may look forward to larger influence when others shall turn from their mutual hate to the reasonable, cool temper of our own communion.

Hertford, N. C., July 16, 1912.

B. S. LASSITER.

"OUT OF THE MOUTHS OF BABES"

BY ZOAR

NOT long ago a party of children who had been to the circus were heard discussing the performance and eagerly telling what they thought was the greatest thing there. Presently a quiet little fellow about ten years old, deliberately and gravely said, "I liked best the monkeys on the ponies, the dogs' races, and the wooden dolls' races." "But," said his brother, "there were no wooden dolls!" "Oh yes, there were, don't you remember?" For an instant they were puzzled. "I know what he means," exclaimed his sister, "he means the painted women who rode in the circus; they were not wooden dolls, Harry," she explained; "they were just painted women."

"Wooden dolls"—the mistake was a genuine one! The very unconsciousness of the satire made it sharper than a keen-edged blade. In these days of daring fashion the mind involuntarily turns to the sights which can be seen not only in, but outside the circus tent, along the shores, on hotel piazzas, and everywhere.

The purity, the innocency of the childish mind, could not see beyond the painted surface; it accepted the wonder of these "wooden dolls" even as one of the other wonders of that circus. "Just painted women," the explanation, given in all simplicity, completed the satire. What else can we add to these children's words? Oh! that we might see ourselves not only as others see us, but as we are in the eyes of an innocent child, and ponder over the words of our Lord, "I thank Thee, O Father, that Thou has hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

TO DISOBEY is to distrust, always. Those who obey God most trust God most, and those who trust him most obey him most. The only Man who has ever trusted God completely and always, never disobeyed God. If we set out to follow a guide who tells us that the only way in which we can come safely through to our journey's end is by following his every footstep, and we then turn aside at any point to try our own way, we are showing our distrust, no matter how vehemently we declare, or even believe, that we do trust him. So faith is surrender. The only terms upon which we can enjoy full faith in Christ are just unconditional surrender.—*Sunday School Times.*

YOUR MANNERS will depend very much upon the quality of what you frequently think on, for the soul is tinged and colored with the complexion of thought.—*Marcus Aurelius.*

LITERARY

NEW TESTAMENT PROBLEMS

Christ and the Gospels, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S.S., D.D. Philadelphia: J. J. McVey. \$2.00 net.
The Credibility of the Gospel. By Mgr. Pierre Battifol, translated by the Rev. G. C. H. Pollen, S.J. New York: Longmans, Green & Co. \$1.50.

We couple together these books, not only because they are both from the French, and both by eminent Roman Catholic scholars, but also because they are both directed against the rationalistic attack of to-day and are likely to be found useful to many outside the communion of their authors. M. Lepin has already done good service in his Introduction to the New Testament, and more particularly in his important volumes on the origin and on the historical value of the Fourth Gospel. Here he displays the same wide acquaintance with French, German, and English critics of all schools, and here, as there also, he has as his chief antagonist his compatriot, Loisy. Perhaps it is to be regretted—at least for the sake of the American reader—that his polemic, while ever courteous, is so largely personal. His theme, however, is of universal importance, viz., the Messianic consciousness of our Lord, as disclosed by the Synoptic Gospels. In dealing with it he first outlines the modern views of their origins, relations, and dates, then sketches with the aid of the post-canonical Jewish literature the Messianic expectation of the period immediately preceding the Coming, and proceeds to examine the Gospels both in broad lines and in minuter detail as to the claims and the consciousness of Jesus, and the grounds on which these were based. He thus deals with the most difficult and immediate problems of present-day theology, and it is needless to say that he resolves it in accordance with Catholic tradition. Perhaps the following quotation may give the fairest impression of his view of the *Kénosis*. "May we not admit that, likewise, Christ's infused and most perfect knowledge, coexistent with an ordinary knowledge which, although assuredly excellent, was still limited, incompatible with error, and yet susceptible of ignorance, influenced by the higher lights to the extent required for His mission, and for the rest more or less dependent on its human resources?" There are many quotations, and a full bibliography at the end of the volume. We are sorry to say the publisher has hardly done his part, the appearance of the book being far from elegant.

This fault cannot be found with our second volume, which Longmans has given us in its accustomed attractiveness of typography and binding, to which the contents correspond. Mgr. Battifol, best known hitherto in other fields, here advances into New Testament criticism, and, though he does not make—and probably cannot make—any pretensions to large first-hand study, he certainly has read widely and moves with ease in his discussions. We have here, indeed, lectures first given to numerous audiences in Versailles, published in France under the title "*Orpheus*" et l'Évangile, and now presented in English to a wider circle and under a more general name. Called forth as they were by Reinach's book, they have a value beyond their immediate occasion. Many educated laymen, many in fact of the clergy, have heard vaguely the assault on the value of the New Testament writings, on the historical truth of the Gospels, nay, even on the very existence of Jesus Christ, and will be glad to have here in brief, clear, readable style, and from one who shows himself familiar with modern thought, and unafraid, the convincing answers to many questionings.

The learned writer surprises us often by the liberality of his position. He makes large—perhaps too large use—of the admissions of his opponents, but he leaves an impression of fair and honest dealing. We commend the book very heartily.

CHARLES C. EDMUNDS.

An Introduction to the Synoptic Problem. By the Rev. Eric Rode Buckley, M.A. New York: Longmans, Green & Co., 1912. Price, \$1.40.

This book is obviously the outcome of the *Oxford Studies in the Synoptic Problem*. As this latter work was written for specialists and is quite impenetrable to the beginner, Mr. Buckley has undertaken the useful task of selecting a single theory from its pages, which he has presented in a straightforward manner, with the necessary introductory matter. The theory chosen is this—St. Mark probably used (quite freely) some written source (Q) for his discourse material but is otherwise original and homogeneous throughout. For Q the theories of Archdeacon Allen and Dr. Bartlett are combined, i. e., the Q of the standard form of the Two Document theory is reduced to small dimensions. This Q some editor enlarged and arranged in a five-fold division, and in this form St. Matthew used it. On the other hand, another editor incorporated the Q matter into a third source, which was a complete Gospel (T), which in turn was enlarged and incorporated with St. Mark by St. Luke.

Not very much need be said about this. Excellent as are the

Oxford Studies, one wishes that Mr. Buckley had carried his researches a little further afield before writing even a popular treatise. Neither German nor French scholars seem to exist for him, with the result that the student will not learn of many alternatives, some of which are vastly simpler than Mr. Buckley's complicated scheme. In particular, Dr. Sanday's note on page xxiii. of the *Studies* should have moderated the complete acceptance of Dr. Bartlett's theory. Of minor matters, it is enough to note that Lysanias I. of Abilene appears on pp. 281-282 as an argument for dating St. Luke not earlier than 95. Here Mr. Buckley seems quite unaware that we have excellent inscription evidence for a Lysanias II. at the exact time that St. Luke gives in 3: 1. But, on the other hand, the book as a whole is most painstaking and is clearly written, with not a little really original work. In addition, its treatment is thoroughly constructive, and its tone uncompromisingly reverent, and to wish it a wide circulation is to wish Gospel study in English a real advance. It is not a pleasant reflection that the interest of English-speaking Christianity in the thorough study of the Gospels is so slight that we have had to wait until 1912 for such a work.

For the benefit of the student it may be noted that for very close comparison of the Gospels, Heineke's *Synopse der drei ersten Evangelien* (Giessen, Töpelmann), is quite as usable as the enormous *Synopticon* of Rushbrooke, even by those who know no German. And its cost is only about one-tenth that of Rushbrooke. Mr. Buckley seems not to know it.

B. S. E.

ENCYCLOPEDIAS

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume IV.: Confirmation—Drama. New York: Charles Scribner's Sons, 1912.

Each volume of this great work, as it appears, confirms our original impression that it constitutes one of the most important and useful literary undertakings of our time. In particular, it is affording us a far richer and more practically useful store of material in comparative religion than has heretofore been available. Every religion is dealt with at large, and every religious rite, institution, and idea receives abundant exposition. The work represents a unique triumph of editorial genius and careful labor. It is, of course, true that the standpoints from which the articles are written are kaleidoscopic in their variety, and the work is to be consulted with discrimination. But the information which it gives on almost every religious topic is nowhere else brought into one compilation, and the scholarship of its numerous contributors is of the highest order.

Among the articles which are likely to interest our clergy may be mentioned "Confirmation"; "Conversion"; "Creation"; "Creeds and Articles"; "Criticism (Old Test.)"; "Criticism (New Test.)"; "Darwinism"; "Death and Disposal of the Dead" (in all religions and races—various writers, making a large treatise); "Demons and Spirits"; "Devotion and Devotional Literature"; and "Doubt." In each subject susceptible of such treatment, the standpoints and usages of ethnic religions, as well as the Christian, are exhibited.

F. J. H.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D., with the assistance of others. Volume XII.: Trench—Zwingli; Appendix. New York and London: Funk & Wagnalls Co., 1912.

We congratulate the editor and publishers on the final completion of this useful work. It represents eight and one-half years of labor by many of the foremost scholars of our day; and although strongly colored by the standpoint of German Protestantism, affords a collection of material which our own clergy will find very serviceable. For theological guidance—especially on controversial matters—an Anglican will look elsewhere. But a world of religious knowledge remains within the sphere of which this work is practically indispensable to students. Among important articles are those on "Trinity, Doctrine of the"; "Ubiquity" (the Lutheran idea of the omnipresence of Christ's glorified body); "Ultramontanism"; "Union of the Churches" (a series from different standpoints—the Anglican, written by our own Professor F. J. Hall, being given the primary place); "Universities"; "Vatican Council"; "Virgin Birth" (informing but not as strong in its theology as might be desired); "Westminster Standards" and "Worship" (quite informing).

MISCELLANEOUS

AS A MEMORIAL of the late Bishop of Oxford, Dr. Francis Paget, there is published *The Sorrow of the World*, being a sermon taken from his volume, *The Spirit of Discipline*, together with an introductory essay on Accidie, written in 1890, and a brief memorial preface. The sermon and essay here selected are believed to be typical of the Bishop's strongest literary work, and so to be particularly adapted to use for the present purpose. [Longmans, Green & Co., 75 cts. net.]

OF ONE thing we may be certain, that our times of sorrow and dismay are but the natural signs that we are mounting fast—we need not fear them! What we have rather to fear are the times when we recline in indolent content.—A. C. Benson.

DEPARTMENT OF Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

THE place of honor, in the abundance of news received lately, must this week be given to the Juniors of the diocese of Louisville, Ky. A brief news note in a recent copy of THE LIVING CHURCH, mentioned a "Missionary Tea" which the Juniors gave to the Woman's Auxiliary; this tea was so original and yet so comparatively easy, that we are greatly pleased to have the detailed account of it from the president of the Juniors herself, in order that her happy thought may be passed on to a lot of us who are always searching for happy thoughts to use in Church work. Nearly 1,000 invitations were sent out in the diocese, reading as follows:

"The directors of the Junior Auxiliary invite you to be present at an informal tea, to be given in the new parish house of St. Andrew's Church, May 14th, at 3:30 o'clock.

"There will be a fresh breath from the mountains
From Alaska, a call of the wild,
Hawaii will send us a hint from her isles,
And China a message of her many trials."

"The success of the Missionary Tea," writes Mrs. Leslie Brown, president of the Kentucky Juniors, "depends largely upon the secrecy in which the preparations are made, as none but the committee in charge should know of the plan. We borrowed the idea from the diocese of Chicago and modified the programme to suit local conditions. We had but three committees, printing, programme, and arrangements; these held a joint meeting to decide upon the most pleasing programme, and then the committee in charge procured the speakers and arranged details. In order to keep within one hour, we chose the four subjects which seemed to promise the most interest, and interspersed the programme with telegrams and wireless messages from other missionary districts, these being brought forward by pages.

