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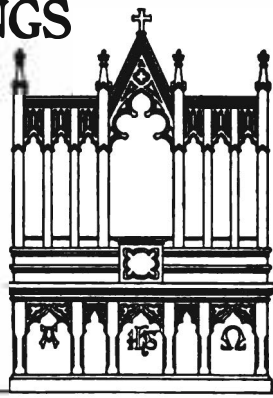


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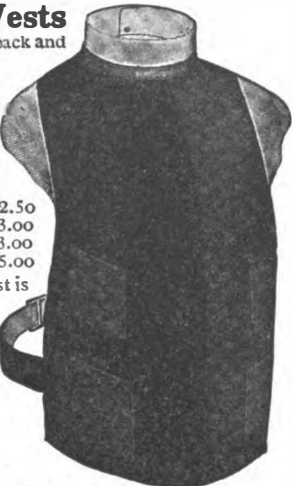
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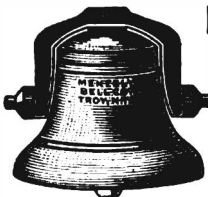
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SHIPS in Norway, entering the great fiords, sometimes sail so close to the cliffs that one can stand on deck and almost lay his hand upon the face of the rock. When one captain was asked about it, he said: "That which is in sight indicates what is out of sight. The slant above the water-line indicates the slant below, and we are perfectly safe." The general slant of God's dealings with us, taking the facts we know in the total impression they make as to His wisdom and justice, is such that we are prepared to trust Him below the water-line. Therefore when I cannot in some difficult situation make out His ultimate purpose with the naked eye, I fall back upon my confidence in His moral character.—*Charles Reynolds Brown.*

"SAY NOT THE STRUGGLE NAUGHT AVAILETH"

FOR THE FEAST OF THE BEHEADING OF ST JOHN BAPTIST (AUGUST 29TH)

This Saint contended for the law of his God even unto death, and was not afraid at the words of the ungodly, for he was founded upon a sure rock.—*Antiphon to the Magnificat.*

THE figure of John the Baptist is one of the most tragic in Holy Scripture. From his youth he was devoted to a rough ascetism in preparation for the mission for which there had come an interior call—preparing the way for Messiah, preaching a baptism of repentance and purification for the coming Kingdom. He was the last of a line of mighty prophets, one of the earliest martyrs for faith in Christ. And when he had given his message and recognized in Jesus the Lamb of God, he stepped aside, obliterated himself. "Henceforth He must increase; I must decrease."

Then came the test of his faith, when from the prison into which Herod had cast him, he could not be sure of the progress of the Kingdom. The apocalyptic events, forecast in his own visions, had not come to pass. A fearful doubt took possession of his troubled soul, and he sent his friends, the few left him, to ask Jesus if He were indeed the Messiah. We know the reply: The deaf hear, the blind see, the dead are raised, devils are cast out, and the poor have the Gospel preached to them. As to the Baptist, in his agony of doubt, the same sort of reply as in our doubt—evidence of Christ's spiritual power; no miracle, no voice from heaven, no supernatural vision.

The test of his love came during those last months in prison, when he was left to languish forsaken; as it seemed to him, forgotten; and when he perished finally as the victim of a vicious woman's vicious whim and a ruthless monarch's cruel caprice.

Tragic, grim, terrible, almost unrelieved as it all was, after John disappeared from the banks of the Jordan . . . ! And yet we, gifted by faith with a sense of proportion, recognize his greatness, the value of his sacrifice, the permanent effect of his life and death. And so I suppose we shall always see, in time, when the murky glass before our eyes is cleared by faith.

But so often our own trials, our own troubles, seem too grievous, too crushing to be borne; our wills and hearts too weak to endure the strain upon them; the Cross laid upon our shoulders is too heavy! We look up, but the issue of our captivity is not clear. We have trusted, believed; but only to be cast down, imprisoned within the confines of affliction, of, seemingly, such unnecessary limitations, by circumstances that seem the result of such wanton ill-luck; and to all our questionings it seems that God replies but by pointing us to the Cross.

Why attempt to speak soft things? There are hard things, real pains, real difficulties, crushing sorrows, absolute sacrifices. And the consolation lies in the conviction that experience brings home to us, that the Kingdom is being splendidly wrought out of such things; that in what prophets and martyrs have shared, we too may share. The Kingdom of God cometh not by observation—but it cometh! And every test of love and faith that we endure lovingly and faithfully makes that coming more sure.

"Say not the struggle naught availeth,
 The labor and the wounds are vain,
 The enemy faints not nor falleth,
 And as things have been they remain."

"For while the tired waves, vainly breaking,
 Seem here no painful inch to gain,
 Far back, through creeks and inlets making,
 Comes silent, flooding in, the main."

L. G.

WORK IS the best thing to make us love life.—*Ernest Renan.*

1662-1912

STRANGELY little has been written to direct attention to one of the most important anniversaries in English history, which falls upon the date of this issue. On St. Bartholomew's Day—August 24th—of this year, just two hundred and fifty years have elapsed since the legal settlement of ecclesiastical affairs in England at the close of the Reformation. In so far as the common term "Reformation Settlement" can be accurately used, that Settlement is two hundred and fifty years old to-day; and in so far as the Reformation can be definitely compressed within time limits, its conclusion is to-day celebrated in its two hundred and fiftieth anniversary.

Before we examine this cycle of two hundred and fifty years and its completion, let us look at the events which made the St. Bartholomew's Day of 1662 so momentous in English history.

After twenty years of suppression, the Church had been restored to her own, at the restoration of the monarchy. Under persecution there had been developed a spiritual appreciation of the things of the Church that had tended to develop true depth in Churchmanship on the part of those who retained their love for the old-time Church. Cromwell had been tolerant of all forms that he considered to be embraced within the limits of Protestantism. Presbyterians, Independents, "Fifth Monarchy" adherents, Baptists, found no difficulty in pursuing their several ways. But against Churchmen he was very severe. They were without the pale of toleration. The Commonwealth began with the beheading of King and Archbishop. The saintly Wren, Bishop of Ely, was kept in prison during the entire twenty years of Puritan supremacy. Other Bishops, driven from their sees after the martyrdom of Laud, had fled into exile. Great numbers of the clergy were dispossessed of their livings. Many of these were permitted at first to earn their livelihood by maintaining schools or by private teaching, but this was finally prohibited, and even the private use of the Book of Common Prayer was punished by banishment. A whole congregation, gathered on Christmas Day, 1657, to observe that festival by the celebration of the Holy Eucharist, was taken to prison in a body by soldiers who arrested them in the act. Descendants of these Protestant stalwarts to-day curiously tell us that religious toleration is a distinguishing tenet of Protestantism. Well, their ancestors had not dreamed of such a doctrine during the brief period of their ascendancy in England in the Commonwealth period. There was not, indeed, the awful penalty of death by the flames which Tudor kings and queens had enforced against religious offenders; but of actual persecution of Churchmen there was an abundance.

Into the churches from which the lawful clergy had been driven out, there had been intruded men of Presbyterian ordination or, sometimes, men of no ordination at all. In place of the Book of Common Prayer there was used the Directory. Observance of the feasts and fasts of the Church was forbidden. Presbyterianism was the official religion of the land, though all sorts of Protestant vagaries were cheerfully tolerated. Only Papists and Churchmen were forbidden the exercise of their religion. The distinction between these and the official Protestantism of the land was clearly set forth. By an instrument enacted by Parliament in 1657, the dominant religion, according to which the old-time Church, its Bishops, its priests, its sacraments, its festivals, its rites, its worship, its Book of Common Prayer, were all unlawful, was described as "the true Protestant Christian religion," and was expressly distinguished from "popery" and "prelacy"—by which Romanism and Churchmanship respectively were designated. Churchmen in earlier days had, indeed, described themselves as Protestants, and had tried to make it possible for all "Protestants" to live peaceably together within the Church; now Protestantism, dominant and able to do according to its own pleasure, not only refused to include Churchmen within the limits of that term, but rated them with "Papists" as men whose religion might not even be tolerated by triumphant Protestants. According to the Protestant conception of the day, between the Protestant religion and the religion of the Church of England, which was termed "prelacy," a great gulf was fixed, and no man in his senses could suppose that the one was identical with the other.

It is well that we should get clearly into our minds this Protestant point of view, from the only epoch in English history in which absolute Protestantism was dominant. "Protestantism," "Popery," and "Prelacy" were three distinct forms

of religion, one of which was the official religion of the England of Cromwell and the Commonwealth; the other two were forbidden and penalized.

WITH THE FINAL overthrow of the Commonwealth and the accession of Charles II., the Church returned as a matter of course. Bishops and clergy returned from exile. Wren was freed from prison.

But twenty years had wrought great ravages. How would American Churchmen to-day man their churches with only the survivors of the clergy list of twenty years ago, if none had been ordained in the meantime? The problem was quite as great in the England of 1660. And there was an abundance of other difficulties. The churches were in possession of Protestant ministers who hated the Church, the Prayer Book, and all that pertained to either of them. All sorts of Churchly fittings and furnishings had disappeared. The Savoy Conference proved that the difficulties between Protestantism and Churchmanship were irreconcilable. One or the other had to survive; both could not live within the same Church, however they might ultimately survive within the same realm. The Elizabethan policy of comprehension had failed. It had produced increasing chaos during all the years in which it had been tried, and had ended finally in civil war. Baxter devised a Prayer Book of his own and submitted it to the Bishops as the Protestant ultimatum. Of course it was rejected. Prayer Book revision was, indeed, at once begun, but it was an upward and not a downward revision. And the result of it all was that St. Bartholomew's day of 1662 was fixed upon as the end of one regime and the beginning of another. From and after that day the Church of England and the Protestants of England were to part company. Yet instead of driving the ministers of the Commonwealth from the churches, a sort of olive branch was extended. Those of them who, prior to St. Bartholomew's day, would obtain episcopal consecration and would agree to use the newly revised Book of Common Prayer, were to be permitted to retain their ecclesiastical positions; the rest must go. But along with this they were obliged to declare "that it is not lawful, upon any pretence whatsoever, to take arms against the king," and that the "Solemn League and Covenant" not only was no longer in force but that "the same was in itself an unlawful oath." These were the terms that were offered the Protestant ministers of the land. They might become priests, forswearing both the religious and the political principles which they had held, or they might withdraw. One or the other they must do. Upwards of two thousand chose the latter course and retired from the churches that were dedicated to a form of worship in which they disbelieved. These were the nonconformists. A still larger number—nobody knows how many—remained. These were the conformists.

One's sympathies certainly go with the nonconforming ministers. They were the men who placed principle higher than personal gain. They abandoned the livings that they might have retained, and, penniless we must presume in many cases, went out into the world to establish wholly new religious bodies which should neither claim to be the national Church nor to have any sort of continuity with the corporate religion of past ages. So the modern Presbyterian and Independent and Baptist organizations in England had their beginnings. The Christian unity in one united Church of England, which had existed from the earliest times until, in 1570, the Pope had broken it by drawing his adherents out of the old-time Church, was now broken again by the withdrawal of Protestants. Papist and Protestant were alike conscientious. They went out of the Church because they could not loyally pretend any longer to be in sympathy with the Church. All honor to each for their adherence to principle, even under persecution; but both also had persecuted others when they had been in power.

As for the conformists, how can we have respect for them? They became priests while denying that there was a priesthood. They used a Book of Common Prayer which contained very much in which they disbelieved. They had been for years in open rebellion against their lawful king, and now they solemnly declared, as no true patriot ought ever to declare, that "it is not lawful, upon any pretence whatsoever, to take arms against the king." The "Solemn League and Covenant," which, up to now, had been the very charter of their religious existence, they now declared "was in itself an unlawful oath." Yet the number of these conforming ministers who assented to the declarations and accepted episcopal ordination was so large that they became an important factor in the Church. In place

of being tolerated, they became dominant by the next political upheaval. The Romanism of James II. caused a general reaction toward Protestantism in Church as in State. The avowed Protestants of the House of Orange, William and Mary, whose sympathies were wholly with ultra-Protestantism and in no sense with the historic position of the English Church, came to the throne. Foreign Protestantism, totally different from the Protestantism that had been avowed by the Caroline divines, was impressed upon the English Church. Catholic life and spiritual vigor were crushed out by a line of cold, unresponsive Bishops that succeeded in the eighteenth century to those who had suffered imprisonment and exile for their loyalty in the seventeenth. As Low Churchmen, the successors to the conformists of 1662 became the governing power in the Church. For a century and a half they held it undisturbed, and the English Church nearly perished under the weight of it. Then, when, in the middle nineteenth century, the Catholic conceptions that had dominated the Church in her purer days came back with renewed vigor with the learning and piety of the Tractarians, all the forces of Church and State were employed to crush them. The tolerated refused now to give toleration. "Prelacy," which once had been the accepted designation for the spirit of the Church, and was repeatedly so used in Acts of Parliament during the era of the Commonwealth, was now held to be a thing disloyal to the Church. Every inch of the way back to the Churchly position was contested. Even yet, seventy-five years after the New Reformation began, it is not wholly victorious, and the Protestantism that once openly banished the Church from the land because it held the two forces to be irreconcilable, then reëntered the Church with "conformist" ministers, and finally, through foreign influence, became dominant in it, still controls many portions of the old-time Church of England, and emblazons its party name in the very title of the Church in the United States. Not in the wildest flights of fancy can any student of history hold that this later-day Protestantism is of the spirit of the English Church.

NEW AGES raise new issues. The battles of Reformation days are over. It is easy now to see that each side made mistakes. The Reformation began in a revolt from the Papal see; it ended with an entire rupture of the unity of the Church, and with the old-time Church of England no longer recognized as the spiritual mother of all her children. It is not our part now to assign responsibilities or to impute blame. The evils which it cured can never again be engrafted upon Anglican Christendom; the evils which it brought in its train are gradually being thrown off.

It is unprofitable to fight old battles over again. Churchmen and Presbyterians and Independents have gone their separate ways for two hundred and fifty years to-day. Must they always pursue separate ways? May they never find common ground?

Each party has changed. The most ardent "prelatist" no longer holds that "it is not lawful, upon any pretence whatsoever, to take arms against the king." The dogma of the divine right of kings, which the Churchly party during the Stuart reigns maintained as a part of its religion, is dead. In a free nation, with neither king nor Established Church, we may be able to reconsider many things that our fathers considered closed, but fundamentals remain unchanged. Unity must be absolutely impossible *so long as we preserve a seventeenth century attitude of mind.*

But are not two hundred and fifty years of that attitude of mind long enough?

The Savoy Conference ended in failure and disunity. The World Conference on Faith and Order is its logical sequence, and the logic of the sequence requires that the desire to find common ground for unity should become general before the conference itself shall come to pass. Are two hundred and fifty years not long enough for the beginning of this better era to have been made?

Many in all parts of organized Christianity are looking for the coming of that better day, when the broken unity of the Church may be restored. God show us how it may be accomplished, and His will be done on earth as it is in heaven!

HAS the Church been wrong in all these years in her policy of discouraging union services?

Nothing is more clear than that such services are discountenanced both by our canon law and by public opinion

within the Church. The long and frequently bitter discussion over the amendment of 1907 to Canon 19 (as then numbered) resulted in a careful discrimination in the minds of Churchmen between the "addresses" permitted to laymen on the "special occasions" referred to in the canon, and the customary sermons from the pulpit at regular services. Since the conclusion of that rather long drawn-out discussion, the American Church has probably been freer from unwarranted intrusions into the pulpits of our churches than at any previous time in our history.

The Principle of Law and Order

Local reports now come to us from Pasadena, Cal., where the Church is represented by only one parish—a parish numbering more than 600 communicants—that for the second consecutive summer, that parish has united with a Presbyterian and a Congregational church in a series of Sunday night services held in each of these churches in turn. The third of that series for the present summer was held in the "Episcopal" church, and the sermon was preached by the Presbyterian minister. Evidently each third service is thus arranged. The written law of the Church appears to have been set aside as not worthy of consideration, and the local authorities have done as they deemed proper instead of as the national Church deems proper.

We cross the continent, and in Connecticut, on a recent Sunday morning, at the very time of the customary service at the parish church in Winsted, we find the Rev. Karl Reiland, rector-elect of the great parish of St. George's, New York, officiating and preaching in the near-by Methodist church. What sort of example of loyalty was that for a priest of the Church to extend to the people of the Church in that community? Yet the rector of this very parish in Winsted is also said to have officiated recently in a Baptist church in his own community. What curious ideas of Churchmanship and of loyalty the lay people of Winsted must have received from the reverend clergy who have been among them!

Of course these clergy, of Pasadena, of Winsted, of New York, undoubtedly believe the Church's legislation and her practice in these matters to be wrong. Nobody doubts their conscientious desire to improve upon that legislation and that practice.

But is not the principle of standing for law and order *as such*, a principle that is worth maintaining? Is it too much to ask that *all our clergy*, whatever be their peculiar "views," will unite in standing for that principle? May it not be agreed that questions of policy such as arise within the Church, sometime reach that stage where they may be deemed to be settled? And are not these questions such as must be treated as settled?

Particularly unhappy is the infraction of law in Pasadena, for southern California is passing through a serious crisis in the effort now being made so valiantly in Los Angeles by the district attorney and his co-workers, to maintain, at any cost, the principle of the supremacy of law and order. Pasadena and Los Angeles are near neighbors. It is a serious matter that just where the influence of the Church to sustain this principle should be strongest, it has sadly failed. To stand for defiance of law in the Church is to encourage defiance of law in the State.

One trusts that not many thinking men within the Church will applaud these reverend fathers who appear to have made it more difficult, rather than easier, for loyal Churchmanship to be maintained by the lay people in two communities.

ANSWERS TO CORRESPONDENTS

DESNOETOS.—(1) A lay reader would have the technical right to wear any academic hood to which he was entitled, when officiating, though it is generally felt that it is better not to do so.—(2) The hood is an academic and not an ecclesiastical vestment.—(3) Its size and shape are fixed by custom. The use of the hood is common, though far from general, in this country.—(4) A lay reader should be vested in surplice, or cotta, and cassock.—(5) He might wear a biretta at an outdoor function but not otherwise.

ONE REASON we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray; because we may be taken at our word. We must consent that God should order the answer. For instance; I pray in the morning that God will make me very useful to-day; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, that will take a hundred dollars from my bank account. Now, if I don't want to take that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean.—Alexander McKenzie.