"The rector of St. Andrew's, where the tea was held, introduced the Junior president, who presided over the meeting, as 'Our Million-Dollar President.' He spoke appreciatively of the work of our Juniors, after which the president explained that she had received the unusual gift of one million dollars, and in her anxiety to dispose of the funds to the very best of her ability, she had held numerous consultations with the Junior directors. But they had not been able to reach satisfactory conclusions so, after sending letters of inquiry to the various fields, they had called together their friends of the Church at large, hoping that by a united effort, they might arrive at an all-wise decision.

"She next asked that some of the audience serve as judges, appointed by the chair. This, of course, was prearranged, but the audience did not know it. The programme then followed:

- "1. An appeal—Alaska (ten minutes).
- "2. An appeal—China (ten minutes).
- "3. A plea—Personal Service (five minutes), one of the clergy.
- "4. An appeal—Hawaii (ten minutes).
- "5. A plea—Prayer (five minutes), city clergyman.
- "6. An appeal—The Kentucky Mountains (ten minutes).
- "7. An appeal from Board of Missions, by one of the clergy impersonating Dr. Lloyd.
- "8. The decision of the judges.

"In order to bring the programme to a natural conclusion, the president, after Dr. Lloyd's appeal, feigned complete bewilderment and asked for a suggestion from the audience, and then the decision of the judges was called for. They were asked to retire (to a conspicuous place in the room), where they were seen with their heads together, apparently in serious conversation. Then the speaker stepped to the rostrum, and after a few very beautiful remarks, stated that the judges had decided to give the one million dollars, without restriction, to the Board of Missions.

"At the beginning of this programme, no one was on the

rostrum but the president and the clergyman who introduced her; the programme was apparently perfectly spontaneous. The speakers were seated in various parts of the audience, and in turn asked for the privilege of speaking. The president then asked them to step forward, and incidentally mentioned how glad they would be to hear from returned missionaries, and so forth. After each appeal, the audience was asked whether there were any questions to be asked; one or two, also prepared beforehand, were asked and answered and the speakers remained on the stage. After the decision, the president announced with deep regret that while appeals had been *real* appeals from *real* people with *real* needs, *the gift of the million dollars was only a dream*—a dream which she hoped some day would be realized and then she would be glad to know just where it could best be placed."

The meeting was then adjourned to reassemble at the tea-table. The writer concludes by saying that many people were deeply disappointed when they found the million dollars to have been only a dream. There was no money connected with the affair in any way—except in the president's dream. This is a clever and delightful entertainment, and it is a matter of rejoicing that there is no copyright or patent on these good ideas of Churchwomen, and we may all profit by and enjoy them.

ANOTHER successful function arranged by Juniors was lately given by the children of St. Paul's Church School, New Albany, Ind. The beautiful little mystery play, *The Little Pilgrims and The Book Beloved*, was presented before an audience of seven hundred persons at the Armory. The story of this book is that of two little pilgrims from the Land of Darkness, who, having heard of Holy Church from one of her missionaries, come seeking her. Having found her, they are shown the worship of the Church as enshrined in the Prayer Book. All the offices of the Church, Matins, Evensong, Litany, Psalter, Baptism, Catechism, and the others, are impersonated by children, each of whom tells his own particular place in the Church's teachings. The Little Pilgrims plead with the Church to go with them to the dark land. Holy Church, grieving at the lack of zeal on the part of her people, is answered by a child of St. Paul's school, who presents the missionary offering, declaring that the children will send her. Holy Church, taking the Book Beloved and followed by the Pilgrims, departs to win the "world for Christ." At this point the audience sang "O Sion Haste," the words of which were on the programme. The costumes were planned most carefully and the ensemble was admirable in every way, eliciting more than ordinary thought. The thirty-six characters of the caste used all the available talent of the school, but each was selected with careful reference to suitability. The tickets were free, distributed by the ministers of the city, and a voluntary offering of thirty dollars was received. The tickets bore the wise hint, "No one admitted after play begins." The offering will be given by the Juniors to missions.

AS SEVERAL requests have been received for the list of books owned by the parish of Brookline, Mass., as a reference library, it is subjoined: Speer, *Christianity*, and *The Nations*; Ellis, *Men and Missions*; Grose, *Aliens or Americans*; Brent, *With God in the World*; Mott, *Decisive Hour of Christian Missions*; Vol. I. of Clark's *Ten Great Religions of the World*; Carver, *Missions and Modern Thought*; Tiffany, *History of the Episcopal Church*; Hodges, *Three Hundred Years of the Church in America*; Brown, *Why and How of Foreign Missions*; Burleson, *Conquest of the Continent and Officer of the Line*; Howe, *Life and Labors of Bishop Hare*; Whipple, *Lights and Shadows of a Long Episcopate*; Tuttle, *Reminiscences of a Missionary Bishop*; Talbot, *My People of the Plains*; *Autobiography of H. M. Stanley*; Riley, *Founder of Mormonism*, *Journeyings with Missionaries in Alaska and the U. S.*; *American Church Almanac*. These books, together with two dollars worth of envelopes, labels, etc., cost but \$26.87.

A CONFERENCE held late in June, at Black Mountain, North Carolina, has scarcely been mentioned by Church papers, yet from one who attended, there comes enthusiastic description of its helpful work. It was under the auspices of the Missionary Education Movement of the U. S. and Canada. Miss Grace Lindley, of the Church Missions House, taught the adult Bible class, and a glowing missionary address was given by the

Rev. R. W. Patton, secretary of the Fourth Missionary Department. Many Junior leaders were present for the ten days of the conference, and were given a course entitled "Missions in the Sunday School," which included instruction in the art of story-telling. Much is said of the social pleasure and fellowship of this meeting, which, it is inferred, will be held yearly in this same delightful place. It is hoped that it may be a worthy attraction to Church people throughout that part of the country.

RECENTLY this department mentioned a book entitled *Church Work*, by Mrs. Twing. Sister Anna Maria, St. John's Orphanage, Waverly, Baltimore, Md., offers four of these volumes to any society or individual who will pay express on them. The books are said by Miss Emery to be of great practical value.

THE THRILL of pleasure felt in reading of the two beautiful things done by the Juniors, at the head of this department, has been followed by a pang of sorrow caused by an interview with an aged Churchwoman, the daughter of one of those pioneer fighters of the Church who gave youth, strength, and what money he had to pushing the Church into western borders. Having lost her small fortune through the failure of a bank, she finds herself entirely dependent upon the meagre stipend received from the Church's pension. "God forbid that I should criticize anybody," she says, "but what are we old and tired ones to do? Flowers, memorials, bequests for many good things—but not enough for us whose fathers and husbands did so much to make the Church the prosperous thing it is. Why don't you loving Churchwomen give the same thought to us, who need it so sorely, that you do to the other needs of the Church? I hear you all planning so enthusiastically for so many things that don't need it half as much as we poor, tired ones do." She stopped and wiped her glasses. "You know," she said, "I don't mind being dependent on the Church—she is 'Our Mother' and I would gladly rest in her arms and let her care for me the little while that remains—but—she can't do it—she can't do it."

This is a very, very sobering thought; in some way it saps the joy from our little achievements. The good men who baptized, confirmed, and married us—they are passed and their dear ones in need! What shall be done?

THE WOMAN IN THE MAN

BY ROLAND RINGWALT

WHEN in the Old Testament we read of Joshua, the son of Jezebel, or Jehonatan, the son of Eliashib, we find just what we expect. The son, in a primitive age, is to inherit the father's lands, and, if need be, to fight for them. In choosing troops or allotting conquered acres, in setting apart men for priestly or civil functions, the paternity of the individual was an important part of the record. Yet Scripture, always foreshadowing modern thought, occasionally tells us something of a man's mother, and shows us the feminine influence that was at work. Probably to-day in thousands of cases of military service, legal achievement, or political activity the average reader merely notices that the celebrity of the present is the son of a celebrity of the past. If, however, we desire to know the man—the character, the personality, we want to find out the woman in him.

Even a glance at Genesis shows that Joseph, the beloved son, was the child of Jacob's favorite wife. Jacob had shown traits characteristic of his mother, and Joseph, Rachel's child, was cherished by his father because he was Rachel's child. The night whereon Jacob dreaded an attack by Esau's band, he placed the handmaids and their children in the forefront of danger, Leah and her children next, Rachel and Joseph safely in the rear, and this roused the jealousy which the coat and the dreams afterwards intensified. May we not fancy that Joseph's winning manner, the traits that won Potiphar's regard and gained the confidence of the prisoners, the characteristics that gained Pharaoh's good will and melted courtiers and priests, must have filled the aged Jacob's heart with the proud consciousness, "He is his mother's boy"?

A brave Hebrew woman defied royal anger and hid in the reeds an infant who was to stand before a later Pharaoh and defy him and his court. Ruth, the fascinating Moabite, was the ancestress of David, whose soldiers gladly risked their lives to get him a drink of water. The darkest pages in Solomon's life never surprised any reader who stopped to remember that he was Bathsheba's child, and John the Baptist is not

unlike what one might expect the son of Elizabeth to be. St. Paul's letters give little space to researches in heredity, and yet he is satisfied that Timothy will have the faith of his mother and grandmother. In the Book of books the thought of the feminine element in man is brought forward plainly enough for anyone who reads, marks, learns, and inwardly digests.

With the suggestions of Holy Writ before us (and we might find many not given in this hurried sketch), let us look at a few men into whose character the woman entered to a notable degree. Not many readers know much of the quiet country parson, whose son died at Trafalgar, but Horatio Nelson himself explained his desperate ardor by saying, "My mother hated the French." The Nelson who dared the icebergs and faced the cannon-balls, liked to be petted; it pleased him to be put to bed and comforted with lozenges—"Kiss me, Hardy," fell from his dying lips. A quick-witted old nurse, who had known his mother, might have told many a tale of his childhood that would have revealed his mother's influence.

John Adams said of young John Quincy Adams, "He has not only mother wit, but his mother's wit." The fatherless Andrew Jackson was the son of a brave woman, who nursed the soldiers in the prison ships until she died. Charles Darwin's mother was the daughter of Wedgwood, the famous potter, and from her Darwin may have inherited that love for experiments which showed as he lay in the sick-room and watched the earthworms in the flower pots. There was in Edinburgh a strict Presbyterian, who looked with doubt on ballads and romances, and on all that was not Kirk-like and Hanoverian, but he had a Cavalier wife, and Walter Scott was their son. If Edmund Burke knew and loved the Irish peasantry the answer is to be found on the maternal side. The Rev. Samuel Wesley carried his Whig views as far as the sternest Orange follower from Holland could have wished, but his Jacobite wife is responsible for the fact that John shed tears over Mary, Queen of Scots, and that Charles was accused of being a spy in the cause of Charles Edward.

It does not amaze us that Jorge Farragut, the bold Spanish adventurer, had a daring son, but how did that son take so naturally to an English-speaking navy? Young Farragut, before he reached his 'teens, was at home in the service of Porter and Perry, of Macdonough and Blakely, of Burrows and Biddle, he took his place as became the son of Elizabeth Shine, who was the daughter of John Shine and Ellenor McIven ("Ellenor" is the spelling in the family records). The Spanish ancestry of Farragut showed itself, not least in his readiness in acquiring the tongues of Southern Europe, but there are traces in him of a Scotch line as marked as Dundonald's or Stewart's.