BLUE MONDAY MUSINGS

A MINISTER of the Disciples, from Kentucky, sends this clipping, with a hearty expression of approval for my attempt here to make such practices odious, wherever they are found:

"The Abe Martin wedding, at the First Christian Church, in which Lafe Budd and Fawn Lippincutt were united in the holy bonds of matrimony, was well attended.

"The unique entertainment was most highly enjoyed, and netted the sum of \$125, after all expenses had been paid.—*Bedford Mail*.

"What will some of the churches not resort to in order to raise funds. No doubt these self-same church people would scoff at the idea of giving a dance in order to raise funds for their church, but in our estimation the dance or lottery, or almost anything of that sort, would be a credit to making a mock of the marriage vows. Some churches unthoughtedly do more that has a tendency to keep people out of their churches than they do to get them in. Just as well make a mock of baptism, or any other sacred rite, as to desecrate the solemn vows of matrimony."

HERE IS a word of comfort, written by Walter Lindsay, for the city-bound, whose only vacation comes between 6 P. M. and bed-time:

"O PATRIA MIA!

"Let them sing who will of the gurgling rill
Or the woodbird's note so wild;
My heart still sticks to the good red bricks—
For I was a city child.
There are those who long for the pine grove's song
Or sigh for the ocean's roar;
But set me down in a great big town,
Where the cars go by the door!

"The houses tall are my mountain wall,
With its peaks that scrape the sky;
And the Belgian blocks are my waveworn rocks,
Where the tide flows on for aye.
When the night comes down on the noisy town
I can scarcely miss the sun;
For my way's made bright with electric light
And my night-time day's begun.

"The air's not sweet in the city street
And the sky's not always clear;
But I love to be where there's lots to see
And the place for that is Here!
'Tis true, though sad, that the water's bad,
And the food both scarce and high;
But I don't care if I'm only where
Things happen right close by.

"The meadows fair, with their bracing air,
That we find on the countryside
Look good to me for a change, you see—
But not for a place to bide.
They are half a day too far away
From the scenes at the seat of war;
And the city's tough, and her ways are rough—
But the cars go by the door!

"In the twilight gray of a summer's day,
When the sun seems loath to go,
And with shout and whoop little kiddies troop
With lanterns to and fro;
Or on cold nights deep, ere I fall asleep,
I hear, like an inland sea,
The surging sound of the life around,
And a part of it all is—me!

"Oh, the country's fine, but 'tis none in 'mine';
'Tis sweet, but 'tis drawn too mild.
My heart still sticks to the good red bricks,
For I was a city child.
And time stands still by the gurgling rill—
Each day's like the one before;
But I thank the Lord I am never bored
Where the cars go by the door!"

HERE IS a real church notice, cut from a middle-Western paper, as an example of the delightful and breezy informality supposed to commend religion to a careless age. It nearly equals a sermon announcement I saw in a Minneapolis paper the other day: "Blooming Bathers and Bathing Bloomers!"

"Sunday morning, July 9th, at the Congregational church, the pastor will preach from the triple subject—'Soap, Soup, and Salvation.' In the evening at 8, Mrs. Beulah Buck of Chicago, connected with the Mutual Lyceum Bureau, booked next season to travel East and South and fill only the exacting places, will favor us with some very choice singing and readings. Mrs. Buck was to have been with us last Sunday, but, owing to circumstances which were unavoidable, she was unable to be present. The church members,

church friends and public are welcome. Rev. Geo. Edward Lewis, pastor."

THERE is a good review of the newest life of St. Francis Xavier, by Father Brou, a French Jesuit, which is frankly critical in the good sense of that term; a study of "The Juridical Position of the Pope," from the ultramontane point of view, which assumes the Temporal Power as matter of faith, and forgets that St. Peter himself bade "Honor the King"; and a delightfully scathing article, none too severe, on "Oxford Scholarship in an Encyclopaedia," showing up Mr. F. C. Conybeare's absurdities in the "Encyclopaedia Britannica." The news of Roman Catholic mission work in the heathen world is interesting, too. I wish that all the Papal periodicals were such pleasant, Christian-like reading.

HERE IS a tiny poem by a famous woman-writer, which I find in MS. among other treasured things:

"INSULA

"Apart from strife of towns and men,
The pure, bright summer through,
I leave the singing, surf-wreathed isle, and then,
Lo! I am island, too,
Feel the sea's arms still clasping me around,
Still hear song learned of her,
Apart, although within the city's bound,
And safe from din and stir."

A CONNECTICUT correspondent points out how many chances that Mother of Dioceses is taking. The dreadful pun appears when one remembers that the Bishop is *Chauncey B. Brewster*, and the newly elected Suffragan is *J. Chauncey Linsley*. Puns on proper names are bad enough; but the man, fresh from Fabyans and the hot wave, who said, "The White Mountains are stewing in their own *Jews*," went even further.

THE REV. DR. HENRY VAN DYKE, speaking of the best methods of raising money for Church purposes, evidently expressed his opinion of the Church fairs by telling the story following:

"There was a canny old Scotch minister who said one Sunday from the pulpit, with a dry smile:

"Well, friends, the kirk stands urgently in need of siller, and as we have failed to get it honestly, we must e'en see now what a bazaar can do for us."

A COMMITTEE of striking employees of the National Tube Works Co., Pittsburgh, has caused suit to be begun against a number of prominent Roman Catholics of that city for running a lottery for the benefit of St. Richard's Church. Tickets totalling \$10,800 were being sold on a \$1,500 automobile, which was exhibited outside the ball grounds. The strikers have acted in retaliation for the arrest of some of their number while soliciting funds to support the strike.

A SMALL BOY in Baltimore, who was greatly interested in Governor Wilson's nomination, confided to his clerical father, in an anxious hour before the final result: "Papa, I've been praying that Wilson would get it; but I remembered what you told me about the way to pray, and so I didn't say Wilson right out; I just asked that the best man might be nominated. I thought God would know whom I meant."

THE DETROIT *Free Press* announces the resignation from "the Baltimore Episcopal Conference" of Dr. W. W. Costin, because his unmarried state is a barrier to his promotion! As the article goes on to quote Bishop Cranston's comment on the case, we are justified in supposing that the resolute celibate is a Methodist Episcopalian: but it is a fresh example of the confusion caused by our wretched nick-name.

HERE IS a new variety of "healer," who advertises herself in Hartford, Conn.:

"MME. CLARK

"Business and test medium, and also magnetic psychoterapeutic healer. I am prepared to treat nervous and function cases by the method of suggestion. Office hours, 9 A. M. to 8 P. M."

I NOTE with mingled feelings an account in the St. Louis *Globe-Democrat* of the third annual Knights of Columbus picnic on a recent Sunday evening: besides a K. of C. exhibition drill, a boxing match between two girls, and a greased pig helped the worthy Knights to sanctify the Lord's Day.

PRESBYTER IGNOTUS.

BISHOP OF TRURO IS ENTHRONED

Vacancy in Cornish Diocese is Now Filled

ENGLISH NEWS OF VARIOUS SORTS

The Living Church News Bureau
London, August 6, 1912

THE enthronement of the new Bishop of Truro (the Right Rev. Dr. Burrows), fifth occupant of the Cornish See, took place this day week in the Cathedral church of the diocese, in the presence of a large congregation of Church people and not a few Dissenting folk. The ecclesiastical ceremony was preceded by a civic reception at the city hall, when the Bishop was formally welcomed by the Mayor of Truro with the representative of the Lord Lieutenant of Cornwall, the High Sheriff, and the Mayors of all the other Cornish boroughs. Afterward there was a procession to the Cathedral, the streets being lined with spectators. The chief officiant at the service in the Cathedral was the Archdeacon of Canterbury (the Bishop of Dover), acting on behalf of the Archbishop of Canterbury, Metropolitan of the Province. The enthronement function included the quaint old ceremony of the Bishop knocking at the west door of the Cathedral, and upon being admitted, addressing the Archdeacon of Canterbury with a request to be enthroned as the Bishop of the see. After a special prayer for the Bishop, in the course of the service, the Bishop took the crozier of the founder of the see, Bishop (afterward Archbishop) Benson, turned to the people and gave them the blessing. This crozier is said to be used only for the first blessing pronounced by a new Bishop of Truro after his enthronement.

After an address the Bishop, who, unlike other English Bishops, is also Dean of his Cathedral church, was formally installed in that office by the Sub-Dean. And then after the enthronement service the Bishop was received by the other members of the Cathedral Chapter in the Chapter House as Dean. A general reception was held later on at the public rooms.

The Anglican and Foreign Church Society has been holding its annual meeting at the Church House, Westminster.

The BISHOP OF GLOUCESTER, who occupied the chair, spoke of the irreparable loss the Society had sustained in the decease of their late president, the Bishop of Salisbury. Referring to the annual report of the Society, the chairman said he did not know where

Meetings of
Church Society

else could be found such valuable information about religious movements on the continent, and the trend of thought in the Greek and Roman parts of the Church and among the Old Catholics. Every effort should be made to extend the knowledge of this work. The BISHOP OF KHARTOUM said it was imperative that they should do all in their power to help the Copts to reform and requicken their Church, because in doing so lay the only possible hope of converting the Moslems of Egypt to Christianity. Western Christianity did not impress them as an enlightened Coptic Church could do. The same was true of the Abyssinian Church from which secessions to Islam took place in large numbers. Abyssinians were always suspicious of Europeans, and if this ancient Church were to be saved, it must, in his opinion, and in that of others well qualified to know, be through the Copts. BISHOP BURY (of Northern and Central Europe) described the friendly spirit towards the Anglican Church prevailing in the eleven countries in which he has the supervision of English chaplaincies. Wherever he had gone, the same spirit had been manifest, and he believed his visitation had had a good effect in demonstrating that the Anglican Church cared for and administered to her own people all over the world, without interfering in any way with the Church of the country. A profound impression had been made in this respect by his recent visit to the mining centres in Siberia, where he was glad to be able to say he had never found one of his countrymen without religion, and where, although they had in some cases to travel all night to attend the services, and a second night to return to their homes, all who could possibly get there were present.

The report of this Society, which contains sections on Egypt, Jerusalem, Russia, France, Germany, Holland, Switzerland, Austria, Italy, and other countries, will shortly be published by the S. P. C. K., price 6d.

A letter shortly to be issued by the direction of the Wesleyan Conference, which has just been holding its annual session at Liverpool, addressed to the Methodists throughout Great Britain, draws attention to the fact that a decrease in their membership has now been reported for six years in succession, and that in addition there are to-day fewer children in Wesleyan Sunday schools and a smaller attendance in their chapels. This decline is in part accounted for by the stream of emigra-

Wesleyans Lose
Membership

tion to Canada, Australia, and the United States. It is frankly admitted that much which characterized early Methodism has gone never to return, and that the spirit of evangelism is not as universal in Methodism as once it was. There has been a cooling in ardor, and therefore the Methodist people are urged to cultivate the distinctive spirit of their system afresh as the one thing of vital importance in the new age into which they are passing. But I should think it would be a nobler aspiration and a much wiser thing for them no longer to wander about in the wilderness of Protestant Dissent, but to return to their true spiritual home in the old Catholic Church of England.

A very melancholy life history has lately come to a close on this side of the grave by the decease, in his 85th year, of an

Death of
Charles Voysey

apostate priest in the person of Charles Voysey, founder of the so-called "Theistic Church" in Swallow street, and one of the founders of the Cremation Society. He is said to have been a direct descendant of John and Charles Wesley's sister, Susanna.

The *Times Literary Supplement* of last Thursday contained the following interesting note on the Rev. Edwards Denny's notable work on *Papalism*, in its list of new books:

Denny's
"Papalism"

"This is one of the most learned works published in recent years on the controversy which apparently must go on without abatement, though perhaps with much improved temper between the Church of England and the Church of Rome. Mr. Denny's work, like the books recently published by Lord Halifax and the Rev. T. A. Lacey, has sprung from the attempt made in 1895 to secure Rome's recognition of Anglican Orders as a preliminary to further proposals for reunion between the two Communion. That attempt, as everyone knows and most people expected, proved abortive. The Encyclical *Satis Cognitum*, issued in 1896, plainly asserts the terms on which Leo XIII. considered reunion possible. They imply unconditional submission to the supreme authority of the Pope. In Mr. Denny's judgment, the Encyclical completely justifies the position of both the Eastern and Anglican Churches with regard to Rome; and in his examination of the monarchical position claimed by its Bishops, Mr. Denny provides a valuable survey of the testimony of Scriptures, the Fathers and Councils, and the history of the primitive Church."

The foregoing note does not preclude a subsequent review of this treatise in the *Times Literary Supplement*.

The Rev. W. B. Trevelyan, warden of Liddon House, London, has, at the request of the new rector of St. George's, Hanover Square, consented to take charge

Leaves Liddon
House for Chapel

of the Grosvenor Chapel in South Audley Street, W. The new priest in charge will be assisted by the Rev. W. J. Bartlet, who since 1896 has been on the staff of clergy at St. John's the Divine, Kennington (South London). Grosvenor chapel is one of the few "proprietary chapels" still remaining in London, and will now indeed be in excellent hands.

The *London Diocesan Magazine* for August contains the following announcement: "The pressure of work in the diocese

Will not Visit
Australia

seems likely to be so great next year, and so many anxious questions will be before the Church at large, that the Bishop has been obliged to cancel his conditional promise to visit Australia in 1913."

J. G. HALL.

CLEARING TANGLES

MUCH of our human fret and flurry comes from desperate efforts to straighten out tangles that only become worse as we tug at them. The fish line caught in a bush, the skein of worsted badly handled, the confusion of diverse and positive opinions in a committee meeting—how all these tangles are cleared by some one who comes along at the right moment, and who knows just how to do it! In all our life tangles we have access to One who will marvelously clear the crossing and recrossing and doubly-knotted threads, if we will not tug at all of them in our feverish way, but will trust them with him for a little while. How good it is to know that he can do this, and to see him at work with a touch so sure and gentle that in the end we can hardly realize there was any tangle! And it may occur to us then that there need have been no stress at any time if we had steadily declined to take things into our clumsy hands.—*Sunday School Times*.

DAY AND NIGHT I look forward with quiet certainty of hope, believing that all this tangled web will resolve itself into golden threads of twined harmonious life, guiding both us, and those we love together through this life to that resurrection when we shall at last know the reality and fulness of life and love. Even so come Lord Jesus.—*C. Kingsley*.

THE SUMMER PROBLEM IN NEW YORK

Length of the General Exodus is Constantly Increasing

RECTOR CHOSEN FOR YONKERS PARISH

Branch Office of The Living Church
416 Lafayette St.
New York, August 20, 1912

WHILE in many parts of the country the last fortnight of the summer vacation has come, here in New York City and generally throughout the metropolitan district it will be more than a month before the regular schedule of services, guild meetings, and other parochial activities can be resumed. In some parishes there are many families remaining in their country-houses as late as November 1st and later. In fact many churches of New York and vicinity are augmenting church attendance in other places for nearly or quite six months in every year. In the immediate neighborhood of some up-town churches it is a rare sight to find dwelling-houses without protecting boards to doors and windows, and apartment houses and family hotels are almost completely deserted. When the papers publish the usual summer threnody about small attendance at church in New York City it is well to realize the magnitude of the summer exodus of Church people from the city for the season, if only for a fortnight, a week-end, or the whole of Sunday. It is not an uncommon thing for the Churchmen of New York to take such an active interest in rural churches of other dioceses that they are qualified voters, and serve as wardens and vestrymen of country parishes.

The Rev. Francis Theodore Brown of the diocese of New York, in charge for some months of Emmanuel Church, Manville, R. I., has accepted the rectorship of St. Andrew's Church, Yonkers, in succession to the Rev. Karl Reiland, who becomes rector of St. George's Church, Stuyvesant square, on October 1st.

New Rector for Yonkers Parish

Mr. Brown has been in priest's orders a little more than a year, and becomes rector of one of the largest parishes in the diocese outside New York City. His present congregation has 150 communicant members; his new parish reports 1,150 communicants and 1,806 baptized persons. Last year the Yonkers parish gave \$745 to general missions; its annual receipts (including income from endowment) were \$18,830.

Its new rector was graduated from Yale in 1891. He prepared for the Methodist ministry at Drew Seminary, Madison, N. J., and at Boston University. Bishop Greer ordained him to the diaconate in Grace church on December 8, 1910; to the priesthood in the Cathedral on Trinity Sunday, June 11, 1911.

Mr. Brown's father is the Rev. George W. Brown, active in the Methodist ministry and until recently a district superintendent of the Troy Conference. An ancestor was the Rev. Chad Brown, a trusted adviser of Roger Williams and his immediate successor in the pastorate of the First Baptist church, Providence, R. I.

The rector-elect of St. Andrew's is a member of Phi Beta Kappa and of Alpha Delta Phi fraternities. He is 42 years old, is married, and has several children.

It is possible that there will be a new plan of operating the City Mission Society of New York after the forthcoming annual meeting. The Rev. Charles P. Tinker may be responsible only for the ministrations of the clerical and lay staff in the public institutions and other stations. The work of the archdeaconry of New York and that of the Mission Society is likely to be more coordinated in the future. The society reported to the last convention: 18 clergy employed; services regularly held in 37 places; 3,759 services during the year; Holy Communion celebrated (public, 1,154; private 1,888) 3,402 times; Communions made, 12,478; Baptisms (infant, 1,457; adult 534) 1,991; Marriages 119; Confirmed 87; burials 6,104; visits made by the staff, 351,048. In the year ending October 15, 1911, the society received \$70,274 for its great work.

In order that the work of the new Synod House might not be impeded, the cornerstone was laid with religious ceremonies last Thursday without announcement. The Rev. Francis Little of the Cathedral staff officiated, and the vergger, Mr. C. S. Barnard, was also present, besides the workmen. Every endeavor will be made to have the new building completed in time for the daily sessions of the House of Deputies in General Convention, October, 1913.

Other building operations on the Cathedral grounds are progressing well. Ground for the Whiting chapel was broken on June 17th and that for the Potter chapel on July 14th. The foundations of these chapels are nearing completion.

Archdeacon Charles B. Ackley, of Oriente Province, Cuba, has accepted an appointment as vicar of St. Bartholomew's parish house,

St. Bartholomew's Parish House

East Forty-second street. This is the great institutional work that Bishop Greer built up when he was rector of St. Bartholomew's

(Continued on page 579.)

CONVENTION PROGRAMME FILLING OUT

Additional Details of Great Brotherhood Convention in Chicago

EVILS OF LAKE EXCURSION STEAMERS ARE SHOWN UP

The Living Church News Bureau
Chicago, August 20, 1912

FURTHER preparations for the Brotherhood of St. Andrew convention have been made since the provisional programme was first published in these columns, so that we can now announce that the "Quiet Hour" on Wednesday evening, September 4th, will be conducted by the Rev. Robert Johnston, rector of the Church of Our Saviour, Philadelphia; that Dean Rousmaniere of St. Paul's Cathedral, Boston, will address the convention at 10 A. M. daily at the meeting for prayer; and President Bonsall will speak at 11:35 A. M. on Thursday. Mr. Hubert Carleton will open the "Question Box" daily, at 12:05. The first speaker on Thursday afternoon at 2 P. M., on "The Use of the Bible by the Brotherhood Man for His Upbuilding," will be Mr. Paul M. Paine, of the Syracuse (N. Y.) *Post-Standard*. Dr. John Wilkinson, Jr., president of the Junior Local Assembly, Philadelphia, will have charge of the "Daily Institute" on Boys' Work both Thursday and Friday, at 3:35 P. M. The Rev. Dr. W. H. van Allen will make the address at the public meeting on Thursday at 8 P. M., on "The Bible in the World To-day." Mr. H. D. W. English of Pittsburgh, first vice-president of the Brotherhood, will conduct the sectional conference on "The Brotherhood Man's Relation to Social Service Agencies," at 4:35 P. M. on Friday. In addition to Bishop Anderson's address at St. James' church at 3 P. M. on Saturday, there will be addresses by the Rt. Rev. Dr. Frederick Courtney, rector of St. James' Church, New York City, and by Mr. John W. Wood. These dates are in addition to those mentioned in last week's letter about this provisional programme.

The committee on Churches has arranged that Christ Church, Woodlawn and Sixty-fifth street, will be used for the "Quiet Hour" on Wednesday evening; that the Church of the Redeemer, Washington avenue and Fifty-sixth street, is selected for the opening service of the convention on Thursday, which will be the celebration of the Holy Eucharist, the address to be given by Bishop Anderson; and that St. Paul's Church, Madison avenue and Fiftieth street, will be used for the preparation service of Saturday evening and for the corporate Communion of the Brotherhood at 7:30 A. M., Sunday. These are the three churches nearest to the University.

By the request of Bishop Anderson, the following priests have been appointed as the Advisory committee of Chicago clergy, in preparation for the national convention of the Brotherhood of St. Andrew: the Rev. Messrs. Chas. H. Young (vice-chairman), A. H. W. Anderson, H. B. Gwyn, John Henry Hopkins, D.D., J. M. McGann, Herman Page, D.D., F. C. Sherman, J. S. Stone, D.D., and C. K. Thompson. This committee has sent a strong appeal to all the other clergy of the diocese, urging their personal interest in the coming convention, and their intercessions for God's blessing upon its work.

Dean Sumner, who has recently been reappointed on the Board of Education of the city of Chicago, by Mayor Harrison, has brought in a committee report on the conditions prevailing on a majority of the summer excursion steamboats plying on Lake Michigan. The Chicago papers have published its main items, which condemn in unsparing terms the liquor-selling to minors; the serious temptations made very easy for young people of both sexes; the gambling devices for selling candy and the like, patronized by even little children; the shameless dances often permitted by the authorities of these steamboat companies; and giving the names of the companies whose boats are the scenes of such unlawful and scandalous deeds, as well as of the respectably-managed boats where better conditions prevail. Much good ought to follow such a fearless exposure.

One of the encouraging signs of our recent growth in strength is shown by the report of the diocesan Board of Missions, presented at the last annual convention of the diocese. In 1905, the parishes and missions pledged \$11,000 for diocesan missions. In 1906, the pledges reached \$15,270; in 1907, \$16,066; in 1911, they had risen to \$25,324; and at the recent convention in May, they were \$26,605, being several hundreds of dollars more than the apportionment.

The Church of the Ascension has suffered a great loss in the recent death of Mr. Everett Elmer Vanderbilt, formerly senior warden of the parish. A Solemn High Mass of

Death of E. E. Vanderbilt

Requiem was celebrated in the church on the morning of his burial.

Mr. W. H. Knapp, who has been for a long time the choir-master of the Church of the Ascension, is also caring for the choir of St. Mark's Church, Evanston, during the summer. Mr. Holmes, St. Mark's choir-master, is spending the summer in Europe. Mr. Harrison Wild, the organist and choir-master of Grace Church, spent part of the summer in a trip to Alaska, and is concluding his vacation at his summer home at Plumb Lake. During August the choir at Grace Church is a quartette. This is also the case at the Church of the Redeemer, where the Rev. F. J. Bate of Freeport is in charge for the summer. The Rev. Dr. and Mrs. Waters, of Grace Church, are at Harbor Springs, Mich. Dr. Waters spent the early part of his vacation in Wisconsin.

TERTIUS.

DISEASE AND HISTORY

THE Americans are making steady progress with the Panama Canal. In a short time the great Continent will be two large islands, and Cape Horn will be left to its own bad temper. Human efforts are steadily diminishing the necessity for human effort, and all the time finding fresh work to do. If men have no need to follow the track of Magellan and Drake, they explore the frozen worlds at the North and South Pole. The complexity of modern life is such that our minds cannot easily follow cause and effect. We cannot clearly see how the Panama Canal will affect international relations, commerce, the life of individuals in the United States of America and in Europe. Men did not realise, when it was discovered that mosquitoes transmitted disease, that this discovery made it certain that the Panama Canal would be made in spite of the great failure. De Lesseps' scheme broke down for more than one reason. There was much corruption and embezzlement of money, but such things are not confined to France; the sister Republic knows them only too well by the name of "graft," and Republics all the world over seem to be the nursing-mothers of iniquity in high place. But the men who worked for De Lesseps died in heaps, of tropical diseases; only the reckless and broken would take such work, and they rioted, drank, and died after a few months. Now the bacteriologists have conquered malaria, have conquered yellow fever, have made Central America reasonably healthy for healthy people. It is so simple when you know. We have read somewhere that the exasperation caused by cutting out single stamps from a sheet was so great that a large reward was offered for a means of separating postage stamps in a hurry. Someone said, "Punch the divisions full of little holes," and took the money. In the twentieth century doctors say, "Yellow fever a scourge! Pour paraffin into the puddles, and you can laugh at Yellow Jack." Long before history began, the mosquito was injecting disease into savage men and women. The peopling of the earth, the progress of civilisation, was conditioned by malaria, which made fair regions deserts, and weakened strong races. It affected the first great civilisation, that of the Mediterranean race, profoundly; it made progress slow, but it repelled invaders. The first conquering horde of Gauls, who found that the Alps were only a mock rampart for Italy, took Rome, and perished under the malaria of the Campagna. Other diseases borne by gnats have kept tropical Africa savage through the ages, and are still undefeated. The tse-tse fly prevents transport, and its cousin, which communicates sleeping sickness, is destroying nations. We have learned that bubonic plague, the world's greatest scourge, is spread by fleas. Gnats and fleas are the greatest enemies of human life.

History is the record of men's life, and so the effect of disease upon history is immediate and paramount. Even a casual reading of the Old Testament would suggest reasons why the Jews were so vigorous a people, and show Moses as a great Sanitary Reformer. Power and health march together. Mediterranean civilisation came from Crete—insular states are always foremost—and the recent excavations at Cnossus show that the citadel of Minos had an elaborate and satisfactory system of drainage, much better than that in Windsor Castle when Queen Victoria was bringing up her family. The Iliad of Homer, probably the oldest document we possess, is the hymn of that early Mediterranean civilisation, earlier by hundreds of years than our fathers believed. It opens with an epidemic of bubonic plague. Angry Apollo has sent it because the Greeks had offended him. The plague lighted, as it does now, on the lower animals first, then through the camp, constant and numerous, blazed the funeral fires. Was it a coincidence only that the prayer for mercy addressed Apollo as "Mousegod," or had the Greeks perceived that plague

was spread by rats or mice? This same plague did much to free Greece from the cruel headship of Athens, when the Peloponnesian War was in its second year. In England it shattered the Feudal System, when, known as the Black Death, it emptied the land of labourers, and set employers bidding against each other. Parliament passed Act after Act in vain to fix minimum wages. The wheel has turned full circle in the year when the timorous successors to the Knights of the Shires fixed minimum wages by Act of Parliament! All epidemic diseases seem to come from the East to the West, and happily, in most cases, weaken as they spread. Their origin is hidden in the dreadful *penetralia* of Eastern towns, in the unspeakable horrors of Chinese cities which have a million inhabitants and no drainage. Microbes thrive in heat and dirt, and have less liking for Atlantic breezes. No one can say who had the first attack of typhoid fever or measles, yet they must have had a beginning. Many of our worst fevers were unknown to the Greeks and Romans, though we must remember that medicine men in those days were not observant. On the other hand, leprosy was a terror in ancient days. It is said to have been caused by filth and poorness of living, but you can say truthfully of all infectious diseases that they are dirt-diseases. Bacilli abhor fresh air. Some people think that leprosy was caused by eating bad salt fish, and that when the Reformation rendered this food unnecessary, it faded away. At any rate it affected high and low. King Robert the Bruce died of leprosy, and Henry IV. was said to be a leper. Leopardstown reminds us that lepers had to keep outside His Majesty's city of Dublin, which used to be, we can well believe, quite unhealthy enough without them. Wherever woollen clothing is necessary, dirt and disease have a special chance. Yet where the climate permits people to go unclothed, insect pests have a perpetual feast. In the Middle Ages, when pestilence was common, men and women were abominably dirty. The Elizabethan drama is full of horrible hints. You find them in Beaumont and Fletcher, in Ben Jonson, in the minor dramatists, not in Shakespeare. Others abide our questions, he is free. These things were the accidents, not the essentials, of his time, and he notices them not. We have no hint in his works that men and women smoked tobacco—"drank tobacco" was the phrase—that children at school were taught to smoke, because it was believed to keep away the plague. Most men have a sort of notion, probably true, that they are less likely to "catch something" in the smoking carriages of a train, and certainly the inside of a tram-car is dangerous to those who easily catch colds. Light and air are more certain prophylactics than tobacco.

One mysterious disease has effected history directly by affecting statesmen. We have diverted gout largely into the allomorphic forms of rheumatism, lumbago, sciatica. It was the penalty for drinking the juice of the grape too freely, and those who prefer cunning distillations from barley pay otherwise if they exceed. The Romans suffered much from gout, as some of them well deserved, gout in the foot, and chalk-stones in the hands.

"*Cum lapidosa cheragra Fecerit articulos veteris ramalia fagi.*" In the eighteenth century nearly all English statesmen were subject to gout. These afflicted gentlemen used actually to congratulate each other when it was plain that an acute attack was coming on. For when the disease fixed itself, so to speak, in the great toe, the brain was cleared. Pitt could thunder against the war with the American Colonies with his foot swathed in flannel, but for weeks and months before an attack came on he could hardly speak, or write, or think. Gouty toes and bottle noses are rare now that we no longer call for a pint of port at five in the afternoon, and drink three bottles before going to bed. The destiny of nations does not now depend upon a little piece of inflamed gristle. It was a gentlemanly disease—farm laborers had rheumatism instead, and we have joined the farm laborers, and put red flannel round our backs rather than on our feet. We eat less as well as drink less. Tobacco may not ward off infection, but it prevents men from sitting hour after hour over the dinner-table. Our dinner-table, indeed, recalls the first grand victory over the devouring microbe. The intelligent savages who discovered that meat burnt on the fire was more wholesome than raw meat, really discovered that heat kills microbes—they were *pasteurising* their food.—*Church of Ireland Gazette.*

ONLY TO THE pure and the true does Nature resign herself and reveal her secrets.—*Goethe.*

SANCTUARY

How the Church Militant Helped in the War of the Revolution in China

BY MARY V. GLENTON, M.D.

Elizabeth Bunn Memorial Hospital, Wuchang

YOUR swords into ploughshares, and your spears into pruninghooks."

China is said to do everything in the opposite way, and she certainly reversed the above order on Tuesday, October 10, 1911, when she plunged herself into a fierce civil war, brother against brother, and son against father.

The ploughshare and pruninghook she certainly understood, and with them could make a living out of the most hopelessly barren soil, and frequently out of a patch of soil that seemed to be no bigger than a pocket handkerchief.

The sword and the spear had become almost relics, and she had settled down into a humdrum acquiescence of fate, that was fast approaching drowsiness if not sleep.

But children wake early, and Young China awoke one morning, grasped the sword and the spear, cleaned house, and cut down the weeds at the door that were choking the nation out of existence.

The stolid, expressionless faces and emotionless voices are no more. China is to-day a land of living, alert, thinking, impassioned men, alive to the needs, the necessity, and the good of their country, and ready to serve her day and night without ceasing, and die for her if need be.

After the taking of Wuchang by the Revolutionists, the first actual battle was on the arrival of the Imperialist troops at Hankow, October 18th, St. Luke's Day. As we came out of church, the familiar gun fire met our ears, and we were soon called to care for those who had fallen. How enthusiastic and earnest and happy they were, and how they loved their guns, taking them to bed as children do their toys at Christmas time and giving them up only under severe protest!

One poor fellow, whose arm was badly shattered, groaned as piece after piece of bone was taken out. "Oh, how it hurts! Oh, how it hurts! but never mind, we won!" Some of these boys were only 16 years old, and many had been soldiers less than forty-eight hours.

After a week or more of continuous fighting, every available spot was taken for hospital needs; the postoffice, large tea hongs, and finally our own Cathedral. The Cathedral, strange to say, went into use as a hospital on October 28th, a great mission day.

That was a dreadful day. The foreign women and children (nurses, doctors, and hospital helpers excepted) had been ordered on board the gunboat *Helena*, and most of the servants had gone on board a hulk provided for the purpose. The noise of cannon and the crash of fire arms filled the air continually, and the peaceful little courtyard outside the Cathedral echoed to the groans of the wounded, and the footsteps of their bearers. Shells whizzed over our heads and burst in our immediate neighborhood constantly, but the puzzle as to where to get materials with which to work was dominant over everything else, and the effort to check persistent hemorrhage overshadowed the thought of stray bullets.

One man who was bleeding profusely in spite of all effort (the bullet had entered the cranium through his nostril), was put in a room of the Choir School set aside for those who were likely to die during the night. He came back in the morning, demanded a bed, as he did not "want to stay in that room, nobody but dying men in there!" He was given a bed, and discharged cured in a few days.

That night the Red Cross launch went down to Admiral Sah's gunboat and brought back a wounded gunner, a fine young man, and a cook's helper, a little lad, who had a silver dollar in his belt that stopped the bullet which otherwise would have pierced his body. The dollar was not broken, but badly bent, and the lad escaped injury, and save for a bad shaking up, was more frightened than hurt. The gunner had a very bad wound. A bursting shell had broken both bones of his leg just below the knee, and had ploughed up the soft parts pretty well. He was a very sick man for several days, but with careful dressing twice daily, he went off with only two large scars to show for his part in the conflict; the joint fortunately escaped injury.

On November 1st, All Saints' Day, the Imperialists fired the city of Hankow. In it were boxed up the wounded in the Wesleyan Hospital and the poor little boys in the David Hill School for the Blind.

What a day that was! In our hearts were hope and prayer for their deliverance, coupled with sick horror at the thought of their terror. For the wounded it was awful enough, but for the blind it was an unseen foe. Several attempts were made to rescue them, but twenty-four hours passed before any was successful; then, miracle of miracles, the fire had surrounded them on all sides, and had begun to scorch the very walls, when the wind changed and they were saved. On being asked as to their fears, they answered, "We prayed, and we knew that God would save us."

The fire crept, no, *swept*, down to the London Mission Hospital, so that their patients had to be moved. The church was open to all that day and every pew was taken.

The grandeur of the night sky, with its flaming red on every side—for a Standard Oil tank was burning at the other end—was awe-inspiring; the old, dirty, evil-smelling native city was majestic in her death, beautiful and grand. The sickening odor of burnt flesh not only filled the air, but permeated every corner of the houses, and through all, and over all, and above all, were still the shriek of shells and boom of cannon.

How we all, Chinese and foreign, showed our true selves, and I am glad to say our best selves, at that time! Business men from the Concession came and offered to go on duty at night in the Cathedral. The offer was accepted, too. Clothing, blankets, and steamer rugs were turned in for patients' use. The ladies of the community sewed on the machine all day long for days at a time, making bed covers and sheets. Rice, eggs, tea, condensed milk, and box after box of crackers were sent by the Chinese and by grocers. Nobody was too poor to have something to give.

When one Revolutionary regiment turned traitor and betrayed their brethren, the grief of the betrayed was pathetic. From all sides of the hospital went up a piteous cry, "Chinese fought Chinese, Chinese fought Chinese! Alas!"

One little ex-patient was all that remained of the Wesleyan nurses. After their rescue they decided to stay rescued, and kept clear of us. This youngest we dubbed "The Last of the Mohegans," quoting from *Just Folks*. That name stuck to him clear through; nobody, clerical, medical, or lay, ever called him anything else.

Afterward came the fall of Han Yang and its terrors, when boat-loads of men, women, and children came down with the current, mangled, dead, and dying. Once more the Cathedral came to the front, not only in the routine care of the wounded, but in succor to the distressed. Those who had not been wounded were plunged into the water. As their boats sank under them, riddled with bullets, they gathered in the courtyard shivering, while we changed their drenched garments for dry ones, gave them hot soup and hot tea, and afterward a hearty meal. The Cathedral that night fed one hundred and twelve and housed ninety wounded.

The Divinity School seniors were our best helpers through all. They acted as nurses, held services daily, carried stretchers, pulled jinrikshas, getting the wounded to the hospital; looked after the dying, and with their own hands carried the dead to the funeral pyre. The bodies were all cremated. Was ever church put to so strange a use, its pews used for hospital beds, its kneeling cushions for pillows, and its transept for laboratory and dressing room? Was ever church before the scene of seventy-five to one hundred dressing daily? Was ever church more truly the House of God?

'Mid cannon's boom and bursting shell
The Church throws open wide her gates
And safe within her sheltering arms
The stricken soldier healing waits.

His wounds are dressed by gentle hands,
His wants supplied with tender care,
And daily, ere the set of sun
He hears the voice of praise and prayer.