When the Scotch-Irish-sounding name of Jeremiah Sullivan Black ushered in a personality full of sympathy for the Pennsylvania Germans, many could not enter into the orator's spirit. There was a man who knew just how the old Teutonic "Democrats" hated the Federalists, how their aversion came down to Whig and to Republican. Could Rittner or Shunk, Clymer or Ermentrout; could Rupp or Pennypacker, have appealed more effectively to the Pennsylvania German than the grandson of Barbara Bowser? A law student may read Judge Black's great arguments and every lover of clear English will find sparkling sentences in his writings, but nobody knows the man unless he knows that Barbara Bowser was his grandmother.

From the mother of St. Augustine to the mother of Bishop Patteson, what a line of devout women can be found! Porson, the mighty classicist, was the son of a housemaid who read Shakespeare. Dean Swift's mother had eccentricities not unlike those of her son. Sydney Smith's lively French mother did much for him. Many a biography that gives dates and facts in abundance disappoints us because it does not show the woman in the man.

OBSTRUCTIONS AND OPPORTUNITIES

YOU ARE never to complain of your birth, your training, your employment, your hardships; never to fancy that you could be something if only you had a different lot and sphere assigned you. God understands his own plan, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities. Bring down your soul, or, rather, bring it up to receive God's will and do His work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.—H. Bushnell.

THE FOREST-WIND

There is a little wind that floats along
The forest-paths, like some forgotten song
That flew with me in other lives long-gone,
Beyond the utmost boundaries of dawn.

There is no moment when this wind is still:
The sun may beat upon the thirsty hill,
The rains may suffocate the valley green,
The night may slumber in its robes, unseen;

The owl may hoot, the bat may circle wide,
The spider weave an evanescent pride:
Yet does the little wood-wind croon and wait,
Too soft for any throat to imitate.

And times there be when, from my green retreat,
I hear the wood-wind's silver-slippered feet
Race lightly past, as though in mockery
Of some fierce monster from a mimic-sea.

But ah, I would I knew the wood-wind's home!—
I dream it boasts a gleaming, glistening dome;
And that outside the shining, jeweled door,
An emerald greensward shimmers evermore;

And there are dewy curtains, like a rose
That in some god's enchanted garden grows;
And just beyond the paneled portal lies
A floor no human scheming could devise.

Ah, I would sweep the rarely-fashioned floor!
I would swing wide the narrow, golden door;
I would turn down the bed of silver lace,
And set the pearly dishes into place!

Aye, foolish dream! What wind could e'er have need
Of stronger home than leaf and flower and reed!
Yet would I wade a thousand thousand years,
Through blood and anguish and terrestrial tears,

Upon that slender-pillared house to glance—
Its steps to mount, its latch to lift, perchance;
And on some gilded balcony to find
The long-sought spirit of my forest-wind!

LILLA B. N. WESTON.

MAMIE AND THE STRIKE

BY S. ALICE RANLETT

THE Widow Burke, huddling a blue-and-green plaid shawl around her shoulders, sat in her fireless kitchen, poring over a crackling blue sheet of paper. She had been a widow scarcely a week, a week of sad bustle with the mournful details of her husband's funeral, the anxious nursing of Mamie ill with the same disease, pneumonia, which had been fatal to the father, and the coming and going of kindly neighbors; but on this November morning, Mamie was decidedly better and was resting quietly in the other room, no condoling friends were visiting her, and she could sit down to consider certain practical matters made important by the removal of the family bread-winner.

Before her marriage, Katharine Burke had been an operative in the same great Sussex Mills where her future husband, Martin, also worked, and after marriage, she had remained much of the time in the mill. Both husband and wife were skilled workers and earned good wages; they were sober and thrifty, and, wishing to have some day a home of their own, they agreed to deny themselves many of the little luxuries and amusements of their fellow-workers in order to save for this purpose every cent not positively needed for their simple but comfortable living in their two-room city tenement. Then, after six years of this working and saving, on an April Sunday, Martin came in from his walk, in a state of pleased excitement.

"Kathrin," he cried, "I believe I've found our little home. 'Tis some way from the mill, but the walk will be fine for my health, and I hope we'll afford to keep you at home most of the time, anyway. 'Tis a cottage with a good room each side the door, and a little one upstairs just right for Mamie, when she is a trifle older; there's a front yard for your posies and a grand backyard where we'll keep a few hens and have our garden, and many a tasty bite of green things we'll grow there."

"That'll be fine!" Katharine answered, "and I can do most

all in the garden, myself. But have we got enough for the place, Martin? How much does it cost?"

"'Tis \$1,100, Kathrin, and 'tis worth it."

"But we've never all that in the bank, sure."

"We don't have to pay all down in money; we pay some part, maybe \$500, and for the rest give a mortgage, they call it, we give interest on that and every year we'll pay off some on the mortgage, until the place is all our own, and we're not paying so much the year as we do for rent here and having nothing to show at the end. And, Kathrin, we've got nine hundred dollars in the bank. The little place is ours, sure. Ain't you glad now that we stayed away from the dances and vaudeville and moving-pictures? And, after we pay our \$500, we'll have enough to buy a few shares of Sussex Mills stock."

"That'll be grand, Martin," replied Katherine, "sure, we'll be great folks, and able to bring up Mamie like a lady and send her through the High School, till she is fit for a teacher, maybe."

The cottage two miles out of town was bought, and Katharine's hard work in house and garden and good management helped Martin to save from his \$17 a week another sum to add to that set aside for the mill stock, represented by the crackling blue sheet which Katharine was studying on this November morning.

"These dividends," she said, "will pay the interest on the mortgage—so that's sure; and the garden-truck—poor Martin how he did enjoy the new string-beans and tomatoes!" And the tears trickled over the widow's cheeks, at the thought of him who would no more need the fresh vegetables from the little garden he had cherished. "But then," she continued, "there's coal and groceries and clothes. It's me to earn the living, and there's a way—thank God. The superintendent told me to come to him any time I want to go into the mill. So that's what I'll do as soon as Mamie is back in school again; we'll be sure of \$10 a week, and we can be real comfortable on that."

At this instant, Katharine, hearing a step on the gravel path before the house, hastily tucked the blue certificate into the bosom of her blouse, before she opened the door to see Joseph Burke, her husband's brother.

"O Joe, 'tis you," she exclaimed, "come in! 'Tis lonely here the day, and I'm glad to see you. Yes, Mamie's doing fine; she'll soon be back in school, and then Joe, I'm going into the mills to work."

"That's exactly what you can't do then, Kathrin," returned Joseph.

"Why not then? The superintendent told me any time—"

"The superintendent has nothing to do about it. There's a strike."

There had never been a strike in the Sussex Mills, and Katharine had had no personal experience in such a thing; she read little in the newspapers except the housekeepers' columns; and though she had heard her husband and other men talk of unions and united workers, strikes, lockings out and goings out, wages, and hours, she had paid little attention, and had but a slight idea of the real meaning of all.

"Do you mean, Joe," she asked, wondering and anxious, "there's no work at all doing in the mills?"

"None to make mention of," replied Joe. "None of our folks is there; there's some scabs, till we get them scared off, but soon there will be no one at all allowed to work."

"You mean they won't let folks work?" asked Katharine.

"Don't you understand?" returned Joseph, impatiently. "'Tis ourselves won't allow it, till they give in; we ain't getting fair pay and we are working too many hours; we're demanding ten per cent raise and we're—"

"Ten per cent—what's that in money, Joe?" Katharine asked.

"It's—well, in my pay, it's a dollar-and-a-half."

"My! won't I be glad to get that? 'Twill do a lot for Mamie."

"You mayn't get just that; it comes different in different pay, but everybody gets a raise, and there is no work allowed till we get it."

"No work allowed," repeated Mrs. Burke. "But Joe, I d'know as I can wait. Seems as if I'd got to work. There's Mamie—and there's the superintendent going by this minute! I'll just ask him if it's all true and if I can't somehow—" and Katharine sprang toward the door, regardless of Joe's call

after her, "Don't you do it! 'Tain't the superintendent, 'tis the workers and the strike committee."

John Lentell, the superintendent, spinning in to the mills from his house three miles out, pulled up his runabout when he saw the woman at the gate, waving a green-and-blue shawl, and asked if anything was the matter.

"Could you come into the house a minute?" Katharine asked. "There's something I don't rightly understand and maybe you will explain it. Joe Burke is after telling me," she continued, as Mr. Lentell followed her into the kitchen, nodding to Burke, "that there is a strike on, and we ain't allowed to work till it's settled, and we get the ten per cent raise, and I d'know what I am going to do, on account of Mamie. You see we've got only the little place and the mill shares we've been saving up so long for; the dividends will just about pay the intrust on the mortgage, and I've got to work for the living of us two; and I want to ask if you won't make out to give the raise right off, so's we can go in. Seems 'sif I must—for Mamie."

At this moment, Mamie herself, in a long pink kimono, with her thin face white in its frame of tousled black hair, came walking feebly from the room across the passage. Katharine gathered the child into her arms and wrapped the green-and-blue shawl tightly around her, while she looked anxiously at the superintendent.

Lentell answered, glancing at Joe, "You can work now, Mrs. Burke, any one can work who chooses; but I can say nothing about a raise in wages. You know I am an employee; I used to run the same machine that you work, Burke; and I do not know what the owners and managers will do about the strikers' demands. But do you know? Has your brother explained?"

"I ain't had time to explain yet," interrupted Burke, "and to tell her about us poor folks who ain't getting a living wage and the children who'll go cold and hungry this winter, if we don't get the raise; while the owners and bosses are getting their hundred thousands and going about in their automobiles and we having to foot it, hot or cold."

"I hope no children in Sussex will go cold and hungry, and I hope the wages will be right for all," said Lentell. "But did you know that since raw material and coal have gone up, it's been hard to keep the old wages and meet the dividends as we've been trying hard to do; and now the loss caused by the strike is the last straw and we shall have to drop the next dividend."

"The folks that own the stock can afford to lose better than us poor folks who are working for our bread," muttered Burke.

"What's to drop the dividend?" asked Katharine.

"It's not to pay the money for it," replied Joseph.

"Not pay the dividend money?" exclaimed the widow.

"Then what is to pay the intrust on my mortgage that Martin said if I didn't pay when the time came round they'd foreclose on me—that's take away the little home we've worked so hard for? And I'd have to do it, any way, for it's Mrs. O'Hara that has the mortgage—she's a widow and old and lives with her niece, who's poor too, but she keeps the old lady for the intrust money we pay; that's all she has, and if she don't get that, there is nothing for her but the City Farm, that's unless she gets the house back; and I d'know as she'd get anything from that if folks can't work and get their pay. Oh! how we're all mixed together, rich and poor, and old and young, the mill owners and myself and the poor children Joe is telling of, and old Mrs. O'Hara and my Mamie here!"

"And teacher, too, Mummer," said Mamie, who had been listening intently, "she was here while you were at the store, and she said she was dreadful sorry, but when I go back to school, she won't be able to take me to dinner to her boarding-house, the two days any more; because, she said, the divvy-divvy was dropped and she'd lose some money and then she'd have to send more of her pay to her mother because her divvy was dropped too."

"Well, Mamie," answered her mother, "you'll sure miss the nice hot dinners teacher has been so good to give you, but Mummer'll put you up a nice little bite to take to school with you; that's if I get in to work," she continued, turning to Lentell. "O Mr. Lentell, don't you think the mill folks'll do something to give the raise and not drop the dividends? There's many of us'll be in sore trouble if they don't."

"That's truer than you know, Mrs. Burke," replied Lentell, gravely. "If you knew the number of widows and feeble and

old persons who have put all their little hard-earned savings into mill stock and are depending upon the dividends for their support, you would see something of the managers' perplexity and trouble about these matters."