O aisles, that echo organ's tone,
O pews, wherein His Own draw near,
Ye do His service, praise Him in
As ne'er before—this service dear.

To wounded bodies, broken hearts,
The Church cries, Come within my walls!
Your hope is here, your rest secure,
Your Sanctuary, God's own halls.

A CHALLENGE TO CERTAIN MEN AND WOMEN

BY THE REV. S. H. LITTELL

WE ask your attention to China—a land of absorbing interest and unparalleled opportunity; the land which is reaching out earnestly for the best the world can give; the land changing rapidly, experimenting boldly, and developing marvellously, as it comes to a sense of self-consciousness, and seeks to take its place among the great nations of the world.

How can we picture to you the immediate urgency of the crisis in China? The rapidity of the changes now taking place is only less astonishing than the nature of the changes. Sir Robert Hart, that sagacious observer of things Chinese, in commenting on recent changes, said, "During the first forty-five years of my residence in China, the country was like a closed room, without a breath of fresh air from the outside world. She was not in the least conscious of the existence of outside nations. During the past five years, breezes from all parts of the world have been blowing through China." To speak of the material progress—railways, telegraph, postal service, newspapers, and the like—seems commonplace, for we assume their existence in home lands; and yet they are all young and new in China. More striking are the anti-opium crusade; the discouraging of foot-binding; the springing up of printing presses, unable to keep pace with the demand for secular and religious knowledge; the efforts to abolish slavery and discouraging polygamy; while the revision of the code of laws, though not complete, has greatly softened the cruelties of punishment and gives hope for further reformation in the future.

But greater than these is the present effort to establish a constitutional government, and the revolution of the educational system. These changes seem almost unthinkable, when we stop to reflect on the nature of the Chinese mind, and on its unchanging attitude through twenty-five centuries. For the first time since the age of Confucius, China has turned her face from the past. She now looks forward for her best days—not backward. The Confucian classics have been replaced or supplemented by Western subjects of learning. The Government aims, however imperfectly, to establish schools based on Western models in every city of the empire, and colleges in all important centres. Missionary institutions are crowded. Bright young men are going in ever increasing numbers year by year to Europe and America in the search for highest learning, and their record is known everywhere; their presence is often a stimulus and example of industry to students in Christian colleges at home. China is determined to have the modern education. She has made up her mind to give her millions of youth Western advantages. To quote Dr. Mott: "Yes, there will be millions literally. Japan has now over 5,500,000 of her youth in schools. The same proportion will some day give China over 50,000,000. The day is coming, and very soon, when China will have more students than any other nation of the world." But manifestly this great educational movement is not adequately led. The blind are leading the blind—and much of the work is superficial in the extreme. But here is the opportunity for college-trained men and women to come over and help us educate, in the highest sense of the word, in the power and guidance of Christ, these myriads of young Chinese who desire with pathetic eagerness to be educated.

We thus seek your attention to China as a call to service in that land, if God so leads, that we occupy the Middle Kingdom for Christ with men and women not only strong in faith and consecration, but also broad-minded, thoroughly equipped, and scholarly in attainments.

We need not dwell now, as a help to your choice of life work, on such evident considerations as the immense possibilities of the Chinese people; or on the fact that the religious forces at work in China, apart from Christianity, have failed to save her; and that Christianity is proving its ability, in the power of God, to meet every one of China's needs; to impart that new hope, new power, new purposes, new life, which must issue in the new civilization for which China waits; or the fact that the present favorable conditions for Christian leadership in China may not last. It will suffice to restate the part of an appeal issued several years ago by young missionaries in China, to American college students, calling attention to the fact that the missionary work in this land affords full scope for every diversity of talent, as well as for the specific work of the priesthood:

"Educators may contribute to the establishment of a national system of education in a land where scholarship has always been

ranked as the highest of human attainments. Those of *literary ability* may gain the attention of multitudes of scholars, as is shown by the fact that the names of some missionaries are known to Chinese students throughout the empire, and that their books are read almost as widely as the Chinese classics themselves. We look, too, for scholars from the West who shall interpret more clearly than has yet been done the true meaning of Chinese literature, philosophy, and history, showing the relation between these and the revelation of God in Christ.

"To the Christian *physician*, doors are ever open, and his work as the expression of Christian love does much to win the confidence of the people. The training of Chinese medical students, as well as general hospital work, is also urgently needed.

"To the *educated women* of the West, work among the women and girls of China offers a wide field. Chinese women are to a large extent untaught and neglected, and thus China is deprived of what should be the most potent factor in her elevation and advancement.

"The establishment and development of the Chinese Church, which involve the presentation of the Gospel to all classes of minds, the selection, training, and supervision of native workers, the adjustment of Church regulations to native customs and beliefs, and the promotion of self-extension, self-government, and self-support, demand wide diversities of thoroughly trained and statesmanlike leadership.

"We firmly believe that nowhere in the world can a Christian man or woman of sound learning and humble spirit more easily discover his special bent, and having discovered it, whether as preacher, teacher or author, physician, administrator, or philanthropist, find more ample scope for his activities than among the missions of the Christian Church in China."

As Dr. Mott has pointed out, there must be far larger and more heroic dedication of lives to the work of evangelizing the world and establishing the Kingdom of Christ, if the crisis in the extreme Orient is to be met. There is need, and that immediate and imperative, of a great army of workers. They are needed to press into unevangelized regions. They are needed to protect our present investment of lives, and to make them most highly productive. They are needed to dominate the educational standards of the East by sheer force of merit, efficiency, and spirituality. Above all, they are needed to enlist, train, lead, and inspire a host of native preachers and teachers. But let it be emphasized, they must be men and women of ability, as well as of courage, character, and consecration. This is vastly more important than numbers. We need those who will be statesmen. We need those with power, to lead and inspire. We must have the pick of the younger clergy and of recent college graduates, if we are to guide and mould the leaders of the new Far East.

And here we must leave the matter to your prayers, and to God's loving guidance. May He open your eyes to see the greatness of the vision of the triumphant Christ, who shall reign in China, as elsewhere in all the world, and who may be even now leading you on to the unspeakable joy and privilege of helping on His triumph in that great and ancient land.

THE SUMMER PROBLEM IN NEW YORK

(Continued from page 576.)

parish. Its very interesting features are well described by a writer in the *Church Commonwealth*, quoted by the Rev. W. B. Trevelyan, of London, in his book entitled *Sunday* (Oxford Library of Practical Theology).

Bishop Burch left town with his family on Friday for Pine Orchard, Conn., where they will remain for several weeks. Arch-deacon Nelson has returned from North East Harbor, Maine, where he was the guest of Bishop and Mrs. Greer. Dean Grosvenor of the Cathedral started this week for a month's travel in Canada. He expects to go as far as Nova Scotia.

Personal Mentions

"A LITTLE SANCTUARY"

IF YOU were to use yourself (as far as you can) to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do anything common in it; if you were never to be there yourself, but in times of devotion; if any little room (or if that cannot be), if any particular part of a room was thus used, this kind of consecration of it, as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotion. For by having a place thus sacred in your room, it would in some measure resemble a chapel or house of God. This would dispose you to be always in the spirit of religion when you were there; and fill you with wise and holy thoughts when you were by yourself. Your own apartment would raise in your mind such sentiments as you have when you stand near an altar; and you would be afraid of thinking or doing anything that was foolish near that place which is the place of prayer and holy intercourse with God.—*William Law*.

Music in the Church: Notes on the Choirmaster and Some of his Ever-Present Problems

BY DUDLEY WARNER FITCH

Organist and Choirmaster of Grace Church, Lawrence, Mass.

SO much has been written upon the subject of music in the Church, that at this day it is difficult to add much to the fund of information (valuable or otherwise), that has already been given. Prompted by a request that I write something on the subject, in the light of some recent articles published in *THE LIVING CHURCH*, I take this opportunity to add the following. It would be impossible to exhaust the subject, but while this article may be fragmentary and contain little that is new, if any choirmaster finds a helpful hint or two in its perusal, I shall feel that it has accomplished its purpose.

There are still those who think that the mixed vested choir solves the problem of music in the Church. There are numberless reasons given. Women do not require the rehearsals that boys do; the choirmaster need not be a disciplinarian; their voices are stronger; and they have the interpretative insight which makes them sing with more "feeling," they enunciate better, and are able to perform more difficult works. On the other hand, there are those, who, like myself, modestly assert that the boy choir meets all requirements. It is true that a choir of boys necessitates a great amount of rehearsing and requires the services of a specialist to train the voices properly. But, is it not true, that in the average mixed choir the voices are volunteer, and apt to a greater or less extent to lack musical training outside of that given in the choir-room, which means that certain voices, perhaps of a disagreeable quality, "stick out?" With the uniform training given the boys by a competent choirmaster a perfect blending of voices is obtained, such as is, I believe, impossible with the treble and alto sections composed of women. So far as discipline is concerned, the problem is, I think, greater with the adult choir. They oftentimes have to be handled with gloves, and there are always those who have social functions on hand on rehearsal nights, and who frequently fail to appear at service because of inclement weather or indisposition. It is true that the boy has not the interpretative insight which prompts "feeling" interpretation, but he is intelligent, and if the meaning be explained to him as well as the effect desired, he can and will produce both. As to the performing of great works, the boy voice properly trained, is so flexible that practically nothing is impossible. In an article I once read by S. B. Whitney in the *Choir Magazine*, he spoke of the boy choir as "distinctive" like the building in which it is employed. I agree with Mr. Whitney. The boy choir is found nowhere else, and belongs by tradition to the Church. What would we think if our priests and Bishops were of the opposite sex? If, then, the clergy in the Anglican Church, and those serving them at the altar are required to be of the male sex, it would seem consistent to carry this idea throughout those bodies who assist in ministering the "service of the Church."

There is, I believe, a place for the vested female choir. I remember hearing some years ago, in the chapel of a certain Woman's College, a Christmas eve service. There was a large vested choir which marched in procession, singing the strains of that beautiful old carol "Noel," accompanied by a man who was master of the fine instrument over which he presided. I do not know when I was more impressed with the beauty of such a combination of voices. It is readily seen that this choir had a mission in that particular field.

There are those who allege that boys do not read music readily; that they learn it by rote, or it has to be "pounded into them." I believe that climate has a deal to do with the situation. In those parts of the country where boys mature rapidly, it is necessary to deal almost entirely with young boys (say from 8 to 12 years of age). On the other hand, where the climate is such that the break does not occur before a lad reaches the age of 15 or 16, better results can be hoped for. Under such conditions, with the school training and intelligent work in the choir-room, I find that boys not only read well, but often-times better than adults.

System plays an important part in the choir-room. Accurate records of attendance, deportment, condition of the voice, effort, and ability should be kept. I make it a practice of sending out quarterly report cards to the parents, showing attendance, tardy marks, condition of the voice, effort and conduct. The cards are signed by the parents and returned. In this way

I have a permanent record of each boy, and also find the interest and coöperation of the parents are insured. This is invaluable. Instead of fining for misconduct, I employ a system of grading which, though not original, is, I believe, a good scheme. Boys are "graded" (A. B. C. D.) each month, according to voice improvement, deportment, and attendance. The pay varies in the different grades, so that a boy who is reduced from B. to C. (we will say) receives less pay the following month, and the disagreeable fact published on the bulletin board. On the other hand, the boy who jumps up in grade is elated over the fact that his name is printed where the "other fellow" can see it, and make comments.

Many men complain of a dearth of material for choirs. If the boys in the choir take a real interest in the work, they will bring others. Then there is the Sunday school and the public school. It is my belief that best results are obtained by using (where it is possible) boys of Church parentage. I make it a rule to admit only Church boys, or those at least in the Sunday school. Boys on a waiting list (from 8 to 10 years of age) should be encouraged to attend afternoon rehearsals. When a voice changes the most proficient in this "probationary class" is admitted. Thus the filling at one end and the emptying of the other becomes automatic, and little change in the efficiency of the choir results.

In regard to the choir library. Have the music bound in manila covers (it is inexpensive and saves much wear and tear) and numbered. A bold number in the upper right-hand corner makes it easier to pick out from a pile of music, than as though the title of the piece were written on the cover. Here is where the card catalogue is of great value. Catalogue your anthems alphabetically, and your services under separate titles. Number each one, and there you are! Suppose you want "In heavenly love abiding" (an anthem by Parker); turn to your catalogue, look through the "I's," and you find it is numbered 53. Then all you have to do is to go to the shelf where number 53 appears. Have the music to be used during the rehearsal placed by the librarians in a pile on each boy's seat. This saves time, and is an aid to discipline. After each number is sung, have it passed down the line to the librarians, and at the end of the rehearsal the music is all in order beside them, and ready to be returned to the shelves. More time saved!

The matter of discipline is really a simple one, once a man finds the way. In the beginning of my experience as choirmaster, I believe I made every mistake it was possible to make. But it sometimes takes hard knocks to make a man really see. In the first place, establish a regular order of procedure. May I suggest the following order for a rehearsal:

1. Tone work
2. The Psalter
3. Hymns
4. New anthems and service work
5. Next Sunday's music.

In this way the Psalter and the new work are taken up while the boys are in a receptive mood, and serve as exercise for the better performing of works which merely need "brushing up."

Before going further, a word in regard to the Psalter. It is a pity that more churches do not follow the custom of singing the Psalter, at least at evensong. The psalms are songs, and there is as much sense in reading them, as there would be in reading Hymn 100 ("We sing the praise of Him who died"). The Psalter, properly sung, is most effective, and far too many choirs content themselves with hurrying helter skelter, and for the most part *fortissimo*, through this part of the service. Given a choir of sufficient size to divide, the Psalter should be sung antiphonally. This practice is, I find, invaluable for use in the choir-room. Seat the boys, if possible, as they sit in church, and when you come to antiphonal singing (either in the Psalms or service music where it is called for) start a little good-natured rivalry by commending the side doing the best work. This, and many other means of a like nature, may be employed to interest the boys.

The singing of the Psalter brings to mind the "choral service," and the choral service implies (or should imply) un-

accompanied work. Well done, the choral service is one of the most impressive parts of the service, and the concentration necessary to singing it with expression and in tune cannot fail to inspire both choir and congregation alike with a spirit of devotion. Here, too, is where many choirs mar the beauty of sung verses by seeing how fast they can sing, and it would seem, how little expression they can use. For general use the ferial service is by far the most dignified, but the festal setting might be used on special occasions by way of variety. The success of the choral service depends, in a large measure, upon the priest who does the presenting. Nothing is more distressing than to have a prayer intoned on two or three degrees of a scale, and the choir making a "stab" for an "Amen" on the uncertain pitch left them. Worse still, is the reading of a prayer on a monotone, at the close of which the organ blurts forth a chord, and the choir sings "Amen." Where the priest has a trained voice (or can at least intone on the key) the choral service should be encouraged, but a choral service where the priest reads "The Lord be with you," and the choir, accompanied by the organ, responds, "And with thy spirit," is an abomination!

Few organists can play a hymn properly. We hear notes, that should be repeated, held down in an effort to produce a *legato*, but which results in "mud." Then we hear a hymn played in *staccato* jerks, and the organist explains that "that is the only way to pull the congregation along"! If more attention were paid to the hymns of the Church on the part of the organist, we would have more intelligent congregational singing. No organist would think of rendering an anthem without paying the slightest attention to expression or phrasing, yet he will play a hymn tune without any regard to the words, in the way they are phrased, or what they mean. I have heard Hymn 87 ("With broken heart and contrite sigh") sung in about the same manner that 316 ("Hosanna to the living Lord") should be sung. Some organists in giving out a hymn, play only a line. This is all well enough so far as the choir is concerned, but where the hymnals used by the congregation contain only the words, and the tune is unfamiliar, they have absolutely nothing to guide them, unless the tune be played all the way through.

Choice of music is an important factor. It need not be elaborate to be effective, yet it need not be sombre to be Churchly. Variety is the main thing. Continual use of brilliant things is tiresome, but persistent singing of sombre or quiet music will eventually result in a service lacking "snap." Thus we should plan if the anthem be quiet, to sing a brilliant *Te Deum*, or if the *Magnificat* and *Nunc Dimittis* be written in strict style, contrast them with a light anthem. It is needless to say the anthems selected should be appropriate to the season. A few of the following services might prove useful. Office of the Holy Communion; Eyre in E flat; Lutkin in C; Carpenter in C; Parker in E; Stainer in F; Tours in A flat; Cruickshank in E flat; Woodward in B; Tours in F; Elvey in A; Martin in E flat. *Te Deum*: King in D; Stanford in B flat; Stainer in A; Parker in E; Gadsby in C; Stanford in C; Martin in G; Cruickshank in D; King Hall in B flat; Dykes in F; Barnby in B flat (chant). *Magnificat* and *Nunc Dimittis*: Kimmins in E flat; Mann in D; Hadley in E; Martin in G; Parker in E; Gadsby in C; Stanford in C; Tours in F; Stanford in B flat; Cruickshank in G; Goodhart in B flat; Stainer in A. It is useless to attempt a list of anthems, space will not permit, but the above list of service music is wide enough in scope to meet the needs of the average choir.

There are some churches which employ a choirmaster, who does not play, and secure the services of a second man at the organ. It is true that a man, to be organist and choirmaster, must be an unusual type. He must be an organist, a conductor, and a schoolmaster all rolled into one. But where a man directs from the choir stalls, and his accompanist (for that's what it amounts to) is buried behind a music rack, the chances are that the organist is really the leader. For the choir naturally follows the organ.

On the other hand, if the choirmaster insist that things be taken at the tempos that he has indicated, and with the expression he desires, he may "beat time" and enforce his wishes. In this case, the organist becomes decidedly a subordinate, and the choir so dependent upon the direction that they cannot sing without it. Of course there are cases where the choir pays no attention to the director, in which case much energy is wasted on the part of that functionary. Worse still is the arrangement whereby a man from out of town has two or three rehearsals a week with the choir, and leaves the organist, who knows nothing whatever (it may be) about directing the choir, to get through

the Sunday services "somehow," alone and unaided. There seems to be, so far as I can find, no excuse for such an arrangement. If the organist be a competent director and can take charge of the choir Sunday, rendering an acceptable service, what need of the out-of-town choirmaster? If, however, the organist is *not* competent to conduct the Sunday services in a smooth way in the absence of the choirmaster, what do the choir profit, and where is the advantage of sustaining the choirmaster?

Some churches do not employ boy choirs because of lack of financial ability to support the same. While the volunteer choir of boys has its drawbacks, it is not impossible to successfully maintain one on that basis. I have in mind a choir which was supported through the generosity of one of the parishioners. The man moved, the gift was withdrawn, and the parish faced a musical problem. They decided to make the facts known, and try to maintain the choir on a volunteer basis. They did it! The choir is as efficient as it ever was, and its members are loyal. There are three ways of thus maintaining a choir. One, by love of the work for the work's sake; two, by a desire for a musical education; three, by a respect and affection for the choirmaster. Of course, the simplest way is to pay them.

No two men are alike, and it would be useless to attempt to prescribe exact methods. It seems to me, however, that if the choirmaster cultivate a quiet manner, a dignified bearing, a sense of justice, a real interest in his work, patience, tact, and a love of boys, he cannot go far wrong. A boy is, after all, but an embryo man, and should be regarded as though he were one full-grown. Outside the choir-room, meet the boy as a companion, but not in a patronizing manner. (Boys hate to be belittled.) In the choir-room, meet him as his superior. From the time the roll is called until the final chord is struck, he is a subordinate, working under a master. Make the boys feel a *personal* responsibility for the success of the choir. Unite them by common bonds of interest. A baseball team, a choir club, and a summer camp are all means to that end.

Take a lively interest in the doings of the boys outside the choir-room, but make them carry out their own plans. The choir, and influence of the choirmaster, can be made strong factors for good or bad in the moulding of the boy character. It is a mistake to hold aloof from the boy, to regard him merely as a part of an intricate machine compelled to do the bidding of a master. On the other hand over-familiarity is fatal. On the one hand you have fear and lack of spontaneity, on the other, lack of respect, indifference, and disorder.

Between choirmaster and clergy there should be the most intimate relations, at least so far as Church matters are concerned. By frank discussion of ideas a uniformity of service is reached. The choirmaster should know the first of the week of just what the service of the following Sunday is to consist. While the service music is usually (with the exception of the hymns) left entirely to the choirmaster, still the clergy really have the canonical right to choose every scrap of music to be used. The Church kalendar should be in the choir-room, that the seasons, saints' days, Introit psalms, antiphons, etc., may be noted, and intelligent selection of anthems made.

In conclusion, let it be urged that too much careful study at the organ of the service music is impossible. Organists, who are otherwise good choirmasters, often, alas, neglect to look at the music outside of the choir-room until they are seated on the organ bench on Sunday morning. Then, in a haphazard, hit-or-miss fashion, they grab a handful of stops, and wade in! It can not be too strongly urged, though, that the organist be not only an organist, but a choirmaster. In the choir-room he is a teacher, and must study diligently the voice principles and other precepts which he transfers to that ever receptive hectograph—the boy's brain.

If some word of help, instruction, or suggestion be found in the foregoing lines, or if some of the notions prove new and acceptable, I shall feel that they have accomplished their mission.

FAITH AND FRUIT

YOU INSIST upon it that we are saved by faith; and undoubtedly, so we are. But consider meantime that, let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it saves us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if, having been so frequently warned against that strong delusion, we still, while we indulge in any of these tempers, bless ourselves and dream we are on the way to heaven.—John Wesley.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

AN INTERESTING HONOR FOR FATHER LATHROP

PROGRESSIVES of San Francisco and California have planned a tribute to the Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, as a testimonial to his courageous support of such movements as those for humane legislation, clean politics, and prison reform. Active men from all over the state will attend a banquet in his honor this month. Governor Hiram W. Johnson, Francis J. Heney, and Chester H. Rowell will be among the speakers who will testify to Father Lathrop's helpfulness in the struggle for the betterment of the city and the state. Ever since the graft prosecution, Father Lathrop has taken an active interest in every movement that promised greater humanity in government and in business. His efforts were not confined to straight-from-the-shoulder preaching, but included active participation in the hard work of organizing and fighting for the measures he believed in.

FIND OUT WHAT THE PEOPLE WANT!

In concluding his admirable address before the National Municipal League at Los Angeles, on Honesty plus Efficiency, Meyer Lissner, the Progressive leader of that city and a member of the Council of the National Municipal League, finely said:

"There is another suggestion I have to make which may not seem so obvious, and which some of you will say is none of our business—that it is none of the business of the National Municipal League. And yet I assert it is the big business of every one of us who is an advocate of good government in its broadest sense. It is that we seek to find out what our friends and neighbors, the people themselves, want. They seem to have desires and needs which some of us reformers do not have and do not therefore present and represent. I see this in the news from abroad; in England for example, where the government, made up of Mr. Bryce and men of his character, are facing and fighting off a radical party in Parliament that is raising there questions that are burning up from the great mass of the people; social, industrial, and economic questions. And so also in Germany, France, Italy, Austria, and all over the world. I hear, hear as you must, the "voice of the people" raising strange new-old demands with the power to force a hearing. We are not come to that pass here yet; we do not yet *have* to heed this cry of the people. Our people are not yet crying aloud for radical reforms. But socialism is growing, anarchism is started, and there is radicalism all through the ranks of labor, for example. I stand here to-day to suggest to you, and to myself, too; I want to urge upon all of us so-called progressives that we progress; that while we busy ourselves with the work in hand, the good work which I must think is in good hands, we give our ear also and our minds, too, and some of our hearts, to the social, industrial, and economic problems which underlie the political problems, to the root of the problems which we see graphically portrayed in some of the screens and models in the civic exhibit which surrounds us here to-day; to the problem of good community living, which is the true problem of government; to the end that the faith of man in men shall not suffer and that the hope of the American people in reform shall not be turned to hope only in revolution. Gentlemen, I offer for your consideration one phrase from Pericles, quoted last evening by President Foulke in his illuminating annual address: "To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it." I offer you for your consideration the question of poverty. What causes it? How can we cure or prevent it?"

SOCIAL PROGRESS IN NEW HAMPSHIRE

The Amoskeag Company of Manchester, N. H., was formerly the greatest offender in the matter of the child labor law in that state. Since the new law was enacted, the company has conformed to it, and there has been a very general improvement. A year ago the company established a playground for children on the most liberal lines, expending thousands of dollars in laying out the grounds, which include a baseball diamond for juveniles, an artificial pond, a sheltered pavilion, swings and gymnastic apparatus in great variety, and it maintains a super-

visor to look after the playgrounds. Every Saturday the company has free public band concerts given on these grounds.

This year it has provided a system of education through correspondence schools for its employes, has provided plans whereby its employees can obtain homes of their own without any expense for building sites, maintains an emergency hospital for the care of accident cases, and a district nursing system to care for the sick and injured men and women in its employ, free of expense to the beneficiaries, has promoted a textile club and furnished it with a library, has assisted in the organization of a gun club, and now it has lent its assistance to the organization of a baseball league, with eight competing teams, representing the textile and shoe manufacturing industries of the city, and with other teams clamoring for admission.

HEALTH AND THE STANDARD OF LIVING

No thinking person, declares Miss Josephine Goldmark, the author of *Work and Fatigue*, can deny that in the last resort health is determined by the total standard of living; that besides long hours, poverty and low wages, unsanitary tenements and bad food, dirt and overcrowding, are the tangled causes of lowered vitality and illness among working people. Nor would we minimize the physical effects of mental distress and worry among workers who are only a few months off from real destitution. Yet, so far as the overworked are concerned, all these causes of distress might be removed—wages, food, housing, and sanitation, all be raised to a higher level—and yet the essential cause of break-down would be untouched so long as the extra hours of work remain, as our supposed critics would call them. The shorter work day and relief from overstrain are not in themselves the cure for the ills we have considered; but they are the *sine qua non* without which no other cure is possible or conceivable. Just because a fatigued person is a poisoned person, poisoned by the accumulation of his own waste products, nothing can fundamentally cure the exhausted workers which does not eliminate the cause for such accumulated poisoning.

THE GEORGE JUNIOR REPUBLIC IDEA

has grown with considerable rapidity of late. In Pennsylvania there are two Junior Republics; one, the William T. Carter at Redington, and the other, the George Junior Republic of Western Pennsylvania, at Grove City. Connecticut has one at Litchfield. Another, known as the National Junior Republic, is situated at Annapolis Junction, Md. California has one at Chino in the southern part of the state. Last year the George Junior Republic of New Jersey was established at Flemington Junction, and last March the Strawbridge George Junior Republic was founded at Moorestown, in the same state. A similar community has recently been established in Dorchester-shire, England. This community will probably be known as the Junior Kingdom. Another may be founded in France.

A national organization has been founded in this country.

LEISURE

In the opinion of Dr. Luther H. Gulick, leisure is as essential as lessons. The movement for healthful, wholesome, joyous recreation he holds to be the most effective anti-vice, anti-saloon, anti-cigarette, anti-gambling influence, and a positive training in morals. He urges a recreational survey of every community to discover the facilities and agencies lacking or available for the play of the people, both younger and older. "All the schools in all the states in the service of all the people," was the demand at the Cleveland Conference of Charities to meet the greater exactions which our more direct democracy is certain to make upon every American.

HIGHER FOOD PRICES

A special committee, appointed by Governor Dix and headed by William Church Osborn, has been studying food prices and market facilities in New York state. It recommends to the legislature changes in the charter of the city of New York so that it may have a better control over food supply and distribution. It points out that one great difficulty is that there are too many retailers and it urges the establishment of a great store capable of accommodating from 25,000 to 30,000 people.

A COURT OF REHABILITATION

"It has required a judge and jury to deprive him of liberty; only by a judge and jury shall he be restored." This sentence, written of all prisoners duly convicted of law-breaking, em-

bodies the essence of the idea of the court of rehabilitation. Proposed five years ago in *Charities and Commons*, by Roland B. Molineux, the idea has been incorporated in a tentative penal bill in one state, and is about to be in a second.

A PUBLIC DEFENDER

Oklahoma has established the office of "public defender," whose duty it will be to defend the liberty or rights of the poor and the helpless. The State Commissioner of Charities makes the appointment.

WHEN Mr. Lloyd George's insurance bill took effect on July 15th, thirteen new stamps, of values ranging from three to twenty-eight cents, came into use. Of the health insurance stamp, it is estimated that more than 720,000,000 will be required annually. Of the fourteen-cent stamps, to which the employer contributes six and the workman eight cents weekly, it is estimated that 432,000,000 will be used annually. The twelve-cent stamp will be used to the extent of 140,000,000 a year. This is the stamp which, according to the loudly expressed opinion of thousands of maids and mistresses, is to introduce discord into nearly every home in the country. Every week or month, according as her wages are paid weekly or monthly, the domestic servant must present a card to her mistress and the mistress must see that a twelve-cent stamp is affixed in the proper place and is canceled by writing the date across it in ink. The mistress is then entitled to deduct the servant's contribution.

ACCORDING to Dr. Charles W. Eliot, all attempts to exclude healthy and honest immigrants are inconsistent with the rightful generosity of freemen towards people who wish to be free, and of working people whose conditions of labor are favorable towards people in other lands whose conditions of labor are less favorable, and who are ambitious to improve their environment by going to free America. The present people of the United States have themselves been immigrants into the fresh continent within generations still recent; and they ought to shrink, and do shrink, from imposing hard conditions of admission to the country on the newer immigrants who are ambitious to follow their example. It is the mission of the United States to spread freedom and democracy throughout the world by teaching as many men and women as possible in freedom's largest home how to use freedom rightly through practice in liberty under law.

DURING the last century while many who have seen the practical results of overwork in industry and year after year sought a legal remedy, men of various sciences have, unknown to them, been studying the same phenomena in the laboratory. Physiologists, chemists, bacteriologists, and psychologists, have contributed to this study. It is the facts brought out by such investigations which, as presented by Louis D. Brandeis and Miss Goldmark, have afforded a powerful and successful argument before the Federal Supreme Court for upholding state legislation regulating health conditions in industry.

PHYSICIANS in all of the eastern and southern states will be asked by the National Association for the Study and Prevention of Tuberculosis to stop sending consumptives in the last stages of tuberculosis, and without sufficient funds, to the southwestern part of the United States in search of health, according to an announcement made by that association.

ALLOTMENT gardening flourishes in Dresden, where for a nominal sum a citizen may rent from the municipal corporation a plot of ground on the edge of the city, which may be used for the growing of vegetables.

DULUTH is to have dancing in its schools. Cleveland is to try the experiment of driving out demoralizing dance resorts by opening municipal dance halls.

WE ARE to have another new organization. This time it is the "American Association for Promoting Hygienic and Public Baths."

THE CALIFORNIA Eight-Hour law for women has been sustained by the Supreme Court of that state.

FREE LUNCHES in saloons have been forbidden by ordinance in Los Angeles.

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.

PRIEST-CONSCIOUSNESS

To the Editor of *The Living Church*:

BISHOP G. MOTT WILLIAMS, in his plea for more celibate priests, explains his motive by saying that he does not like to see the clergy take up a "trade-union attitude." This is vital. Is the "trade-union attitude" unworthy, or inapplicable to spiritual affairs? Asceticism will probably always have a necessary place in religion, and is fertile when it is calculated to generate self-denial among the laity. But an asceticism that is urged on economic grounds, bears looking into. If it is calculated as a measure for Church advance with the least possible trouble and expense to the laity, it will be sterile.

It is not difficult to analyze this point of view. It is based upon a strained interpretation of the priestly vow, to "lay aside the study of the world and the flesh." Remember, the ordinal exhortation interprets this to mean that he "set aside, as much as (he) may, all worldly cares and studies."

As much as he may. The point is, that, celibate or no celibate, he cannot. The mind of the Church never contemplated the colossal hypocrisy of asking her priests to have no care for earthly needs, without at the same time assuring provision for them. This insult to religion was left for modern Protestantism to perpetuate. Natural ethics require that a man earn his own bread. Either the priest must earn it apart from his priesthood, or by his priesthood. He is not, as things are, permitted to do either. His living is made wholly dependent upon his ministering *acceptably* to a congregation usually represented by the dominant class in society. *Theoretically*, he is expected to be spiritually-minded, to teach without fear or favor. *Actually*, he is compelled, for his living, to make a diligent study of the world and the flesh, in order to avoid direct conflict with the prevailing words, prejudices, and financial interests of those who support him. If he avoids this conflict instinctively, his task is so much the easier. It is not his priesthood, but the *acceptable part of his priesthood*, that supports him.

I would not underrate the independence of many priests, even under such conditions; nor the surprisingly amiable generosity with which parishes listen to doctrine and exhortations which they have no intention of practising. But when the limit of this unguaranteed patience is reached, what becomes of the priest? He becomes the embarrassment of his Bishop, and earns the pity of his fellow clergy. We all know the explanations for the rupture—"lack of judgment," "fanaticism," etc. His real offense is, that he has taken his ordination vow too literally. He has failed to study the world and the flesh in his own interest.

Now all the heroism and fortitude of individual priests, and all the repeated appeals to the uncovenanted mercies of laymen, cannot meet such a situation. Only the priesthood, in its collective capacity, can solve the problem. Corporate priestly action might seem improbable, for under lay discipline the "class-consciousness" of priests has been so effectively weakened, that it is a notorious fact that the main obstacle to the growth of the Clergy Relief Fund, is the indifference of the clergy themselves.

Two things, however, make inevitable sooner or later the recovery of the consciousness of Priesthood—the growth of Catholic conviction, and the increase of light on social problems. As the lights of traditional revelation and of natural law become clearer and are seen to converge, the power of the keys within the Church will be seized and used. For the hatred of sacerdotalism, and the contemptibility of priests in past history, have always been involved with the love of gain, or, rather, the direct or indirect control of avaricious interests over priesthood. Hence, the recovery of the power of the keys by a priesthood that, as a class, has deliberately renounced the motive of gain or individual advancement for the sake of judicial disinterestedness in religion and ethics, will take from sacerdotalism all the stigma it has ever had.

The same social system that subjugates the laborer, subjugates the priest; hence trades unionism and sacerdotalism now suffer under a common misrepresentation, from a society that finds it hard to distinguish between the assertion of rights and the desire for selfish gain. I am sure many of our leaders will heartily disapprove of the suggestion of the assertion of priestly rights by the priesthood—so accustomed are we to irenic policies, with the burden of irenies resting on the priesthood. But it is this very one-sided policy of conciliation in return for material support that has kept the laity in ignorance of the fact that the Church is constitutionally a closed

shop, and that those who bear its heaviest burdens are those to whom were entrusted its keys.

Here is a truth worth remembering: *The first step toward liberty is the recognition of existing bondage*; and there never was a time when slaves were not blinded by the sop of some form of individual freedom.

W. M. GAMBLE.

THE ANGLICAN POSITION

To the Editor of *The Living Church*:

CO Mr. Stott I owe acknowledgments for mentioning something omitted by me; and to yourself, for kindly prefixing a title, "Anglican Middle Position," which, however, I feel inclined to disclaim.

The Anglican influence is mediating rather than middle, active and pervasive rather than passive and rigid. It is best described by St. Paul (1 Cor., chapters 12 and 13). To the factions of Corinth he writes: "Covet earnestly the best gifts," prophecy, administration, etc. But this also would bring schism, the arrogance of the prophesying head, the degradation of the serving foot, pressed constantly upon the ground. There is perfect healing of schism, in the "more excellent way" of charity shown in the chapter following (13th). The more excellent way is love; not narrow, but large and ever larger and entering ever more and more into communion with others, till it is, like Tennyson's Eagle, "ringed with the azure world." It blends forevermore with the boundless life of God. This is so beautifully and wonderfully well illustrated in the Unity Foundation tracts; meeting every body of Christians with that generous appreciation that recognizes and grows into and inherits all good on every side.

To Mr. Stott I will say, just what I had in mind: the fourth century in Alexandria, and the sixteenth century in England, centuries of schism and of healing.

Alexandria was a commercial city, had a great school of mathematics; England is a commercial nation. "Mathematics always acts as a solvent of religious beliefs"; i.e., in the presence of a person who values the absolute sacredness of cool reason and self-control, of intellectual veracity, there is at once a withering of superstition, narrowness, partiality, prejudice, etc. Everything naturally settles into its own value in such a temper, which has a horror of fanaticism, inaccuracy, and exaggeration.

Such was the work of the Spirit in Alexandria in the fourth and in England in the sixteenth century.

These things, too, the sacredness of reason and self-control, are Catholic and Apostolic, Christian, eternal and essential elements of character.

B. S. LASSITER.

Hertford, N. C., August 17, 1912.