"O 'tis hard, 'tis hard," wailed Katharine. "It hurts both ways; but don't you know some great, grand man who can see the two sides and tell you's all and us all what we'll do so's the poor folks both sides will get their work and their right pay and their dividends? If there was only a great, grand man who loved the poor folks and who could explain things to all the folks so they'd all understand and all be kind to each other and show how we could pull together somehow and do what's right for all, why, then—"

"I know a man just like that, Mummer," interrupted Mamie. "Seem's 'sif he's just like that; I learned about him in school; he loved everybody that had trouble; he was awful poor himself, part of the time; his folks lived in a shed without any window, and he didn't have any paper or even a pencil to write with, so he had to write on the ground and boards, he was a lot poorer than anybody in Sussex, we have all the paper and pencils and books we want given us at school; but he grew up to be kind of rich and lived in a grand White House, but still he was good to the poor folks just the same, and the great folks liked him too and they did kind things for the others because he wanted them to. If he was only here now, he would know just what to do that's good for everybody, but he was shot by a bad man. His name was Abraham Lincoln. But, Mummer, if there was one man like that, don't you think there might be one more something like that?"

And Katharine, tenderly stroking Mamie's tousled black hair, answered encouragingly, "Well, then, sure there might be, darling."

And the superintendent sighed, "Would God there were!" as he nodded good-bye to Burke and shook hands gently with the widow and child, before leaving the house.

"Kathrin," said her brother-in-law, after Lentell had gone, "what are you so mealy-mouthed with him for? You stand up for your rights and come along with the rest of us and we'll show the mill folks they've got to shell out the increase."

"But it seems they ain't doing well themselves, Joe. Look at the dividends dropped. And then, where is our food and coal coming from, if we don't work?"

"You ain't no call to worry about that," returned Burke. "We've got a good fund for the strikers and folks'll give a lot more; there'll be free bread and soup and coal orders. We'll just send the children with a pail to the relief rooms, and we'll get all we want."

"I d'know," said Katharine, "as I'd wish to be sending Mamie with a pail, begging soup, to the relief rooms."

"'Tain't begging, 'tis our due," retorted Joseph. "You've no kind of a back-bone, Kathrin, but, white-livered as you are, you don't want to go back on your own folks and be a scab, now do you, girl?"

"O what will I do? What will I do?" wailed Katharine in answer, "I don't want to go back on you's all and I don't want to be a scab, but what will I do?—There's Mamie!"

UNIVERSITY EXTENSION COURSES AT HARVARD

The organization of the extension work of the University under a Dean and Administrative Board, the coöperation therein, save for the Summer School, of the other institutions of higher learning in and about Boston, and the establishment of a special degree for students in these courses, were described in the last annual report. The development of the great state universities in the West, and their success in meeting the needs of the communities by which they are maintained, have thrown a new light upon the functions of a seat of learning. Too sharp a distinction is sometimes drawn between the endowed universities and those supported by the state. The fact that the former are neither directed by the public authorities, nor maintained by public funds, does not relieve them from the duty of serving the public. They are public institutions, the crown of the educational system, and although their first duty is to give the highest education possible to all men, rich and poor, who are capable of profiting by it, they can, and should, give aid to those who seek instruction but are unable to abandon their occupations to enter the regular curricula. Harvard has had an unfortunate reputation of being a rich man's college, and undeservedly, for a very large percentage of the students are obliged to earn money to pay their way, or to seek scholarships or aid from loan funds. It has had the reputation also of being exclusive, of holding aloof from the mass of men. This impression we must seek to remove until every man in the community in which we stand feels that he has a potential stake in the University, is proud of it, and takes an interest in its welfare.—*From the Annual Report of President Lowell.*

THE EIGHTH SUNDAY AFTER TRINITY

Not to the flesh are we, God's sons, debt-bound;
 No outward precept doth our soul enchain;
 No law of carnal ordinance restrain
 Our freedom; in the cold, unfruitful round
 Of mere observance, only death is found;
 But on the cross the flesh must die in bitter pain,
 Ere to the larger life we may attain,
 Where saints redeemed abide, enthroned and crowned;

Therefore all we, who have on Christ believed,
 The Spirit of Adoption have received,
 Who, with our filial spirit, witness bears
 That we are sons of God, with Christ co-heirs;
 If we with Him His crucifixion bear,
 Then His eternal glory we may share.

JOHN POWER.

Church Kalendar



July 28—Eighth Sunday after Trinity.
 Aug. 4—Ninth Sunday after Trinity.
 6—Tuesday. Transfiguration.
 11—Tenth Sunday after Trinity.
 18—Eleventh Sunday after Trinity.
 24—Saturday. St. Bartholomew.
 25—Twelfth Sunday after Trinity.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:

Rev. Dudley Tyng of Wuchang.
 Miss M. E. Wood of Wuchang.

WUHU:

Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

Rev. J. J. Chapman of Nara.

Personal Mention

THE RT. REV. CHARLES PALMERSTON ANDERSON, Bishop of Chicago, has returned from his mission to England, Scotland, and Ireland, and for the rest of the summer is staying with his family at Hackley, Wis.

THE REV. GEORGE VICTOR BELL, recently ordained at the Virginia Theological Seminary, has been assigned to the work in Overwharton parish, Stafford County, Va., and has entered upon his duties.

THE ADDRESS OF THE REV. JOSEPH N. BLANCHARD for the summer is Cragmoor Inn, Cragmoor, Ulster County, N. Y.

THE REV. JOHN F. BUTTERWORTH, D.D., for the past eleven years rector of St. John's Church, Dresden, Germany, has resigned the rectorship, the same taking effect on November 1st.

THE REV. D. A. CASSETTA, curate of St. Augustine's Chapel, Trinity Parish, New York City, will be at Lake Hopatcong till the end of August. During August he will be in charge of the Sunday services at Belleville, N. J.

THE RT. REV. JAMES HENRY DARLINGTON, Bishop of Harrisburg, will spend his vacation at Newport, R. I.

THE REV. JAMES W. DIGGLES has resigned the rectorship of St. Paul's Church, Bloomsburg, Pa., the resignation going into effect about September 1st.

THE REV. PERCY L. DONAGHAY, rector of St. Anne's Church, Middleton, Del., is in charge of St. John's Church, Camden, N. J., during July and August.

THE REV. J. C. FERRIER, rector of St. Paul's Church, Toledo, Ohio, will have charge of the Church of St. John the Evangelist, Rouleau, Saskatchewan, Canada, during July and August.

THE REV. EDWARD M. FREAR of State College, Pa., will spend the summer in charge of St. Mary's-by-the-Sea, Kennebunkport, Me., where he may be addressed at the Riverside Inn.

THE REV. BYRON HOLLEY, rector of St. George's Church, New Orleans, La., will spend the months of August and September at Blowing Rock, N. C.

THE REV. NORTON T. HOUSER, rector of St. Peter's Church, Auburn, N. Y., will have charge of the services of All Saints' Chapel, Lehighton, Pa., the last three Sundays in August, during the vacation of the vicar, the Rev. A. A. Bresee.

THE REV. EDWIN G. HUNTER, rector of St. Peter's Church, Talladega, Ala., will spend the month of August in Maywood, Ill., where his address will be 400 Tenth avenue.

THE REV. SCOTT KIDDER, D.D., of the staff of St. John's Church, Providence, R. I., is in charge during July of St. James' Church, Long Branch, N. J. After August 15th Dr. Kidder's address will be 271 North Main street, Providence, R. I.

THE REV. MARSHALL MONTGOMERY, who for the past fourteen years has been in charge of the parishes at Lead and Deadwood, S. D., has resigned, and will spend a year in Armenia. Mr. Montgomery has been Grand Chaplain of the Masonic orders of the state, and also chaplain of the National Guard.

THE REV. JOHN EMORY PARKS has relinquished the charge of St. Andrew's Church, Shippensburg, Pa. (diocese of Harrisburg), and has accepted a call to Christ Church, Dover, in the diocese of Delaware.

THE REV. WALTER SHOEMAKER POND, priest in charge of Holy Trinity Church, and St. Phillip's Church, Chicago, Ill., is making an automobile tour in the East, and will be away until September 1st. During Mr. Pond's absence the services at the two churches will be taken by Mr. Gardner A. MacWhorter of the Western Theological Seminary.

THE REV. J. F. RIBBLE, formerly professor in the Bishop Payne Divinity School at Petersburg, Va., is now rector of St. Andrew's Church, Richmond, Va.

THE REV. RICHARD ROWLEY, formerly rector of St. Paul's-by-the-Lake, Chicago, Ill., has returned from England, and is acting as *locum tenens* at Morgan Park, Ill., where he should be addressed.

THE ADDRESS OF THE REV. ALBERT E. SELGER is changed from 2726 Washington boulevard, Chicago, Ill., to 563 Highland Park avenue, Chattanooga, Tenn.

THE REV. MALCOLM A. SHIPLEY, JR., at present rector of St. Peter's Church, Hazleton, Pa., has accepted a call to the rectorship of Trinity Church, Hoboken, N. J., in succession to the late Rev. William B. Gilpin. Mr. Shipley will assume charge on the second Sunday in September.

THE REV. and Mrs. EDWARD K. THURLOW will leave for Wuhu, China, about August 20th, sailing from San Francisco on August 31st on the *Chiyo Maru*. Their address will be care of the American Church Mission, Wuhu, China.

THE RT. REV. WILLIAM EDWARD TOLL, Bishop Suffragan of Chicago, and Mrs. Toll will spend the month of August in the Rocky Mountains at Canon City, Colo.

THE REV. RICHARD RUSSELL UPJOHN of Pleasant Valley, N. Y., during July, August, and September, is in charge of the Church of the Transfiguration, New York City, where he should be addressed at No. 1 East Twenty-ninth street.

THE REV. J. W. WARE, rector of St. Stephen's Church, Culpeper, Va., has accepted a call to Trinity Church, Shepherdstown, W. Va.

THE RT. REV. ARTHUR L. WILLIAMS, D.D., Bishop of Nebraska, sailed from Montreal, July 20th, on the *Utania*, for England. He has engaged passage for the return voyage for August 31st and expects to be in his diocese about September 15th. During his absence abroad the Standing Committee will act as the ecclesiastical authority of the diocese.

THE REV. JOHN WILLIAMS, rector of Calvary Church, Brooklyn, N. Y., is spending the summer at "The Montwese," Branford, Conn. Calvary church will be closed during August in order that new pews may be put in place.

THE REV. WILLIAM N. WYCKOFF, for nine years rector of Trinity Church, Lincoln, Ill., has resigned to accept a call to the rectorship of Christ Church, Gary, Ind., where he enters upon his work about September 1st. He is *locum tenens* at St. Alban's Church, 4338 Prairie Avenue, Chicago, in the absence of the rector, the Rev. C. K. Thomson.

ORDINATIONS

PRIESTS

MARYLAND.—In St. Anne's Church, Annapolis, Md., on Thursday, July 4th, the Rev. ARNOLD H. MALONEY was advanced to the priesthood by Bishop Murray. The candidate was presented by the Rev. Joseph P. McComas, D.D., rector of St. Anne's Church, and the sermon was preached by the Rev. E. A. Oxley of St. Augustine's Church, Harrisburg, Pa. The Rev. James L. Smiley, and the Rev. G. F. Bragg, Jr., D.D., were also present. Mr. Maloney will continue in charge of St. Phillip's Chapel for colored people in Annapolis, where he has served for the past year.

NEW YORK.—In the Chapel of the Comforter, Ascension parish, New York City, on Tuesday, July 2nd, the Rev. CLARENCE C. CLARK, Ph.D.,

was advanced to the priesthood by Bishop Burch. The candidate was presented by the Rev. Andrew F. Underhill, assistant minister of the parish, who also preached the sermon. Assisting in the service were the Rev. David A. Bonnar, chaplain of St. Michael's Home, Mamaroneck, N. Y., the Rev. Archibald S. Winslow of the Chapel of the Intercession, Trinity Parish, New York, and the Rev. Vincent Van M. Beede of West Park, N. Y.

DIED

FINLEY.—At Troy, N. Y., July 9, 1912, MARGARET C., daughter of David and Susan FINLEY. Burial at Champlain, July 11th.

MEMORIALS

REV. RICHARD WILDE MICOU, D.D.

RESOLUTIONS OF STUDENTS OF THE THEOLOGICAL SEMINARY IN VIRGINIA AT THE DEATH OF DR. MICOU.

WHEREAS, God in His wisdom hath been pleased to take unto Himself the soul of our beloved professor, RICHARD WILDE MICOU; be it *Resolved*, That we, the students of the Virginia Seminary, feel that our loss has been of one who was peculiarly the students' friend, in the warm response of an affectionate heart; and pre-eminently the students' teacher, in the wide outpouring of a spacious mind; and withal the students' example, in the humility of true wisdom and in the simplicity of a great faith. And be it further

Resolved, That we extend to the family of our departed friend and teacher a full heart of sympathy in this our common sorrow. And be it finally

Resolved, That a copy of these resolutions be sent to the Church papers for publication.

CLEMENT LIDDON STOTT

In loving and grateful memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., and a young and loyal son of the Church, who entered into the higher life on July 26, 1910.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."
 "And when the strife is fierce, the warfare long,
 Steals on the ear the distant triumph-song,
 And hearts are brave again, and arms are strong,
 Alleluia."

RETREATS

HOLY CROSS, West Park, New York. Retreat for priests conducted by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUEST-MASTER, Holy Cross, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR large southern city desires curate. Daily Mass. Stipend \$50 month and furnished quarters. Address, "CURATE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

WANTED.—Locum tenency during the month of August by a priest of the diocese of Minnesota. Address: "M. H.," care LIVING CHURCH, Milwaukee, Wis.

RECTOR with country parish in East desires change. Salary \$1,150. Address "RURAL," care LIVING CHURCH, Milwaukee, Wis.

SUNDAY SUPPLY. Address "O," 260 Twenty-fifth street, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—September 1st, Philadelphia woman with social and housekeeping experience as manager of Bryn Mawr College Students' Inn and Tea Room. Send references immediately to SECRETARY, Bryn Mawr College, Bryn Mawr, Pa.

WANTED.—Experienced Churchwoman, fond of children, good disciplinarian, to assist in institution. References. Address "CHURCH INSTITUTION," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, first-class man, of exceptional ability and experience, desires position September 1st, or earlier. Brilliant player, expert, successful trainer of boys and mixed chorus. Well-known recitalist. Churchman. Good disciplinarian. Total abstainer, non-smoker. Recommended by bishops, clergy, and eminent musicians. Address "ORGANIST," 5361 Wingohocking Terrace, Germantown, Pa.

CHIMER, well experienced, desires a position in some large city. Will play the chimes for any church, free, for one year, whose rector, warden, or vestryman, secures for "Chimer" a position in some large office, at \$960 per year. Have had 14 years experience in general office work. Can furnish excellent references. Address "CHIMER," 6 South Sixth street, Newark, N. J.

WANTED.—Position as organist and choir-master, September or after, good voice trainer for mixed or boy choir, capable of giving recitals if necessary, and teaching all branches of music. Graduate M.A., Music Doctor. Also can conduct orchestra. Address "CHURCH STREET," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Position as companion, house-keeper for elderly lady, or chaperon for young girl who needs mother's care, or matron in institution. References. Address "EXPERIENCED," care LIVING CHURCH, Milwaukee, Wis.

RECTOR desires to recommend for important position, choirmaster; university graduate; highest references; eminently successful in previous positions. Address, "W," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A position as housekeeper or chaperon in a boarding school, or other institution for girls, by a refined, competent woman. Address, the Rev. C. E. REMICK, Christ Church Cathedral, St. Louis, Mo.

WANTED.—Immediate engagement by organist and choirmaster. High references. Experienced. Cathedral Training. Communicant. "E. A. N.," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position of assistant superintendent in Home or School, or work with rector. Well experienced. Address "B," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An Anglican clergyman writing to sixty eminent organists east and west found the great weight of advice received was for Austin Organs. That Austin is the leading organ maker of America seems now undisputed. Many large organs now building. Same relative care on smaller instruments. Twelve organs for Episcopal Churches now building or being erected. Austin Organ Company, Hartford, Conn.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

CHURCH EMBROIDERY: Altar cloths, altar linens, pulpit hangings, stoles, surplices, Eucharistic vestments, etc. English embroidery silks and materials. Workmanship unexcelled. THE CATHEDRAL STUDIO, Miss L. V. Mackrille, Chevy Chase, Maryland.

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

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

WANTED.—Vestments. Will any parish getting new choir vestments donate or sell cheaply its old ones to a worthy mission? Address Rev. C. H. POWELL, Cove, Oregon.

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

UNLEAVENED BREAD—INCENSE

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NOTICES

AN URGENT APPEAL

The Trustees are unable as yet to make the July quarterly payments to beneficiaries because of the lack of funds. The distress and need is great. Hundreds of anxious letters are arriving from the between 500 and 600 beneficiaries upon the lists.

It is incredible that in this crisis and emergency the Church and the brethren should be indifferent. Failure to make promptly this quarterly payment means distress and hardship of all kinds.

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

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Isn't that a "taking" title for a book? It is the title of a new book by the Rt. Rev. Herbert Bury, D.D., lately Bishop of British Honduras and Central America, and now of Northern and Central Europe. Truly it was a "Unique Diocese," as the Bishop calls it. In the first place, how many know where British Honduras is located? The Bishop kindly explains that in his first chapter. Americans will be interested in learning that the Canal Zone, now a part of the United States since the beginning of the Panama Canal, was in Bishop Bury's jurisdiction. Not the least interesting chapter in the book is his description of the canal work and how the United States officials have conquered the most unhealthy spot in the world, and made it habitable by the white race. The Bishop says: "I can imagine Panama becoming just the place for a rest cure, and taking its place as one of the health resorts of the world."

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THE CHURCH AT WORK

CORNERSTONE OF CHURCH LAID AT HIGHLAND PARK, VA.

THE CORNERSTONE of the new Ascension church, Highland Park, a suburb of Richmond, Va., was laid on July 2nd. The services were conducted by the Rev. John Moncure, D.D., representing the Bishop of the diocese, who was prevented from being present. The address was delivered by Dr. John N. Upshur. The new church will be situated in a growing community; and its promises of a useful future are bright. The church is vacant, its rector, the Rev. J. E. Poindexter, having died some weeks ago.

THE COLONIAL CHURCHES OF VIRGINIA

A COMMISSION has been appointed by the diocesan council to look after the preservation of the colonial churches. There are eighteen of these venerable buildings in possession of the Church, and being used for its services. Seven others, having been deserted in the troublous times following the disestablishment of the Church, have been acquired by other religious bodies. One (St. John's, King William County) has been abandoned, the Church population in its vicinity having disappeared in years gone by. An effort is to be made to reclaim this, and on the 30th of June it was opened for services, which were conducted by the Rev. Messrs. John Moncure, D.D., and Hugh W. Sublett. The

walls, though crumbling in places, are not beyond hope of restoration. The ancient reredos, containing the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, is in its place. Some of the churches date back to the early years of the seventeenth century.

There are many sites of church buildings which have long since passed away, and it is the aim of the commission to mark these places in an appropriate manner.

LARGEST VACATION SCHOOL IN THE EAST

AT ST. JOHN'S CHURCH, Jersey City Heights, N. J., the rector, the Rev. George D. Hadley, has opened the third season of the Vacation School with a staff of twelve workers and with an attendance of children far exceeding either of the preceding years. The school, which has won the D. A. R. flag each year since its opening, as the most successful in the New York district, began in the large rooms under the church, but has grown until it now uses also the church yard and the ground floor of all three parish buildings, including both of the gymnasiums. To the usual programme of songs, Bible stories, "habit talks," musical and calisthenic periods, etc., there have been added periods for gymnastics, and for organized play under wise direction. The girls have added to their raffia work and basketing, the making of

chains and ornaments, and scrapbooks, and classes in dolls' dressmaking. The boys have taken up lifesaving, the caning of chairs, and the making of model aeroplanes and kites, weaving hammocks, and doing apparatus work in the gymnasium.

A most successful feature is the large kindergarten where nearly 100 little tots enjoy themselves in helpful ways that have hitherto been unknown to them, making their summer days happy and profitable, while throughout the entire school the best part of the work seems to be the influence of the teachers in courtesy and kindness, which the children unconsciously absorb.

The school has become very popular among the neighbors and there are many delighted visitors who do not hesitate to make known their pleasure in its good influence. Staff training meetings and conferences are conducted each week by Miss Elizabeth Hadley, the superior of the school and one of its founders.

FIRE DAMAGES SOUTHERN OHIO CHURCH

CROSSED electric light wires started a fire in Holy Trinity church, Hartwell, Ohio, one of the handsomest of Cincinnati's suburban churches, on Monday afternoon, July 15th. The roof of the chancel was destroyed and a stained-glass window, a reproduction of Hoffmann's "Christ in Gethsemane," was dan-

aged. The Rev. J. D. Herron, the rector, who was just preparing to leave the city on a vacation and who had been ill for some time with a severe case of neuralgia, was notified by his wife that smoke was issuing from the building. He promptly ran into the church from the rectory next door and rescued the altar cross, candlesticks, and vases and the lectern Bible. Others coming to his assistance, many valuable articles were saved. The total damage is placed at \$9,000 and the insurance is \$15,000. The vestry will go to work at once to repair the damage, and meanwhile services will be held in the chapel adjoining.

SUCCESSFUL MISSION AT UNION CHAPEL, MARIETTA, GA.

THE REV. EDWARD S. DOAN, rector of St. James' Church, Marietta, Ga., recently conducted a five days' mission at Union chapel, three miles out from Marietta. This chapel was formerly used by Presbyterians, Methodists, Baptists, and Churchmen. The latter have continued the work, while the Methodists have built a chapel of their own. The Presbyterians and Baptists withdrew some years ago. The work is a demonstration of what the Church can accomplish by perseverance. Mr. R. T. Lawrence, the present senior warden of St. James' Church, Marietta, has been driving out to the chapel for seventeen years, conducting the Sunday school, while the rectors of St. James' have been giving the people in this rural district preaching services once or twice a month. More aggressive work has been carried on for the past two years, and now the church is supporting a day school for five months of the year for the boys and girls of the community. Great interest was manifested at the recent mission and a confirmation class will be the result made up of persons who were formerly Methodists and Baptists.

DEATH OF CANON WEILLS

THE REV. JOHN C. S. WEILLS, rector emeritus of Trinity Church, Norfolk, Neb., and honorary canon of Trinity Cathedral, Omaha, Neb., entered into rest from his home early on Sunday morning, June 30th. For the past four months he had been in a precarious condition and so his death was not unexpected. The funeral was held from Trinity church, Norfolk, on Monday afternoon, July 1st, Bishop Williams and the Rev. Fred C. Taylor officiating.