CHURCH UNITY

IS NOT the cause of Church unity seriously hindered by three questions in the minds of men which may be sufficiently answered by the three counter-questions below?

Question.—Is Church unity possible?

Answer.—Would Christ have prayed for the impossible?

Question.—Is Church unity desirable?

Answer.—Would Christ have prayed for the undesirable?

Question.—Will Church unity ever be realized?

Answer.—Could a prayer of Christ's fail to receive its perfect answer?

Then why labor faint-heartedly toward a glorious triumph already assured by Him?

I WOULD urge upon all who are called upon in any capacity to teach religion to the people, that they keep carefully to those salient points in the broad lines of Christian truths of which it may be said that they are Catholic, that they have been held "always, everywhere, and by all." We are commissioned to teach not our own peculiar views of the things to be believed, and the things to be done, but what the Church teaches. This body of truth is presented to us in the Creed, the Lord's Prayer, and the Ten Commandments, and in the striking summaries and paraphrases of them which our short Catechism contains. They contain truths so compact and terse in statement, that as the intelligent teacher, familiar with the Scriptures dwells on them, texts and incidents—impressive, pathetic, tender—from the Historical Books, the Prophets, the Psalms, Gospels, Epistles, rise up in the memory, and leap forward ready to expand, illustrate and enforce them. I fear these treasures are not adequately appreciated. Religious emotions are of high value, but they rise and fall. They are not perennial. Religious opinions rise up and flourish in each age, in individuals and little coteries, and are like the passing highly-colored cloud. But the great truths taught in the formulas just referred to are not matters of opinion. They are seed truths. They are capable of perpetual germination. Once lodged in the mind they spring and grow up and bring forth fruit, we know not how, even though they be long inactive or apparently dead and from their renewed life, holy emotions and pious opinions and right living result almost as a matter of course.—*Bishop Hare.*

LITERARY

RELIGIOUS

The Passion of Christ: A Study in the Narratives, the Circumstances, and Some of the Doctrines Pertaining to the Trial and Death of Our Divine Redeemer. By the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. London: Longmans, Green and Co., 1912.

This is a strange book. It would seem to be a composite production, part of it by an erratic rationalist, part by a conservative Churchman. The erratic rationalist is entirely uncertain whether there is any divine revelation or not, but is sure there is no way of finding out what it is (pp. 30-32). He has no regard for the authority of Holy Scripture or for that of the Church. He thinks so lightly of the historical character of the Gospels that he questions the testimony of all four as to the existence of Nazareth, and suggests that the term is equivalent to Galilee (pp. 75, 76).

The conservative Churchman presents an excellent argument for the trustworthiness of the Gospels (pp. 84-120) and gives a devout commentary on the events of our Lord's Passion. Even in this part there are occasional interpolations by the erratic rationalist. The author seems to have no great preference for any religious denomination. It makes no difference what belief we have with regard to the Holy Communion. "That joy and peace in the Holy Ghost, that chastened conversation, exalted trust in Jesus as the Redeemer, that amended life and charity to one's neighbors, come to all alike who participate in the Lord's Supper, irrespective of doctrines held, if there be faith, honesty of purpose, and capacity for grace" (p. 322). "There must be some power behind all this that brings about the effects we observe alike in all bodies of Christian people. This is even more evident if we consider the beautiful lives and generous deeds, combined with the fullest appreciation of the work and merits of Jesus Christ, which appear in societies which observe no ceremonial celebration of Holy Communion whatever" (pp. 323, 324).

It would be easy to go on and point out mistakes of various sorts, and bring out at greater length the character of the book. Dr. Morton Prince's *The Dissociation of a Personality*, suggests that in a single individual there may be three personalities. It is to be regretted that the author of this book did not delay its publication until a third personality had developed in addition to the conservative Churchman and the erratic rationalist. There is need of a judicious redactor to revise and harmonize the confused and inconsistent utterances that make this book extremely perplexing to the reader.

GEO. B. JOHNSON.

HISTORICAL

The Church of Armenia. By Malachia Ormanian. Translated by G. Marcar Gregory. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$2.00.

This volume, an English translation of M. Bareilles' French version of Mgr. Ormanian's Armenian original, is of special value as being the only accessible appreciation and exposition of the Armenian Church as a whole from the pen of one of her own members, the former Armenian Patriarch of Constantinople. To Anglicans the account is particularly interesting in that the Armenian Church presents certain striking analogues to the Church of England. Some of these have already been pointed out by Neale, and to them we may add the claim of Caesarea to suzerainty over the Armenian Church, based on the consecration of St. Gregory the Illuminator by Leontius in 302, a claim which is not dissimilar to the Roman assertions in connection with the mission of St. Augustine of Canterbury to England. Another point to which special attention should be directed is that the common charge of Eutychianism against the Armenian Church, which Mgr. Ormanian definitely declares to be Monophysite (pp. 107, 211), seems amply refuted by this volume. The Church is strongly nationalistic in character, and in this respect it may again be compared with the Anglican Communion, as well as with the more closely kindred Eastern Churches; while, like them, its ideal is federation rather than incorporation of or into other branches of the Catholic Church.

Mgr. Ormanian treats fully of the history of his Communion, and more briefly of her doctrine, rule, discipline, liturgy, and present condition; and two appendices are devoted to a chronology of the Supreme Patriarchs and to statistics. On the other hand, the critical reader notes with regret the entire lack of references to further literature, such as Abeghian's *Vorfragen zur Entstehungsgeschichte der altarmenischen Bibelübersetzungen* (Marburg, 1906) in the account of the Armenian translation of the Bible, or to Gelzer's *Anfänge der armenischen Kirche* (in the *Berichte der königlichen sächsischen Gesellschaft der Wissenschaften*, 1895) in the early history of the Church. The *Errores Armenorum*, condemned by Benedict XII. in 1341 are not mentioned, and the well-known

decree of Eugene IV., "Pro Armenis" (in the Bull *Exultate Deo*, November 22, 1439), is equally omitted.

Only qualified praise can be bestowed on the translation, and Gallicisms, such as "Benoit" for "Benedict," are entirely too frequent. Moreover, the time and space given to undignified polemics against the Roman Church might with advantage have been devoted to the inclusion of material of real value regarding a Communion of which too little is generally known in the West. Despite these minor defects, the book may be commended to all who have not the leisure to pursue profound researches in the history, doctrine, and liturgy of one of the most interesting and ancient of all the Catholic Churches of the East.

LOUIS H. GRAY.

DEVOTIONAL

Duty and Conscience. Addresses given in Parochial Retreats at St. Mary Magdalen's, Paddington, Lent, 1883 and 1884. By Edward King, D.D., Late Bishop of Lincoln. Edited by B. W. Randolph, D.D., Canon of Ely. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 80 cts.; by mail 86 cts.

The late Bishop King of Lincoln has an enviable reputation in the Anglican Communion, and any book by him would attract readers. This little volume of Retreat Addresses ought to be very helpful. They were given before he became Bishop, and impress the reader with the reality and practical character of the religion which he practised and taught. He wanted his hearers to have a practical grasp of religious truth, and manifest it in their lives for the help of others and for accomplishing the work of God. Oftentimes retreat addresses are so involved that they lack definiteness, but Bishop King's are clear-cut, practical, helpful. They could be used publicly and privately to advantage.

Pilgrim Songs. Being Thoughts on the Psalms of Degrees. Collected chiefly from Addresses given by the Late Prebendary H. Montagu Villiers. By Evelyn Villiers. With a Preface by the Rev. P. N. Waggett, M.A., Society of St. John the Evangelist, Cowley. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 60 cts.; by mail 64 cts.

This is a series of addresses delivered in a London church on the Sundays in Lent, and on other occasions. They are of a deeply devotional character, and are beautiful examples of the use which can be made of the Psalms. Thoroughly imbued with the religious spirit of the Psalmist, Prebendary Villiers has joined the Pilgrim Songs—Psalms 120-125—with the Lenten collects in a very helpful manner. The treatment is unusual, but very suggestive; and must give comfort and encouragement to many troubled souls.

The other addresses follow naturally on the "Songs of Confidence"—Psalms 126-129—and the "Songs of Close Communion with God"—Psalms 130-134.

Studies in Thomas à Kempis. (The Imitation of Christ.) In the Light of To-Day. By the Rev. G. H. Preston, M.A., vicar of Fleet, Hants. With a Preface by the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 60 cts.; by mail 63 cts.

These addresses are quite out of the ordinary run of Lenten addresses. While the clergy generally might agree as to the value and helpfulness of Thomas à Kempis, very few would think of making the *Imitation* the basis of a series of addresses. An English priest, however, has done it with considerable success. His object was to bring the *Imitation* to the practical knowledge of his people. To accomplish this he treats of The Perfect Life, As Presented in the *Imitation*; The Attractiveness of the Supreme Example, Its Challenge to the Soul in the Lives of the Saints, Its Motive Power, Its Source and Origin, Its Social Obligations, Its Central Shrine—The Eucharist.

To those not familiar with the *Imitation* this volume would be an excellent introduction to it, and would prove very helpful.

FOUR BOOKLETS just from the press of A. R. Mowbray & Co. of London are all distinctly worth while. *A Priest's Outlook* consists of selected passages from the letters of the Rev. Laurence Enderwyck, and is valuable as a glance through devout eyes at current religious affairs (40 cts.). *The Blessed Sacrament and Unity* is a spiritual study on the Headship of the Church on Earth, by Gerard Sampson, C.R., and is a most suggestive and improving discussion of the oneness of the visible society of believers (20 cts.). *The Stations of the Cross*, by J. L. Smith-Dampier, B.D., is a new and excellent set of addresses to be used in connection with the devotion of the Way of the Cross (60 cts.); and *Ascensions in Corde* is a collection of aspirations and ejaculatory prayers translated from the Latin of Cardinal Bona by some one anonymous, and prefaced by a few pages from the pen of Fr. Waggett. It is, aside from its devotional value which is considerable, a very scholarly and tasteful work, in which beautiful and cultured English has been used to polish what was thought out in ecclesiastical Latin (40 cts.).

PAMPHLETS

Church History from the Archives: A Study. By Henry Kittson, Rector and Canon of Christ Church Cathedral, Ottawa. Kingston, Ontario: The Jackson Press.

Canon Kittson's Study of the Marriage Laws of Canada, with

special reference to Roman Catholic claims in Quebec, is scholarly, exhaustive, and conclusive. French Roman Catholics have alleged that the treaty whereby Canada was ceded to Great Britain assured the position of the Roman Church "as heretofore," "*comme ci-devant*," and that the French in Canada occupy a position of peculiar privilege. This allegation has been turned into overt act, under warranty of the Papal decree *Ne Temere*, by the attempted annulment of marriages to which Romanists have been parties if the marriages were not solemnized by Roman clergy. Canon Kittson shows the baselessness of this claim by quoting the original documents, and by a careful rehearsal of various questions that have been brought up for adjudication in the past. It appears that the King of France ceded Canada "without restrictions"; that the British Parliament allowed Roman priests in Quebec to demand tithes and to tax their own people for the building of churches, but that there was never any legal recognition of the supremacy of the Church or Bishop of Rome, and that toleration was the utmost granted. The famous Delpit case, decided in Montreal in 1901, is narrated at length, as the classical matrimonial decision in Canadian law; and the recent decision of the highest Canadian Court confirming the legality of a mixed marriage not solemnized by a Roman priest is evidence that Canon Kittson's interpretation of Canadian history is correct. His pamphlet ends significantly: "This case [the Delpit case] reveals the unceasing effort of the Roman policy to subjugate the inhabitants of the Dominion, as it has done so very successfully those of the Province of Quebec. It also reveals the futility of the Roman leaders to deceive the public by worthless appeals to history and by claims which the public records show to be purely imaginary. It is our duty, then, to make the records known, and by truth to confute the errors of the ultramontane party in the Church of Rome."

W. H. VAN ALLEN.

William Laud, Archbishop of Canterbury and Martyr: A Lecture Delivered before the Students of the General Theological Seminary, New York, February 6, 1912, by the Rev. Lucius Waterman, D.D. Published by the Students. Price, 15 cents.

Such a publication as this is happily auspicious. The dark day of Puritan malevolence and Macaulayan misrepresentation is passing; and the heroic figure of the great Martyr-Archbishop is at last standing out in the clear light of criticism, holy and honorable. Dr. Waterman's lecture, with a vein of fine humor, is good reading and sound doctrine for seminarians to hear. Perhaps if some of the enemies of Laud and of the Church would ponder it, we might hear fewer of the old slanders about his bigotry and persecution—he the champion of the poor, of equality before the law, and of the widest toleration consistent with loyalty to truth.

The Mortu [sic] Proprio of Pope Pius X.: Dated June 29, 1910. Chicago: Open Court Co.

The Open Court Company of Chicago, in connection with a new edition of *Letters to His Holiness Pope Pius X.*, sends out a pamphlet reprint of the Pope's *Motu Proprio* on Modernism. It is unfortunate that the proof-reading is so scandalous as to leave on the title-page and cover such a glaring error as *Mortu* for *Motu*, or, on page 302, "Our *Redecmer* Pius IV. of holy memory."

A FOUR-PAGE leaflet containing a service for the Days of Intercession for Sunday Schools (the third Sunday in October and day following) has been reprinted from the *American Church Sunday School Magazine* and is offered for sale by Jacobs' Book Store, Philadelphia. The service is arranged by the American Church Sunday School Institute, and is well adapted to use throughout the Church. (Price, 3 cents each; 20 cents per dozen; \$1.50 per hundred.)

MISCELLANEOUS

A ONE-VOLUME Bible Dictionary is issued under the editorship of Dr. F. N. Peloubet, who edited the most popular condensed edition of Smith a quarter century ago, and who, in issuing this new work, has based it upon the great *Dictionary* of William Smith, though re-writing it and bringing it up to date. Dr. Peloubet was assisted in his work by Alice D. Adams, M.A. (Wellesley). In theology it is orthodox without being Churchly, and in criticism conservative, and avoiding controversial matters where these are unnecessary for the ordinary student, while yet doing justice to really assured modifications of earlier thought. The volume is one that may be generally recommended. [*International Bible Dictionary*, Self-Pronouncing. 812 pages, 500 illustrations, 14 new maps of the Bible lands in colors. John C. Winston Co., price \$2.40 net. Postage 38 cts.]

IN A THOUGHTFUL work of more than 300 pages, Mrs. Alfred Sidgwick, a writer of English birth and education but of German parentage, treats of *Home Life in Germany*. It is an intelligent portrayal of those common things of life which are always interesting because they touch on matters which are close to all of us. One realizes how superficial, after all, are the things that distinguish nations from nations, in the Saxon race. Mrs. Sidgwick is to be credited with an interesting book. [Macmillan, \$1.50.]

Woman's Work in the Church

Sarah S. Pratt, Editor

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

YOUR correspondent is sojourning on the banks of the Tippecanoe river, a stream both picturesque and historical; but into its history she will not go, for there is a fine old parish nearby which is well worth writing about, and besides, its beginning and its continuance have certainly represented woman's work, and much of it.

When Bishop White made his first visitation to St. Mary's church in the lovely little town of Delphi, in the Hoosier state, he was amazed to find the organizations of the Church, Sunday school, guild, and Auxiliary running along as smoothly as if there had been a resident priest. For twenty-two years the Church had been served by comers and goers, and the substantial concrete rectory had been rented. St. Mary's parish has a "vital spark of heavenly flame" that keeps it a living thing despite a lack of new members; descendants of the original Church families are still its mainstay. A few years since, they built a beautiful little church on the site of the old one, which was one of the first in the state, being built about 1843. The new church is like many another new church, fitted out with the things of which we never even heard in the early days of old St. Mary's, and it is of the old church that I want to tell you.

Old St. Mary's prosperity dated back to the old canal days. If there are any spots in this Hoosier state around which cluster romantic memories, these old canal towns boast them. Delphi was brought into being by the Wabash and Erie canal. It lies in a valley, with the Wabash river a mile away, and, flowing through a ravine at the foot of a lofty hill, is "*Deer Crick*," whose charms are sung by James Whitcomb Riley. Delphi was a miniature city with brick buildings, good streets, and city ways, at a time when many now thrifty Indiana towns were unborn. She was a prosperous town in the '40s and the building of the canal brought men and money to her doors.

Recognizing the excellence of such an opening for the Church, a meeting was held at the Presbyterian church in September, 1843, a few years after the diocese of Indiana was organized, at which vestrymen were elected and the project launched. Only a stone's throw from the landing-place of the lazy but picturesque canal boats, a lovely spot, a quarter of a square in extent, and full of native forest trees, was donated by the Rev. Samuel R. Johnson, then in charge of St. John's church, Lafayette. On this was built the church, facing Main street, and welcoming the new-comer at the very threshold of the town. Just below it was the original "tavern" of the town, built, likewise, to accommodate canal travel.

The building was a plain, square one, utterly devoid of beauty; but when the minister read the always-used "The Lord is in His holy temple," this was indeed a holy temple which no one criticized. The window-frames were the Churchly arched kind, the first in town, while the glass, frosted, not stained, seemed very fine. The square and bare chancel held only the "Communion table" and the "reading desk," as the lectern was then called. Three sides of this chancel were cushioned, and kneeling at the rail, I was confirmed by Bishop Joseph C. Talbot, in a class of fifteen young persons. It has been many a year since St. Mary's had so large a Confirmation class.

The church had a steeple and a sweet-toned bell, presented, I think, by Trinity, New York. These features placed it in the front rank in the Church architecture of the town. This steeple, however, was a top-heavy affair, and though an object of pride to Church people, and of ill-concealed envy to some others, it was considered a fortunate thing when, in a gale, it was blown off, sticking upright in the ground. The story goes that when the Presbyterian minister called to condole with Mr. Burr, the senior warden, about it, that gentleman replied that he "guessed the good Lord knew what was needed, for every time he rang the bell he was afraid it would fall on his head."

This bell is remarkably clear even to this day. It was bought from A. Meneely, Troy, and the following was added to the bill of sale: "It is a most excellent bell, and one which I think will give entire satisfaction. It is warranted to stand one year, and should it fail within the year, I agree to recast it without extra charge." For nearly three-quarters of a century its fine, clear tones have floated over the Wabash valley.

Ringling this beloved bell was the self-appointed, life-time task of Mr. John Burr. How he would have disdained any such modern institution as a sexton! His son is at present vestryman.