The Rev. John C. S. Weills was of Lutheran parentage, his father being a distinguished Lutheran minister. He was born at Washington, Pa., March 17, 1841, and took both of his degrees of B.A. and M.A. at Washington Jefferson College. During the Civil War he left college to enlist and served in the engineering corps. At its close he returned to college and graduated with honors. Studying law, he was admitted to the New York bar and practised for three years at Niagara Falls. He then entered the Lutheran ministry. Subsequently he came into the Church and was ordered deacon by Bishop Odenheimer in 1872, who also advanced him to the priesthood in 1873. During the forty years of his ministry Canon Weills served as rector of four parishes, and as chaplain of Sing Sing prison. His respective cures were All Saints', Navesink, N. J., 1872-75; St. Peter's, Lithgow, N. Y., 1875-87; St. Andrew's, Manitou, Colo., 1887-92; chaplain of Sing Sing prison, New York, 1892-1900; Trinity, Norfolk, Neb., 1900-1910, as rector, and rector emeritus since 1910.

Canon Weills was twice married, his first wife being Miss Katherine Tobister of Niagara Falls, who died at Norfolk in 1901, and

his second, Mrs. McBride, a widow of Norfolk, to whom he was married a few years ago, and who with his four children survives him. He was one of the examining chaplains of the diocese of Nebraska.

DEATH OF GEORGE L. FIELD

THE DIOCESE OF FOND DU LAC again mourns the death of one of its most prominent and influential laymen, Mr. George L. Field, who died at his home in Ripon, Wis., on Saturday at the age of 75 years. He was a former president of the Wisconsin Bankers' Association and vice-president of the National Bank Association, and had been connected with the First National Bank in his home city as cashier or president for forty-nine years. He had been mayor of Ripon, was senior warden of St. Peter's Church since 1886 and had been a vestryman for many years previously, was a long-time member of the Standing Committee of the diocese, and had been elected to General Convention several times.

George Louis Field was born at New Berlin, Chenango county, N. Y., says the Mil-



THE LATE GEORGE L. FIELD
[By Courtesy of the Milwaukee Sentinel.]

waukee Sentinel, on September 3, 1836, and was the son of Arnold and Ellen D. Field, nee Bennett. His ancestors were among the early settlers of New England and he was directly descended from William Field, who accompanied Roger Williams from Salem, Mass., to Rhode Island in 1636, when the latter severed his connection with the Puritans on account of the difference in their religious views. After the death of his father, the late Mr. Field remained with his grandfather until the age of 15 when, with twelve dollars and a new suit of clothes, he started to Albany to make his fortune. In 1857 he went to Watertown, Wis., where he entered a bank, and in 1863 went to Ripon as cashier of the bank of which he died as president. His sense of moral responsibility was such that when the Wisconsin Marine Bank of Milwaukee suspended during the panic of 1893, Mr. Field prepared for the crisis which he thought unavoidable. At a meeting of the stockholders, Mr. Field held that every man should be responsible to the depositors to the entire amount of his fortune, and proposed to put his entire property in trust for the bank, and at a subsequent meeting a resolution was adopted by the directors guaranteeing the payment of every deposit held by the bank during the year 1893. Happily, his bank pulled through the crisis without difficulty. On September 11, 1860, Mr. Field married Miss Imogene Harger of Watertown. Four children were born to the union—Helen Isabella, who died in 1869; Amy D., who was married on May 3, 1894, to Dr. E. C. Barnes of Ripon; Imogene E. and Arnold Wilson Field, who died in 1892, aged 22 years.

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS

UNDER THE auspices of the Sunday School Commission of the diocese of Bethlehem a Summer School for Sunday School Teachers was held at Bishopthorpe Manor, South Bethlehem, from July 1st to 5th. One hundred and twenty-five persons were in attendance. The faculty members were the Rev. George C. Foley, D.D., professor of Homiletics and Pastoral Care in the Philadelphia Divinity School; Mrs. Antoinette A. Lamoreaux, B.L., Chicago, Ill.; Mrs. John Loman, Philadelphia; the Rev. W. E. Gardner Educational Field Secretary; Miss Mary Adair, Philadelphia; and the Rev. Llewellyn N. Caley of Philadelphia. The lectures began on Monday afternoon, July 1st, and continued morning, afternoon, and evening, until Friday, the 5th, at 1 o'clock. The weather was such as to permit the holding of the school under the beautiful trees of the manor. In the evening a large screen was stretched between the trees and the illustrations of the Rev. Dr. Caley's lectures on the "Life of Christ" studied in the open air. Mrs. Lamoreaux's subjects were: "Character Building in Childhood," "Character Building in Boyhood and Girlhood," "Character Building in Youth," and "Character Building in Young Manhood and Young Womanhood." Mrs. Loman lectured on the Church Catechism and the Prayer Book, showing how they may best be used in the Sunday school work. The Rev. Mr. Foley's course was on "The Idea of Sacrifice in the Old Testament and in the New." Professor Richards' lectures were illustrated with pictures, compositions, cut and colored work, and models by the children of the Pro-Cathedral, Church of the Nativity, South Bethlehem. His course was on "Handwork in the Sunday School." The Rev. Mr. Gardner lectured on the "Missionary Lesson in Its Connection With the Bible Lesson," the "Authorized Course," "Stewardship and Church Loyalty."

The crowding of so much work into so short a period of time is done with the idea that the Sunday school teachers will select the lectures in which they are most interested or feel the need of instruction. The majority of the teachers, however, attended all the lectures. Their interest in the instruction and discussions and their eagerness to learn about better methods of teaching emphasized the need of such a school for Sunday school teachers.

RESIGNS AS RECTOR OF AMERICAN CHURCH IN DRESDEN

AFTER eleven years of service at St. John's Church, Dresden, Germany, the Rev. John F. Butterworth, D.D., has resigned as rector, to take effect about November 1st. After August 1st Dr. and Mrs. Butterworth will be in New York City. They expect to return to Dresden in the fall. At a recent meeting of the congregation many tokens of regard were received by the retiring rector. Among these was a massive Meissen vase, on one side of which is a painting of the Dresden church and rectory, and on the other side there are words of friendly appreciation and recognition of the rector's faithful service.

RECENT SEABURY DEGREES

THE DEGREE of D.D. recently noted as conferred by Seabury Divinity School upon the Rev. A. W. Ryan, D.C.L., and the Rev. William Gardam has as yet only been voted by the trustees and will be conferred at the commencement of 1913.

THE CAMBRIDGE CONFERENCE FOR CHURCH WORK

THE FOURTH annual Cambridge Conference for Church Work closed on Saturday evening, July 20th, with the sunset service con-

ducted by the Rev. Father Sill, of the Order of the Holy Cross. On the evening before, an enthusiastic meeting of all the members of the conference was held, in which plans were discussed for the ensuing year. Opportunity was afforded for extended consideration of courses of instruction desired, and suggestions were freely offered regarding not only subjects of lectures and classes, but the names of those desired as leaders in the work. This concluding meeting is of especial value to the advisory council, as it enables them to keep in touch with the *Zeitgeist* of the conference to discover in a purely confidential and intimate fashion which courses of instruction have met with special approval and what course of action for the ensuing year will be most likely to prove of value to those in attendance.

The conference courses are planned primarily for leaders. Every member, therefore, knows very precisely along what lines she wishes to work in order that she may gain greater effectiveness, and she also knows the subjects in which she feels her knowledge is deficient and seeks this opportunity in which she may be instructed and shown how she can pursue her study by herself.

With these two aspirations in the heart of every one—a desire to learn a better method of presenting what she already knows, and a desire to add to knowledge which she feels to be inadequate—the courses as a matter of experience tend to divide themselves into two classes. There are, first, the lecture courses, and it is the intention of the programme committee to have these lectures given at hours when there is no divided interest so that every member of the conference may feel free to gain the strong intellectual stimulus which they provide. These lectures have been given during the conference just closed, by scholars such as Dean Hart of the Berkeley Divinity School, on "The Great Councils of the Church"; by Professor Blodgett of the General Theological Seminary, who spoke on "Jeremiah, the Man and the Message"; by the Rev. Frederic Palmer, D.D., of Andover, Mass., whose subject was "The Miracles, Death, and Resurrection of Our Lord"; and by the Rev. Henry R. Gummey, D.D., on "Primitive Worship and the Prayer Book." Two of these lectures were given each day, and each course lasted for one week, and was attended by most of the members of the conference. In addition to these, a series of addresses on "The Oxford Movement," by the Rev. Thomas S. Cline of St. Stephen's Church, Boston, was noteworthy both for the deep interest of its subject and for its charming method of presentation. To have five such courses given in a two weeks' period and to have them so largely attended by so representative a gathering of Church leaders, is proof in itself that the Church knows how to provide for its own, and that it can give them meat to eat that others know not of.

The remaining two periods of the morning session were given to classes, in which definite teaching was given on certain specified subjects of immediate practical value. There were three or four classes on methods in Sunday school work, and as many more on mission study class teaching. Japan being the subject which the Board of Missions has chosen for the winter's work, the missionary interest of the conference was under consideration. No one in attendance failed to realize the care with which these classes had been prepared for, and everyone's mind was enriched by these presentations, both of subject and method.

The afternoons were designedly left free, that people desirous of combining work and recreation should feel at liberty to avail themselves of some of the many delightful excursions within reach. Parties were made up to visit old Boston, Lexington, and Concord, the Semitic Museum in Cambridge, and other points of interest in and around the university; but the desire of utilizing every

possible moment of the precious two weeks was so evident that a few special meetings were planned for the afternoon, the subjects under consideration being the Woman's Auxiliary, the Girls' Friendly Society, the Junior Auxiliary, and the Church Periodical Club.

Under the great tree whose branches shade the western window of the chapel of St. John, at 7 o'clock every night was held the sunset meeting, which is to many the sweetest and most spiritual hour of the day. These meetings during the first week were under the guidance of the Rev. E. S. Rousmaniere, D.D., and his subject was "The Practice of the Presence of God." To most of those in attendance, brought up in the Church, these addresses were an extension and amplification of the teaching of Whitsunday, brought home in the most solemn and searching manner by most impressive and tender words. This course of addresses alone will serve to deepen and strengthen the religious life of all who heard them, and in addition Dr. Rousmaniere gave a series of conferences on the same subject at another hour on the weekdays.

The second week the sunset services were in charge of Father Sill, on the subject of "Vocation," and his words were listened to with great interest. Following Dr. Rousmaniere's addresses there was no break in the personal note, the development of sanctity in the individual as the starting point of all effectual work for others.

The evening lectures were exceptionally interesting and appealed to a wider circle. The responsibilities of the Church to all sorts and conditions of men outside, might be taken as the general subject of a series of very brilliant lectures which extended over the entire two weeks.

It is unnecessary to mention the names of speakers or the specific work each one represented. It is sufficient to say that the teaching, both in classes and evening lectures, was done by experts each in his own field, and that each one gave willingly of his time and experience to further the great work for which the conference stands. These objects are three in number. It is desired, first, to deepen the spiritual life of those who attend; second, to give them an intelligent understanding of the Church's teaching; and third, to equip them as far as may be for the Church's work at home and abroad.

The paramount desire in the minds of the members of the conference of 1912 seemed to be that more workers in the Church should know of the remarkable opportunities afforded them and to make it possible that a larger number of parish leaders should be able to take advantage of these opportunities. All felt that was not too soon to begin to plan now for extending the knowledge of the conference among those to whose attention it has not been called, and for devising some methods in the parishes of our land, by which a delegate may be sent with no cost to herself but the necessary expenditure of time. Many a wealthy woman in the Church, whose health or family or social responsibilities do not allow of personal attendance, might very easily send some intelligent and consecrated young person in her place, assuming all financial responsibility. Some have already done this, and there is no better way in which to awaken an intelligent interest in the Church, the Sunday school, or mission study, than by sending such a one to light her torch at the conference and then to illuminate others by its beams.

FARM SCHOOL AT SOUTH LEE, MASS., IS DEDICATED

TWO LADIES, the Misses Edith M. and Amy M., daughters of Mr. John W. Kohlsaar, residents of New York City, nearly a year ago bought two hundred and seventy-eight acres of land in South Lee, Mass. On Tuesday,

July 16th. Bishop Davies of Western Massachusetts formally dedicated the farm as an agricultural school for boys. It is to be known as Ascension School, and an endowment fund for the same has already been started.

The donors plan that young boys shall have a practical training in farming under competent instructors. A commodious farmhouse is to be their school and dormitory, and already seven are there for a mid-summer course.

Residents of the summer colonies of Lenox and Stockbridge attended the dedication services and the afternoon tea served by the Misses Kohlsaar.

CONTRACTS LET FOR PARISH HOUSE AT BELLEVILLE, N. J.

THE OFFICERS of Christ Church, Belleville, N. J., have awarded the contract for the new parish house. This building will be erected on the main avenue, Washington and Essex street. The old church on the river bank will remain and be used for occasional services. Within four or five months the regular Sunday services will be held on the second floor of the new building, and the Sunday school will meet there. The first floor will be divided into four sections to accommodate the Men's Club and other organizations. The prospects for the rapid growth of this venerable parish are much enhanced by the contemplated changes. At present \$12,000 will be spent. The Rev. Charles W. Popham is rector.

DEAF-MUTE WORK

THE APPEALS for assistance in the work among deaf-mutes in the several sections of the country will soon be made, asking especially for offerings on the Twelfth Sunday after Trinity, "Ephphatha Sunday," which this year falls on August 25th. There are three of these deaf-mute missions, working, respectively, in the East, the South, and the Middle West, and their support is largely dependent on the offerings of that day.

FOUR DEPOSITIONS IN MILWAUKEE

THE BISHOP OF MILWAUKEE gives notice of the deposition from the ministry of Charles Stanley Lester and John Conrad Jetter, presbyters, and of Francis Lycett Gehr and Herman R. H. Kessler, deacons.

BAPTIST MINISTER CONFIRMED

THE REV. D. PUGH GRIFFIS, recently a Baptist minister with a charge at Jersey Shore, Pa., was confirmed by Bishop Darlington on July 17th. Mr. Griffis has become a postulant for holy orders in the diocese of Harrisburg, and has been appointed lay reader at St. Andrew's Church, Shippensburg.

AWAITING BISHOP ROWE'S DECISION

THE STANDING COMMITTEES of Montana and Los Angeles have deferred action on the proposition to translate Bishop Rowe to Southern Ohio as Coadjutor, pending the receipt of information as to the Bishop's willingness to be translated.

MEMORIALS AND OTHER GIFTS

AT THE RECENT visit of the Bishop to St. John's parish, Camden, Ark., three memorials received the episcopal blessing: a choice brass lectern in memory of Captain P. Lynch Lee, for more than a generation a warden of St. John's and for many years the superintendent of the Sunday school. This was the gift of his daughters, Miss Carrie Lee and Mrs. Monroe P. Watts; a brass prayer desk was the gift of many friends in memory of Mrs.

Maria Porter Stone, for fifty-one years a devoted worker in this parish; and a beautiful brass Litany desk with service book was given by Mrs. Alfred A. Tufts in memory of loved ones gone before. A fine lectern copy of the American Revised Version of the Bible was also a gift from Mrs. Tufts.

A BEAUTIFUL pair of Eucharistic candlesticks has recently been presented to Christ Church, Warrensburg, Mo., by Mr. J. Marcus Simpson, Ph.D., in memory of his parents, who years ago were associated with the business and social life of Warrensburg.

LEGACIES AND BEQUESTS

BY THE WILL of General John Gill of Baltimore, who died on July 2nd, the vestry of Christ Church is bequeathed \$5,000 in trust, the income to be devoted to any one or more of the objects to which said vestry is empowered to devote money belonging to it.

BETHLEHEM

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

Annual Meeting of Diocesan Mission Board—Leave for Alaskan Mission Field

THE BOARD OF MISSIONS of the diocese held its annual meeting at the home of the secretary, Mr. W. R. Butler, East Mauch Chunk, on June 30th. A plan was agreed upon, by which the salaries of the missionaries in the diocese are to be increased in turn. An appropriation was made to the *Bethlehem Churchman* to enable it to establish itself as the official organ of the Board of Missions and of the diocese.

MRS. MADARA and her daughter, Mary, left Mauch Chunk recently to join Mr. Guy H. Madara, who is engaged in missionary work in Alaska under Bishop Rowe. Mr. Madara was a member of St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), and was very active in the Brotherhood of St. Andrew in the diocese of Bethlehem.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Church at Bedford is Freed from Debt and Transferred to the Diocese

THE CHURCH property at Bedford has recently been freed from debt and transferred to the Incorporated Trustees of the diocese. The Church has been extensively repaired, and a new pipe organ has been secured and located. The organ was a donation from one whose name has not been made public.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Rector Undergoes Operation—Church Treasurer for Thirty-seven Years—Notes of Interest

THE REV. CHARLES FISKE, D.D., rector of St. Michael and All Angels', Baltimore, is a patient at the Church Home and Infirmary, where he was operated upon for appendicitis on July 13th. He had been quite ill for a few days previous, but an operation was not deemed necessary until Saturday. His condition is encouraging and it is expected that he will be able to join his family at Haven, Maine, in a short time.

AT A RECENT meeting of the vestry of St. Bartholomew's Church, Baltimore (the Rev. G. Mosely Murray, rector), the resignation of Mr. W. Burns Trundle as treasurer of the parish was presented and accepted with great regret. Mr. Trundle had served as treasurer for thirty-seven years, and also had done faithful service as a vestryman, and delegate to the diocesan convention for many years. Mr. William F. Koch was unanimously chosen as his successor.

A THUNDER STORM of great violence visited the eastern part of Baltimore county in the afternoon of July 10th, and did much damage. Perhaps the heaviest single case of damage wrought by the storm was to Trinity church, Long Green (the Rev. W. P. Griggs, rector), where a number of large locust trees in the churchyard were blown over, one of them falling on the roof of the church, almost demolishing it. The iron fence around the church was badly broken by the falling trees.

THE MID-SUMMER meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held at Grace church and parish house, Elkridge, Howard county, on Saturday, July 13th. There was a good attendance. After games and supper, a helpful service was held at which the principal speaker was the Rev. Joseph P. McComas, D.D., rector of St. Anne's Church, Annapolis.

SOUTH DAKOTA

Crow Creek Agency Indian Convocation—Clergy of the District Take Vacations

THE INDIAN CONVOCATION met last week at the Crow Creek Agency, the Rev. Dr. E. Ashley, Dean, presiding. There were about 4,000 Indians in attendance from the different agencies, and the services and proceedings of the convocation were marked by the same interest and enthusiasm which has characterized these annual gatherings of Sioux Churchmen in the past. The offerings of the women and men for the Church's missions and benevolences totalled more than \$4,000. The Rev. C. C. Röllit, secretary of the Sixth Department, was present and addressed the convocation. Our Sioux brethren have no empty pew problem to solve in their congregations, and the passing years witness increased interest and devotion among them to Christ and His Kingdom.

THE VERY REV. GEORGE BILLER, JR., Bishop-elect, is spending a month with his parents at Bellevue, N. J. The Rev. James Henderson of Vermillion is spending his vacation in Boston, and the Rev. W. Blair Roberts of Dallas is visiting his family at the old home in Hartford, Conn.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

An Interesting Missionary Trip—Death of Arthur Edward Shock

THE REV. F. M. BACON of Meeker made a very interesting missionary trip the last of June along the White River in Rio Blanco county, which is a part of the large missionary field which he serves. Several hundred miles were traveled by wagon, and the remarkable feature of the trip was the fact that in this region the people are entirely destitute of any religious ministrations whatever. Some five settlements were visited. At two of the places children were present who had never attended a religious service in their lives. At another place he held the first service of any kind for fourteen years. At another place no religious service had ever been held. At all the places visited he was begged to return. He reports the spiritual destitution of this district to be most deplorable. A clergyman should be placed in this field to reach out to these scattered settlements, to do missionary work of the most fundamental character.

ARTHUR EDWARD SHOCK, a candidate for holy orders, died at Delta on June 28th. Mr. Shock was a young man twenty-three years of age and had been attending St. John's School for Postulants at Uniontown, Ky. He developed typhoid fever before leaving the east and rapidly grew worse after arriving home. He was a young man of great promise of usefulness in the ministry and was uni-

versally beloved in his home town. Archdeacon Dennis, assisted by the Rev. C. W. G. Lyon of Salida read the burial office on Sunday, June 30th. A memorial altar cross and baptismal shell have been given to St. Luke's Church, Delta, in his memory. His library has also been bequeathed to the parish library of that church.

WESTERN NEW YORK

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

Bishop Walker Wears Pectoral Cross Presented to his Predecessor—Men's Club Present Rector with Bachelor's Hood

GREAT INTEREST is being evinced throughout the diocese in the pectoral cross which is being worn by the Bishop. This cross is of unusual interest, having been given to Bishop Coxe several years ago by the late Père Hyacinthe in recognition of the sympathy shown by the Bishop in the Gallican Movement. Upon the death of Bishop Coxe the cross was bequeathed to Bishop Walker, who has only been wearing it since the death of Père Hyacinthe. It is of gold with heavy chasing of conventional design on the face, and on the back is the following inscription:

"Père Hyacinthe a Monseigneur A. C. Coxe, souvenir de reconnaissance de l'Eglise Catholique Gallicane. 1888-1893.

"Bequeathed to William D. Walker, 1896."

THE MEN'S CLUB of Trinity parish, Lancaster (the Rev. George M. Irish, rector), have recently presented to their rector an S.T.B. hood of the General Theological Seminary, from which he was graduated in 1889. As Mr. Irish had never possessed a hood, the men of this parish felt it would be a fitting tribute of their appreciation for his faithful pastoral care.

CANADA

News from the Various Dioceses

Diocese of Qu'Appelle

IT IS remarkable that in the great misfortune which overtook Regina, the see city, a large part of it being destroyed by a cyclone on June 30th, so little of the property of the Church was injured. The roof of the Bishop's residence was slightly damaged, but no one was hurt. St. Chad's Hostel and St. Chad's church was unharmed. Grace church, the new church built last year, escaped, as did the Synod office and the Railway mission house. A men's service was being held in St. Paul's church when the storm came on. The service was being conducted by the Rev. Canon Hicks, from England, in preparation for the coming Mission of Help, and the Bishop and a large number of men were present. Although the windows were broken and the building rocked violently in the tremendous wind, no one was hurt. Much good work was done by the Bishop and clergy on the day following the storm (July 1st), in conducting a campaign of relief and ministration to the injured and dying. Bishop Harding put off his visitation of the western part of the diocese that he might be with his people in their trouble.

Diocese of Ottawa

AMONG the many beautiful gifts presented to the new Church of St. John, Boyd's Settlement, was a very handsome solid brass lectern, the offering of the Stuart family. The handsome oak altar was given by the Women's Guild of St. George's Church, Clayton. A solid silver Communion service was another gift.—THE amalgamation of the old, historic Church of St. John the Evangelist, Ottawa, with Grace Church has now taken place, thus forming one of the strongest parishes in the diocese. The old name of St. John the Evangelist is to be retained, and the Rev. Canon Pollard, and the Rev. J. F. Gorman will be

co-rectors, with succession to the survivor. Ten thousand dollars of the purchase money given by the government for the old site, is to be used to build a Chapel of Ease on Anglesea Square, Ottawa, where St. John's has conducted a mission for many years, and this new parish will be self-supporting.