The church was consecrated on August 21, 1845, by the Rt. Rev. Jackson Kemper, then Missionary Bishop of Missouri and Indiana. In 1847 the Rev. B. B. Killikelly became rector; he was a scholarly man and had much to contend with in meeting the prejudices of some of the people who resented the planting of the Church. Succeeding him were the Rev. Edward Magee, the Rev. Josiah Phelps, the Rev. Walter C. Franklin, the Rev. Alonzo J. Hudson, the Rev. Elias Birdsall, the Rev. Nathaniel R. Ilich, the Rev. Samuel Edson, the Rev. Joseph E. Jackson, the Rev. Thomas J. Taylor, the Rev. Levi B. Stimson, the Rev. Henry L. Braddon, the Rev. William S. Hayward, the Rev. David L. Trimble, the Rev. J. J. Purcell, the Rev. George Moore, the Rev. David F. Ward, the Rev. Thomas Yardley.

Dr. James Stewart, another of the stalwarts of the old church, was the uncle of Fanny Vandergriff Osborne, who afterwards became the wife of Robert Louis Stevenson; and on the parish register, in 1868, is found the baptism of Isabel Stewart Osborne and Samuel Lloyd Osborne, the latter well known as Stevenson's collaborator.

IF RINGING the bell was Mr. Burr's labor of love, no less was the cleaning of the church the sacred task of the women. I remember being taken with my mother and my Sunday school teacher when it was their turn to do the cleaning. My duties were to pile the singing books and the catechisms in an orderly way in the Amen corner. I wish I had space to tell of those books. Our Sunday school hymns were beautiful; I wonder what has become of them! But I piled *Jewish Antiquities* in a pile by themselves, and the other books in separate piles, and I found it fascinating, despite the strong odor of oil, for the lamps were always filled in that Amen corner, the other one being given up to the choir. Presently a voice behind me said, "Order is heaven's first law," and it dawned upon me that I was getting Mrs. Stewart's approval. These two good women did not talk much at their task, although the rule of silence was not stressed then as now. The old, plain, dignified church just made one keep still; there was nothing to say in the face of what the church was saying. Keble's *Christian Year* must have been rather new about that time; this and Hannah More's *Devotions* were the toilet books of these two women.

We knelt with backs to the "Communion table" in the old church, but my mother had a wooden stool made upon which she knelt, facing the chancel. Two years ago I was presented with that little stool by one who had rescued it when the church was razed. One Sunday she was kneeling on that stool and I was with her, ready to go home "before the sermon," as Church children did then, when on the solemn service came a great pealing of fife and beating of drum. The shrill notes of "The Girl I Left Behind Me" rang madly, joyfully, through the church. Everybody moved just a little bit, and I whispered, "Is the war over?" My mother nodded and said, "You may go home," and tip-toeing out with some other girls, we flew up the public square to where stood what was left of the gallant soldier boys. War was over. Cheers and sobs were both in the air, and these dirty, sun-burned, long-haired boys were being kissed and embraced irrespective of whom they belonged to. My own brother was there; but still my mother knelt on until the close of the Communion service. It was such women who helped to found these old churches.

THERE WAS a placidity about the old canal days that disappeared when steam came in. People fitted themselves to emergencies without complaining. When the Rev. Walter Franklin came to St. Mary's, he brought his household goods by canal; but the boat sank, and for three days his *Lares* and *Penates* were submerged in the muddy waters of the canal. The Church people rallied to his aid, however, and when the goods were recovered they divided the wet things, all built roaring fires, and so dried their rector's books, furniture, and clothes. The legend goes that an Episcopalian was known by

the steam on his windows while this drying process was going on.

Old St. Mary's knew some palmy days which the new has never seen. There was a time when its pews were well filled, its choir renowned, and any special service, such as those of Christmas and Easter at a time when no other religious bodies in town observed these festivals, filled up the church, even to the big gallery over the front entrance. A great thing, indeed, was a church wedding in the decades of '50 and '60. Long before the hour set, every seat was filled; the bright lights (for the church boasted chandeliers fitted with oil lamps), the flowers, the organ, a somewhat unusual thing and well played, the impressive ceremony—the so-called "Ring Service"—drew crowds who otherwise never entered its portals. And then the singing! Not Gregorian by any means. Truly the old St. Mary's choir did "make a joyful noise unto the Lord." The Jackson *Te Deum* was at the height of its popularity, and so grand did we consider it that we were awe-struck while it was being sung. Then, too, the *Gloria in Excelsis* was sung during Evening Prayer, and the writer can never forget the glorious outbursts of its opening phrase.

AS I THINK of St. Mary's, then in its prosperity, now in its small vitality, it so plainly shows the impress of good Churchmanship—the kind that never dies. It is common to hear it said of the mid-century church, "*We were not properly taught,*" and in some ways we were not—I doubt if my grandmother ever heard of Apostolic Succession—but the *basic* things, faith and loyalty, were tremendously strong in the pioneers of these old parishes. They left successors imbued with love sufficient to carry on their work; and whether her pews be full or empty, there stands the Church ready for those who need her.

NEWMAN AND THOREAU

BY THE REV. GEORGE H. HEFFLON

IN these midsummer vacation days a good many of us who by the grace of God are of the clergy have been reading some of the new books. One is Ward's *Life of Cardinal Newman*. It shows up the weakness as well as the strength of Newman, and we clergy can learn much from at least one phase of his life—he was so often sad, dispirited, and even querulous. We clergy at times feel keenly our failures, our misunderstandings, and our apparently futile efforts for good. Our hearts are pretty near our coat sleeves, like as was Newman's; as when he was found in tears near his old Anglican haunts, and, as he often writes in his letters and journals, grieving that Protestants should appreciate his writings so much more than his new-found Roman friends.

After a sitting at this biography of Ward's, one needs a mental anecdote, and with all due humility let me recommend a volume of Thoreau. There is something so fresh, so sweet and wholesome about this other great genius, that he is a positive comfort. Thus, compare the way these two men met a literary disappointment—and is not that the kind that men of great intellect feel most keenly? Newman wrote to Henry Wilberforce in July, 1859:

"All my life I have plucked. My first book, *The Ariana*, was plucked by Rose and Lyall. My *Church of the Fathers*, instead of being part of the magazine, appeared among the correspondence. *Qualis ab incepto*; but I assure you it has made me feel that my occupation was gone when the Bishop put an extinguisher on the *Rambler* (a magazine Newman edited). . . . And I feel like a person who has been long out in the dust and rain and whose coat, hat, and shoes show it" (Ward, page 578).

This melancholy, self-communing plaint is very characteristic of Newman. Now let the reader pick up Thoreau. In the volume, *Autumn*, we read:

"October 28, 1853. For a year or two past my publisher has been writing to ask what disposition should be made of the copies of *A Week on the Concord and Merrimack Rivers* still in his hands, and at last suggesting that he had use for the room they occupied in his cellar. So I had them all sent to me here, and they have arrived to-day by express, filling the man's wagon: 706 copies out of an edition of 1,000 which I bought of Munro four years ago and have been ever since paying for, and have not quite paid for yet. The wares were sent to me at last and I have an opportunity to examine my purchase. They are something more substantial than fame, as my back knows, which has borne them up two flights of stairs to a place similar to that from which they trace their origin. Of the remaining 290 and odd volumes, 75 were given away, the rest sold. I have now a library of nearly 700 books over 700 of which I wrote myself. Is it not well that the author should behold the fruits of his labor? My

works are piled up on one side of my chamber half as high as my head—my *opera omnia*. . . . I can see now what I wrote for, the result of my labors. Nevertheless, in spite of this result, sitting beside this inert mass of my works, I take up my pen to-night to record what thought or experience I may have had with as much satisfaction as ever. Indeed I believe that this result is more inspiring and better for me than if a thousand had bought my wares. It affects my privacy less and leaves me freer."

And that brave, cheerful note is as characteristic of Thoreau as the minor strain is of the great Cardinal. Both men have come at last to an abiding literary recognition. But one is reminded of the great Teacher's words:

"The children of this world are wiser in their day and generation than the children of light."

BIRDS

BY MARY RICHARDS BERRY

"How can ye chant, ye little bird,
An' I, sae fu' of care?"

DID the Scotch Bard think that birds are never full of care just because one chanted while he mourned his fate? It may be true that the bird, to which he referred, sat and sang a love-song to its mate, but how often is it one of cheer which he sings to her, while she patiently sits on her nest day after day? And then when the young are hatched, what sight is prettier than that of the gentle care with which the fledglings are instructed to sing and fly? Listen as the mother-bird carefully trills her song for her offspring to imitate. Or watch the anxiety with which she looks on while her first-born tries his wings. Surely then her song is not care-free as she cautions him not to wander too far from the home-nest, or anxiously coaxes him back to the shelter of her breast when she sees that his paths are leading him into danger.

Once saw a turkey-hen perched on a rail fence singing—if the turkey whistle may be called a song. In reply to my comment, that that seemed a queer thing for a turkey to do, the farmer's wife told me to look overhead, and there I saw a hawk circling around and around. "She sees it, too," explained the woman, "and has hid all her young ones there in the bushes while she keeps watch over them." And she *sang* lest they, too, should be afraid, but yet her heart must have been filled with anxiety and not with care-free joy.

How full of care is an oriole's song as he chooses a suitable bough from which to hang his nest. "Here some stray cat would climb, or here a squirrel might rob the nest," he chants as he flutters from twig to twig, until finally he swings on one too slender to support more than an oriole's home, and there he enters a settler's claim. As he gathers bits of cotton, string, or grass for his nest, how filled with joy is his song, but is it not joyousness over his labor, and care that his material and building shall be as perfect as possible?

It is said that the robin is the only bird which sings in all kinds of weather, but is it, I wonder, because his heart is free from care that he sings in storm or sunshine? Or is it because he is as grateful for the one as for the other?

How few of us sing in the storms that overcloud our days! We may sing while others' lives are filled with care or grief, but as long as it does not touch our life we sing on. It is not an easy thing to do, to sing with the lips when the heart is breaking with grief, but if the world is cheered by the robin's song in the midst of rain, how much more would it be cheered by human song instead of a wail of woe or discontent when the sunshine of our days is eclipsed by storm-clouds of sorrow.

Ah, yes, sing on with the lips, and, it may be that with time the heart will become attuned to the same strain; but even when that is impossible, still sing on!

Others will hear our song and forget their grief. Their burdens will be lightened and their hearts cheered, for our song will unconsciously accord with the key of their feelings. We need not sing in an uncaring way which mocks at their grief, but a song of sympathy will lay hold on their hearts, a song of courage will raise them out of despondency, and a song of faith in God's goodness will cause their minds to soar upwards, like a bird, above the petty trials and tribulations of the world, until they in turn learn to sing in storm or sunshine, or whether the heart be heavy or light, in order that God's universe may be made sweeter, as is done by His blessed birds.

A LIFE of ease is commonly stagnant. It is those who suffer much and who experience much of the comfort of the Holy Ghost, who live much. Their life is rich in experience and in resources.—*Charles Hodge*.

The Cucumber-Man

BY HELEN VAN VALKENBURGH

IT was just the place—the place he had dreamed of—and not a woman within ten miles of it! He had made sure of the latter by a process of investigation—the former was obvious.

A flat-roofed bungalow of grey concrete, its ample veranda latticed by a snarly profusion of wild cucumber vines, was the cause of his enthusiasm. It had been built by a New Yorker who, homesick for the jangle of the city, had closed the place, returning to the Broadway he loved. Dick Powers paused after pushing his key through the cobwebs clinging to the lock, thanking Ellis, silently, for loaning him the place. Then the door flew open, and he stepped into the hall. The square patch of light showed thick dust on floors and wainscoting, and a musty smell crept from the rooms beyond. But these things could not daunt the newcomer. It was the place he had longed for and despaired of finding; here he could work uninterrupted by the swish of petticoats and feminine giggles!

To look at him no one would have guessed his antipathy. Tall, attractive, with clear-cut features and bewildering blue eyes, he was the very man to find favor in the hearts of the fairer sex. This was, unfortunately, the difficulty. From the time he had been in kilts they had adored him, and in return, he had developed a cold dislike for them.

By profession he was a writer. Not of novels—heaven forbid! In novels he would have been compelled to treat with these dainty destroyers of his peace of mind; also in poetry; therefore he turned his talent to special articles on prosaically safe subjects. He was on the eve of undertaking his biggest piece of work, a study of the economic advantages of the aeroplane, and to do justice to his theme it had been necessary to bury himself in the country.

Emerging from the mustiness of his new possession, he locked the door and stood a moment taking in the peace of the landscape. The place exceeded his wildest expectations, and he looked forward to the long hours of work ahead of him with jubilant happiness. As he thought of them he twisted the cucumber vines in and out through the rusty lattice. The bungalow should be cleaned at once, and he would move in as soon as the soap and water were dry. Already he saw in his mind's eye, page upon page of neatly typed copy, and the prospect made him very glad.

The day of the cleaning came and went, Powers staying away until the woman in charge had finished; even he admitted that woman had her place in the scheme of things. Then, when she had gone, he bicycled past yellow daisies, and purple asters, and flaunting poppies, his prospective happiness giving an impetus to the pedals which caused the ten miles between the bungalow and the village to seem as nothing.

He found his boxes on the veranda, and the unpacking of his man's traps finished the transformation begun by the woman. Ash trays and pipes, papers and pencils, and a typewriter, gave the living-room a homey look; while a stack of books and magazines, and several large working-drawings of aeroplanes, made it seem as if the newcomer had lived there, always.

A week went by, and the argument was in full swing. Powers was feeling pleased with himself and the world at large. Women were forgotten, and his eyes no longer shifted at the faint rustle of the breeze outside his window—at first he had mistaken it for an encroaching feminine gown. His machine clicked cheerfully, clattering like an express on a down-grade; his face glowed with the enthusiasm of work going unhesitatingly, and his brain was filled with that exhilarating thrill which only good work can bring.

Then suddenly he was interrupted by a whirring noise which had never before broken the quiet of the country. It was followed by a mighty flapping, and clattering, and banging, and crashing, as something smashed through the air, landing with a terrific rattle on the tin roof above him. A shriek followed an uncanny silence!

Powers jumped to his feet, dashed through the open door and down the steps to a safe distance, looking expectantly at the roof. He dreaded what he might find there, but his worst fears were nothing to the reality. What he saw was a *girl!* She was a very white-faced, frightened girl in a middy blouse. The wind was making sport with her coppery hair, and mocking the pleading in her wide, grey eyes. Behind her rose the gaunt

outline of an aeroplane, battered nearly beyond recognition. He gasped—his mouth remaining open in amazement!

"Oh, help me down," she implored, looking at his open mouth and wondering if he were crazy, "quick, help me down!"

But he stood as if turned to stone.

"Why don't you come?" she demanded, her eyes filling with angry tears, "I must get down!"

Yet he stood motionless, looking gingerly at the disconcerted maiden.

She stamped her foot impatiently. "I tell you I must come down," she cried. "Why don't you help me, you—you—" words failed, and she spluttered futilely.

Then it was that he came to his senses. The best way to rid himself of this intruder was to help her off his roof, he argued; but where in the world had she dropped from? At any rate, the sooner he got her off, the better.

"I'll be there in a minute," he called, and darted into the house. Racing up the attic stairs two at a time, he reached the trap-door leading onto the roof, hot and breathless. A tussle with the hooks of that same trap-door, hooks that were rusted into place, failed to improve his temper; but, after skinning his hand, he managed to get the door open. As he did so he found himself confronted by the tangled wreckage of the machine.

"Oh, you—what's your name—come here, and help me lift this thing off," he commanded. A patter of feet answered him, and the girl's face peered at him through the maimed framework. She tugged frantically at the heavy thing, and he pushed with all his strength—the strength of desperation—but it was no use, the thing refused to budge. Then a hot something splashed his cheek, and he looked up to see that she was crying.

"Don't get discouraged," he implored, "we'll find another way to get you off."

"But, but what will everybody say?" There was no sympathy in his face, and she pressed her lips tightly together. In another moment he was gone, and she was alone with the car that had played her such a shabby trick.

Then a scraping, tearing sound came from the front of the bungalow, and running across the roof she was just in time to see Powers—he had climbed onto the rusty lattice—fall backwards, taking half the trellis with him, and striking the ground with a disconcerting thud. He rose, blushing, to catch the smallest hint of amusement in her face.

"Haven't you a ladder?" she questioned.

"No, there's not one on the place. You couldn't climb down that column?" he pointed to one of the supports that held the roof of the veranda; a square, concrete pillar, separated from the projecting tin by a partition of cement several feet in width.

"Hardly—but you might come up," she laughed, regardless of her strait. He grinned sheepishly, admitting that he couldn't. "Then how did you expect me to do the impossible?" she asked tartly. "Oh, you must help me down!" Her chin quivered, and the unruly tears rose in spite of her; "you must; we are going to have guests to luncheon!"

He looked at her hopelessly. "I'll have to go over to Jones' for a ladder," he told her, aloofly, very angry that she had come to interrupt his morning's work; "there's nothing here that'll do; the drain-pipe might if it weren't rusted into holes; you see we aren't in the habit of receiving people *via* the roof."

"But I'm so hungry," she sobbed, collapsing into an undignified heap, "and I'll be late to luncheon, and it's so hot up here!" But he was gone before she finished the sentence.

Presently she heard him at the trap-door, and made her way back to the disobliging wreckage. "Here," he exclaimed, handing her a musk-melon and a slice of ham through an opening in the mess, "it's all I've got; I'm not much of a cook."

She took them eagerly; also the knife he passed up to her, and ate the ham at once. Perhaps it would take the lump out of her throat, she told herself; anyway this man was a brute!

"What make's your car?" he was asking her, and she might have been killed.

"A We—Welling—ton." The word was punctuated with sobs.

"I'm going for a ladder," he reassured her, disappearing into the darkness of the attic.

In a few moments she saw him push his bicycle out through

the uncut grass; mount at the road, and speed off into the glaring sun. She did not know that he was maligning her and Providence with every revolution of the pedals.

Two hours passed, and to the girl on the roof it seemed as many years. The hot sun filled the air with dancing Catherine wheels; her throat was parched with thirst; she was worried about her guests, and, above all, her fiery spirit was alive with resentment against this tall, blue-eyed man, who, she told herself vindictively, might, at least, have loaned her an umbrella. Then she saw a long wagon, ladder-laden, on which sat three men, including Powers. Slowly it joggled out of the distance until at last it was in the road below.