Diocese of Montreal

THE NEW assistant at Trinity Church, Montreal, the Rev. G. Quinton Warner, began his work in the parish the first Sunday in July. He succeeds the Rev. R. W. Norwood, who has gone to the diocese of Huron. Mr. Warner was rector of Christ Church, Amherst, Nova Scotia, when he accepted the Montreal appointment.—THE BISHOP, Dean, Archdeacon, and Chancellor of the diocese were all absent from Montreal during the beginning of July. The Chancellor, Dr. Davidson, has gone to England.—A NEW church in the parish of St. Cyprian is shortly to be built.

THE CLERICUS which was formed for the rural deanery of Herville in June, will submit the Constitution and by-laws at the meeting at Lacolle in October. The Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, is spending the summer at Murray Bay, on the lower St. Lawrence. He has charge of the church there for the season.

Diocese of Saskatchewan

AN INTERESTING feature of the diocesan synod was the presentation of an address to the Ven. Archdeacon McKay, on the attainment of his jubilee. Warm tributes were paid to his self-denying work in the Northwest, during the half century.—BISHOP NEWNHAM is back from his vacation, much better for his rest.—AT THE first convocation of Emmanuel College in June, the degree of D.D. was conferred upon Bishop Newnham, and upon the Ven. Archdeacon McKay.

THE LARGE number of students coming into Emmanuel College, Saskatoon, in September next will find difficulty in meeting with suitable accommodation. The right wing is badly needed and should be begun as soon as possible. The annual convocation and meeting of the alumni association will be held in future at the beginning of the session, instead of at the close of the year's work. The Rev. Dr. Lloyd hopes to return next May with at least fifteen more men to take part in the work of the diocese.

Diocese of Toronto

THE NEW rector of St. Matthew's Church, Toronto, the Rev. J. R. A. Warren, has arrived from England and taken up his work in the parish. He was at one time senior curate in St. James' Cathedral, Toronto, but afterward went to England, where he has been associated with Canon Welch, late of Toronto, in his parish of Wakefield, Yorkshire.—THE diocesan evangelist, the Rev. J. Bennett Anderson, began a two weeks' mission in the parish of Apsley on July 11th. Mission services in the large tent, in the mission of North Norway, East Toronto, will be held regularly during the summer.

Diocese of Niagara

THE AUTUMN conference of the Anglican Young People's Association is to be held in Hamilton, October 8th, 9th, and 10th. It is expected that Bishop Clark and Dean Abbott of Christ Church Cathedral, Hamilton, will welcome the visitors. On the third day a corporate celebration will be held in the morning in Christ Church Cathedral. Bishop Williams of Huron will give an address at the business session. One of the practical subjects to be discussed is the Association as a training force for Church Activities.

Diocese of Huron

THE PREACHER at the anniversary services of Holy Trinity, Cargill, was the Rev. Principal Waller of Huron College, London.

Educational

THE BACCALAUREATE SERMON to the senior class of Brownell Hall, Omaha, Neb., was preached by Bishop Williams in St. Matthias' church. The service was the Holy Eucharist. Bishop Williams was assisted by Bishop Beecher and the Rev. James Noble, retiring chaplain of the school. The Bishop's theme was "Christian Courtesy." The commencement exercises were held in St. Matthias' church on the following Tuesday. The prayers were said by the chaplain. The commencement address was delivered by the Rev. Frederick D. Tyner, rector of St. Andrew's, who took as the keynote of his address "Service."

Brownell Hall, under the wise management of Miss Euphemia Johnson, the principal, and her efficient faculty, has had a most successful year. This summer the building is to be entirely remodeled and the equipment increased.

BOOK REVIEWING A LA MODE

IT ALL BEGAN with the publisher, who ventured to express his opinion, on the paper wrappers of the book, that the author's style carried a suggestion of Thackeray or Stevenson or Tolstoy, as the case might be. The deluge was upon us immediately. To-day it is the rule in publishers' notices that, when a story is loose-jointed, sprightly, and at times ungrammatical, it marks its author as a worthy successor of Thackeray. When a story is replete with battle, murder, sudden death, and antique adjectives, it has the charm of Stevenson. When a story deals with "real" people—that is, with financiers, politicians, hypocrites, misers, dreamers, lovers, and scoundrels—its author is immediately an American Balzac. When a writer ends his stories with a snap he is our American Maupassant. When he ends them with a laugh, he is our new Mark Twain. When he ends them with a riot, he is our American Victor Hugo. When he ends them with a death-scene and tears, he is our American Dickens. Literary criticism has become
(Continued on page 468.)

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Several Books on the Roman Question

So long as there is controversy between Rome and the Anglican Church, just so long must American Catholics study the subject. It is to our shame that our people study the matter so little. The following are written by the best equipped scholars of the English Church, and one by the late Dr. Ewer, who was a Catholic Churchman when it was unpopular to be one:

ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY

By the REV. W. J. SPARROW-SIMPSON. 12mo, 375-xvi pages, including a very full Index. \$2.00; by mail \$2.12.

"This book is the most important contribution to the controversy on the Roman question that has been published for many a long day, and it views the subject from an entirely new standpoint. It contains no Protestant utterances but confines itself solely with the opinions of loyal members of the Roman Communion. Certainly before reading this book we had no idea how widespread among Roman Catholics was the opposition to the doctrine of the Infallibility at the time of the Vatican Council, nor how many of the most learned theologians of the day had openly opposed it. We do not need to go to Protestant authors for arguments against this doctrine, they are all here, written large by faithful and devout and learned members of the Roman Communion. The author has also gathered an immense amount of valuable information as to what took place at the Vatican Council itself, and of the way in which the Decree of Infallibility was brought about. The whole volume is most interesting, and should be studied by every priest."—*American Catholic*.

NOTES ON THE PAPAL CLAIMS

By ARTHUR BRINCKMAN, Chaplain of St. Saviour's Hospital, London. Price, \$1.00; by mail \$1.09.

The author believes that "there are numbers of those who are commonly called 'Roman Catholics' who are beginning to doubt if the Papacy and its claims have God's sanction and approval, and who would be only too glad to be at peace with their Anglican brethren. Such persons are beginning to chafe under the continual tirades against the Church in England, feeling that they are intended as a lecture for themselves, as well as to unsettle other persons who occasionally enter Roman chapels."

The book is an examination of the Papacy in our own days and in our own. Highly commended by *The Living Church*.

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(Continued from page 465.)

simply a matter of identification. It is no longer necessary to say whether a book is good or bad, or even whether you like it or not. You merely take the author's thumb-print and by comparison with the originals, ascertain whether he is Balzac or Thackeray or Dumas.

All this is bewildering to many men of an older generation—bewildering and a bit painful. They wonder whether congenital incapacity makes them insensible to the fact that the literary world to-day reeks with genius, or whether the deadening hand of time has come upon them. Once upon a time people believed that a Dickens or a Thackeray comes once in a hundred years. To-day they come at least twice a year, in the spring and autumn publishing season. Did we say Dickens or Balzac? We have for some time been past the stage of invoking these individual old Titans. To-day we have writers of first novels who embody the concentrated essence of the entire nineteenth century. For the petty sum of one dollar and twenty cents you can have your choice of half a dozen books, each of which contains the robust realism of Fielding, the grace of J. M. Barrie, the rollicking humor of Pickwick, the *bravura* of Dumas, and the lovely sentiment of "Henry Esmond." All these qualities, it will be noted, the book contains without losing any of the qualities that appeal so intensely to the modern American—lots of red blood, lots of action, lots of Gibson femininity, lots of optimism, lots of wholesome advice on how to succeed. Our readers of the older generation can only shake their heads and wonder how the thing is done.

But there are other readers in whom the awakened emotion is not wonder, but a sharp disgust. These wild encomiums plastered on every shoddy novel not only tell lies about the present, they besmirch the honored past. While they are appraising Robinson's first novel in terms of Thackeray or Balzac, they are, of course, appraising Thackeray and Balzac in terms of Robinson. A vast body of consumers of fiction that do not know their Maupassant or their Tolstoy will henceforth cherish the belief that Maupassant is very much like Jones, and that Tolstoy is very much like Brown. The offence is ethical and it is æsthetic. It borrows from get-rich-quick finance the elegant assumption that a sucker is born every minute, and applies it to literature, thereby emphasizing the primal truth that a book is like a wash-board or a sewing machine or an insurance policy: you can claim all imaginable virtues for it, and *caveat emptor*. Under present conditions a book is not quite as important a commodity as a bottle of patent medicine. The law punishes the drug manufacturer for misbranding his wares, but there is no law to keep a bookseller from sending his goods into the open market labelled Thackeray Extra Choice or Dickens Fancy Prime.

But the publisher at least makes no pretence in the matter. He is out to sell his goods, and, if a fancy cigar-label will do the trick, it is good enough for him. What, however, shall be said of the professional reviewer who plays the assiduous parrot to the publisher's puffs? He imperils the dignity of criticism and of literature. He imperils the dignity of the human understanding. For there need be no mincing the matter: the book reviewer who, month after month, unearths writers with the charm of Thackeray, with the humor of Dickens, with the vast insight of Balzac, must either be a fool or a liar. It is well enough to be good-natured, to shrink from carping, to search for the best that can be said in favor of a new book or a new writer; but good-nature should have its limits in this business. Greater things than good-nature are truth and the duty of clear thinking, and the duty not to befuddle the

minds and the standards of the masses.—*The Nation*.

THE SHORTEST LETTERS ON RECORD

IT IS OFTEN said that we Americans have acquired the telegram habit in letter writing. The fine art of correspondence as it was formerly carried on has been well-nigh forgotten, for the simple reason that we are in too much of a hurry to write long and carefully worded letters.

All this may be true, but there are instances of short correspondence on record of other days and of other people beside Americans.

Victor Hugo was anxious to know how his latest book, *Les Misérables*, was going with the public, so he wrote this very lengthy letter to his publisher: "?"

Not to be outdone, the publisher answered triumphantly in this wise: "!"

That out-Americans America.—*Selected*.

IF YOU will study the origins of marriage you will find that it was instituted in all probability at the instance and pressure of women to protect the rights and secure the maintenance of children. The Roman law term "matrimonium," or matrimony, which is the Latin for marriage, bears out this contention.

Yet the Roman word for marriage has distinct reference to motherhood. In fact, it means no more and no less than legalized motherhood. Thus at the base of marriage lies the idea of motherhood. The Sinclair crew, in their riot of selfishness, have chosen to neglect this fact. It will arise in its might and destroy them. This inclines one to ask about the child of this marriage. In all this lunatic jabber about soul mates, poems, freedom, aspirations, lyrics, Kansas railroad engines, Aegean seas, and temperamental adjustments—they soon get disgusted—neither parent—not even the poet Kemp—has the slightest regard for the interest or the future of that innocent and helpless atom of humanity.

In nine cases out of ten divorce means the ruin of the lives of children, the tainting of their future, the blasting of their careers. The children of the divorced are the unhappiest in the world. The cruelties of life oppress them when they have not the moral maturity to be able to bear them. They make their entrance into life crippled, lonely, and bewildered. The furies of their parents' wrongdoings pursue them to the end of their lives. The ghost of the ugly and sordid past haunts them to the last syllable of their recorded time. A tear trembles on their eyelids forever.—*New York Telegram*.

MY IDEA of a boy? He is half angel and half animal; he is wide awake all night camping out, but falls to sleep in church; he is superstitious, giving a dandelion three puffs to see if his mother wants him; he carries a lucky stone in his pocket; he cures warts by burying a dish-rag; burnt feathers pins, and father's barn make a whole day's show; he stones the dogs, but will work for hours over a dog that limps with a broken leg to the back door; no kinder heart ever cared for a motherless lamb; he disturbs the family worship, but who makes us think more of heaven when he kneels and prays? He is half angel and half animal.—*Sydney Strang*.

ASPIRATION carries one half the way to one's desire.—*Elizabeth Gibson*.

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