The rescuing party proved effective. A stout cable lowered the bulky aeroplane to the wagon, and the girl climbed cautiously down the ladder they had brought. Powers scarcely noticed her, not seeing that she reeled as she walked toward the wagon, nor that one of the men, a burly, country field-hand, lifted her tenderly to the seat beside him.

He said good-bye, distantly, heartily glad to be rid of her, and acknowledged her apology for the trouble she had caused him, by a curt nod. She had made him the duce of a mess, and he was glad she had admitted it. Then the wagon drove down the road, and he turned into the house.

But the thread of his writing had flown to the four winds, and he fell to maligning himself for not having looked over the Wellington; it was a new car and one he was anxious to study. He saw that, as usual, women had made havoc with his brain. Then the white face of the girl rose to torment him, and he knew that he had not been altogether a gentleman. He excused himself by saying that she had no right on his roof; but this failed to restore his peace of mind, and he stacked his papers impatiently; his day was spoiled—ruined by a girl; the very thing he had fled from New York to escape!

He spent the evening smoking on his veranda, the hole in the lattice a disquieting reminder of his fair visitor. He watched the baby cucumbers—the blossoms on the vines had changed to prickly rounds—swing lazily below the starry sky. Crickets and tree-toads kept up an incessant chatter, striving to chase all thought from the mind of man, but failing, completely, in Powers' case; for the face of the girl, tear-stained and very pale, haunted him. He went to bed to dream of her, waking from a restless sleep, angry and in no condition to work.

But it was only logical that this mood should pass, and the following day Powers' typewriter told the world that all was well with him, and with aeroplanes.

Time went on, and the first copy of the book neared completion. One chapter, however, balked him. It was full of discouraging blank spaces, that must stay blank until he received a pamphlet from New York; the letter for which lay on the table beside him. He was wondering whether to ride into town and mail it—the ten miles between himself and femininity, stretched, also, between himself and the postoffice, sometimes annoying, since the rural delivery passed only in the morning—when a squashy something hit him fairly in the face, and fell to the envelope with a soft thud, making a mussy stain. It was a cucumber from the vine on the porch, and he looked at it angrily, as he wiped his cheek with his handkerchief. Then his eyes sought the window. Here the face of the girl peered in at him, a hint of laughter in her grey eyes.

"Please, Mr. Cucumber-man, may I have a drink of water?" she said lightly.

He glowered at her; then disappeared, returning with a tin dipper, rusty, and thoroughly uninviting. He found her seated on his veranda steps, her riding crop and hat beside her, while her horse nibbled the grass of his front yard—both girl and animal annoyingly at home. He proffered the dipper anxiously, and she buried her face in its depths.

"Um—but it's good. I'm so glad you brought it in an old-fashioned dipper, instead of a glass!"

He frowned at this. "You like it?" ungraciously.

She nodded; smiling the least bit in the world. "You write, don't you?" she asked musically; "I heard a typewriter as I rode up."

Dismayed, he wondered how long she had watched him. "Yes," the monosyllable fell reluctantly—woman-like she was making ready to explore him; he knew the symptoms of old, and was angry. Why, oh, why, didn't she go? She had had what she asked!

"It must be awfully interesting," she mused, looking at the blue haze in the distance, and showing no sign of departing; "what are you writing about?"

"Aeroplanes!" impatiently.

"Delightful," she enthused, "ever since I got mine I have been mad about them. I miss it terribly; they are afraid to let me use it. They don't believe in dropping on roofs," she added, sententiously.

Ignoring the bait in her words, he leaned exasperatingly against a pillar, his eyes telling her that he was bored.

She refused to acknowledge their hint. "Is your work nearly finished?" she queried.

He hesitated, then told her, abstractedly, that he was lost for copy.

"Why, maybe I can help you"; she was smiling now, and he discovered she was possessed of dimples, innumerable.

"You!" he gasped.

"Why not? I've helped the man who invented the Wellington with his models; I really do know something about them. Let's see what's wrong."

He got the troublesome chapter. He had quite forgotten she was a girl—realizing, only, that she could solve his difficulty, since it was the Wellington that had made the trouble. She glanced rapidly down the printed page, and, reaching for the pencil he offered her, filled in blank after blank with the sureness of experience. He stood by, gasping at the liberty she was taking with his manuscript.

"There," she said, reading what she had written, "I guess that covers it. Lucky I came along; you had some bad breaks in your first paragraph."

He disliked criticism, but seeing she was right, swallowed his wrath. "How can I ever thank you!" he cried impulsively.

"I wonder," she was recalling the two hours she had spent on his roof in the glaring sun; "I wonder." Then, with the lightest touch of sarcasm: "You saved my life, you know. I am only paying back a little of the obligation."

"Saved your life!" he was surprised.

"To be more exact, your roof did," again there was the sarcastic twist to her words. "It was just—thrust upon you. Afterward you gave me some things to eat, and got someone to help me off—oh, I owe you all I have given!"

He began to feel himself something of a hero—he had been a good fellow, and no mistake. "But you must let me do something to show my appreciation of this," he insisted, still forgetting she was a girl—there was a boyishness about her frank manner that made it easy.

"Perhaps I will let you," an arch look flashed across her face, and was lost in the dimples about her eyes.

"Please," he was eager to know what he was to do.

"Yes, Mr. Cucumber-man"; her brows puckered, thoughtfully, and for a moment the silence was broken only by the drone of the bees in the clover field across the way.

"Tell me," she demanded, a sudden flash of temper darkening her eyes, "why you were so mean to me the day I landed on your roof, and why you didn't give me an umbrella?"

The sudden on-rush amazed him. "You're a girl," he retaliated, before he stopped to think. "I hate girls!"

"But you let me fix your copy; did you hate girls then?"

"You're half a boy," he tried to justify himself.

"Why do you hate us?" she queried, her eyes impenetrable.

He laughed oddly: "I don't hate us—I hate some!" But she refused the distinction.

"As to this," she touched the copy, "the next time a girl falls on your roof, give her an umbrella—and, in the meantime, study your Morte D'Arthur, and develop a little chivalry." Rising, she caught up hat and crop, and darted to her horse, springing into the saddle before he had guessed her intention. He was staggered, and vaguely troubled by the knowledge that he had met the woman he could love.

"I will remember," he promised, humbly enough, when he had reached her side. "Must you go?" The words surprised him; an hour earlier he could not have imagined speaking them. "Must you go, Aeroplane-girl!"

"Yes, Mr. Cucumber-man. Remember what I have told you, for I will probably never have a chance to remind you."

"What do you mean?" he asked and the lump in his throat amazed him.

"Mr. Wellington and I sail for Europe next week"; then, mischievously, "he is my husband—goodbye!" and touching her horse with her crop, she was out on to the road, galloping into the landscape, with never so much as a backward glance.

Powers watched her until a clump of trees hid her from sight, then he went into the house; the veranda was singularly empty.

TWELFTH SUNDAY AFTER TRINITY

The face of Moses—when from Sinai's height,
After long fast, he brought the law which he
From God received, and graven in stone to be
To all, no less than to the Israelite,
A never-changing witness to the right,
A testimony 'gainst iniquity—
Glowed with reflected light so gloriously,
That all who gazed were dazzled by the sight;

That glory faded soon; that law brought death,
For no man might its stern demands fulfill;
But fadeless splendor His brows compasseth,
Who, to believers, grants both strength and will
To wage with wickedness victorious strife;
And crowns their conquest with eternal life.

JOHN POWER.

Church Kalendar



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.

KALENDAR OF COMING EVENTS

Sept. 4-8—B. S. A. Convention, Chicago, Ill.
9-14—Conference of Military Chaplains,
Los Angeles, Cal.
25—Vermont Dioc. Conv., Bennington.

Personal Mention

THE Rev. R. L. ANCELL, missionary at Yangchow in the district of Shanghai, China, who is in the United States on a furlough, will spend some time visiting at his old home in Fluvanna county, Virginia.

THE Rev. WYATT BROWN of All Saints' Church, Mobile, Ala., and Mrs. Brown are spending the month of August at Chautauqua, N. Y. August address: Hotel Athenæum, Chautauqua, N. Y.

THE Rev. JAY CLAUDE BLACK, for the past two years assistant at the Church of the Epiphany, Chicago, Ill., takes charge on September 1st of St. Andrew's Church, Chelan, Wash., and the adjacent missions in the district of Spokane.

THE Rev. EDWIN S. CARSON, rector of the Memorial Church of St. Paul, Philadelphia, Pa., is in charge during August of the Church of the Redeemer, Longport, N. J.

THE Rev. JOHN W. HEAL, who has been spending the summer in Colorado, returns to New Mexico to become rector of St. Luke's Church, Deming, where he will begin work on September 1st.

THE Rev. H. ASHTON HENRY, for the past five years rector of Holy Trinity Church, West Palm Beach, Fla., on account of continued ill-health has resigned charge of the parish.

THE Rev. ALEXANDER C. HENSLEY, who recently resigned the rectorship of St. John's Church, Versailles, Ky., after an incumbency of sixteen years, has not given up parochial work as has been erroneously reported. After September 10th Mr. Hensley's address will be Lambertville, N. J., and on September 22nd he will take charge of the services at the mission church at Fleming, N. J., where he will hold morning services, conducting services in the evening at different nearby missions under the direction of the Archdeacon.

THE Rev. B. S. MCKENZIE, of Yankton, S. D., and his family will spend a month at Salisbury, N. C., with Mr. McKenzie's mother, who recently suffered a stroke of paralysis, from which it is feared she may not recover.

THE Rev. H. B. MARKS will release his work at St. Mark's Church, Pittsburgh, September 1st, and for the present he expects to continue in charge of the Church of the Advent, Pittsburgh, in the new and growing section of the city. His address remains the same, 1344 Illinois avenue.

THE Rev. JOHN R. MATTHEWS, who has conducted parochial missions for the past nine years, will return to England as soon as present appointments are filled. Mr. Matthews intends to take up parish work in England, where he expects to reside permanently.

THE Rev. Dr. LANGDON C. STEWARDSON has resigned the presidency of Hobart College, Geneva, N. Y., his resignation taking effect on September 1st.

DEGREES CONFERRED

WHITMAN COLLEGE (Walla Walla, Wash.)—D.D. upon the Rev. HERBERT HENRY GOWEN, rector of Trinity Church, Seattle, Wash.

DIED

BROCKWAY.—The Rev. ALBERT ALONZO BROCKWAY died at New York, N. Y., on April 19, 1912.

CLARK.—At Burlington, Vt., on August 9th, in the fifty-seventh year of her age, MARIAN DE FOREST CLARK, wife of Louis C. Clark, and daughter of the late Le Grand B. and Mary de Forest Cannon.

FELT.—Entered into rest on July 22nd, WILLIAM W. FELT, of West Rutland, Vt., in the eighty-fourth year of his age.

GWYN.—At St. Joseph's Hospital, Hamilton, Ont., Canada, on Friday, August 16th, KATHARINE VON HOF GWYN, beloved wife of Herbert B. Gwyn, rector of St. Simon's Church, Chicago, Ill., aged 46. Interment at Dundas, Ont., on August 18th.

"Blessed are the dead who die in the Lord."

JACKSON.—In Baltimore, Md., August 16, 1912, WALTER BEATTIE JACKSON of Marion, Smyth Co., Va., in the forty-eighth year of his age. Interment at Marion, Va., August 18, 1912.

SILL.—At St. John's rectory, Cohoes, N. Y., LUCY L. SILL, widow of Richard Sill, and mother of the Rev. Frederick S. Sill, on Saturday, August 10th, in the 80th year of her age. Funeral services were held in St. John's church on Tuesday. Interment was made in the Albany Rural Cemetery.

MEMORIALS

THE REV. A. A. BROCKWAY

The Rev. ALBERT ALONZO BROCKWAY, son of the late Ossian Alonzo and Anna Hilscock Brockway, of Pompey, N. Y., a clergyman of the Episcopal Church for thirty-three years, for many years a lecturer on his own travels through the Holy Land and other foreign countries, was very sick in St. Luke's Hospital, New York, for six weeks, and died on April 19, 1912, at the home of his sister, Mary B. R. Delfel, at 647 Jefferson Place, Bronx, New York City, who took his body up state for burial, in Pompey Hill Cemetery, near Syracuse; where interment took place on May 9, 1912. The deceased was a member of the Sons of the Revolution and the Masonic Order of Crescent Lodge, New York. He was sixty-one years old, single, and the cause of his death was heart trouble. His body was accompanied to its last resting place by all the surviving members of his family, and other relatives and friends.

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 GUESTMASTER, 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

PRIEST WANTED to assist in suburban parish and take charge of chapel in neighboring village. Fair Salary. Splendid opportunity for aggressive work. Position requires experience. Address "W. W. R.," care LIVING CHURCH, Milwaukee, Wis.

DEACON OR PRIEST (unmarried) wanted to strengthen weak parish in one of the larger cities in Michigan. Small stipend. Increase. Address "T.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

ACTIVE, PRACTICAL PRIEST. Fifteen years' experience. Twelve hundred and rectory. Address "SYSTEM," care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN PRIEST desires change. Rector present parish six years. References Bishop and others. Address "CONSERVATIVE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG, capable priest, about to be married, desires parish. The East preferred. "WILMINGTON," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

YOUNG LADIES with recommendation wanted to take two year course in Suburban Surgical Hospital. Small monthly salary. Full particulars, address HEAD NURSE, Media Hospital, Media, Pa.

WANTED.—Two young men teachers for St. Andrew's School, Sewanee, Tenn. Young, alert, fond of sports. Teaching primary. Address Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

WANTED.—A competent organist and choir-master by September 15th. Must be of exemplary habits. Good disciplinarian. Mixed choir. A first-class teacher can readily double salary of \$600 by teaching piano. Address "NORWALK," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

DR. A. MADELEY RICHARDSON, having accepted educational work near New York, will be prepared to take important Church appointment in that city on October 1st. Dr. Richardson is ready to provide music equal to what he gave at Southwark Cathedral for twelve years. References to the Lord Bishop of Winchester, Farnham Castle, England; to the Bishop of Rhode Island, Providence, R. I.; and to the Rev. Dr. Manning, Trinity Rectory, New York. Address, Newport, R. I.

A MIDDLE-AGED WOMAN of refinement would like a situation as companion to a woman of her own age, or companion to an old lady, or a delicate, unfortunate child. Wish references. Can give from Bishop and rector. Address, "H. H.," LIVING CHURCH, Milwaukee, Wisconsin.

LIBRARIAN of training and experience would like a position as librarian. A church library preferred. Has also had experience as organist. Address LIBRARIAN and ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED HOUSE-MANAGER or MATRON for school, orphanage, hospital, or private family. THOROUGHLY UNDERSTANDS CHILDREN. Widow, middle-aged. Mrs. DRUMMOND, 2736 Hartzell street, Evanston, Ill.

ORGANIST and choir-master desires to make a change, September 1st. Recitalist. Experienced with boy and mixed choirs. Highest testimonials. Address "G. E. F.," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as Housemother or Supervising Housekeeper in a Boys' School, by a widow with three sons. Address "CHURCHWOMAN," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHIC position desired. Address "EXPERIENCED," 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.

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.

ALTAR CROSS for small chapel is desired as gift, or will be acquired for purchase at small figure. Address "X. Y. Z.," care LIVING CHURCH, Milwaukee, Wis.

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

UNLEAVENED BREAD—INCENSE

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

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

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

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

PARISH ORDERS for CLERGYMEN or for ORGANISTS and CHOIRMASTERS promptly taken care of. Substitute work a specialty.

CATHEDRAL trained ORGANISTS from England will arrive this month and following months.

VACANCY in Manhattan vicinity, \$1,000 and rectory, still open.

ADDRESS, 111 Newark Avenue, Jersey City, N. J., or 147 East 15th street, New York City.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING HOUSE FOR GIRLS—NEW YORK

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

INFORMATION WANTED

A CHURCHWOMAN of many years experience as principal, who has traveled extensively, wishes to know of a locality needing a private school for girls. Address "GIRLS' SCHOOL," care LIVING CHURCH, Milwaukee, Wis.

APPEALS

CHURCH MISSIONS PUBLISHING COMPANY

The Church Missions Publishing Company of which the Presiding Bishop is president and the Rev. Dr. Hart chairman, has published in the nine years of its existence more than 275 books and pamphlets on missions and missionaries, and is prepared to supply lessons, outlines, and books for the study of missions in every part of the field at home and abroad. Supplies for classes of all grades in Sunday school, adult organizations, or for private reading and study are always on hand. The society has given assistance to every diocese and missionary jurisdiction in the church, and depends upon the voluntary gifts of friends to make up the annual deficit. In order to place the work upon a permanent foundation and widen the scope of usefulness it has been decided to raise an endowment of fifty thousand dollars of which five thousand are already in hand. An appeal is made to all who are interested in missions for gifts and bequests. Checks should be made payable to **MISS EDITH BEACH**, Asst. Treas., 211 State street, Hartford, Conn., or to **DEAN HART**, Berkeley Divinity School, Middletown, Conn.

EPHATHA APPEALS

Prayers and offerings are desired for the work among the Deaf in the Northwestern District on the Twelfth Sunday after Trinity, which falls on August 25th. Copies of the Year Book, embodying the statistics, official acts, etc., of the work, may be sent upon request. **REV. GEORGE FREDERICK FLICK**, Missionary, 214 East Fifty-fifth Street, Chicago, Ill.

Prayers and financial help are asked for the extensive work of the Church Mission to Deaf-Mutes in the South. The need is most urgent. There are thousands of silent people waiting on the threshold of the Church.

Offerings of congregations and gifts of individuals may be sent to the **REV. O. J. WHILDIN**, General Missionary, 1436 W. Lanvale Street, Baltimore, Md.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,500,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

On July 24th, after wide and strenuous appeals, we were, at last, able to make the July 1st quarterly payments to about 550 Old and Disabled Clergymen, Widows and Orphans.

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LIVES OF THE SAINTS

Churchmen are reminded, and particularly the clergy and teachers, that there is a little book on *Lives of the Saints*; or, *Notes Eccles-*

logical and Historical on the Holy Days of the English Church, which can be had for 65 cents postpaid. It is abridged from Baring Gould's great work, and is invaluable for every Churchman's library. One should know about the "Black Letter" Saints as well as the "Red Letter," and this book tells of both. It is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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A FEW BOOKLETS

In England, the publishers frequently bring out devotional matter of exceptional merit, in small booklet form, handsomely printed, and in good readable type. These booklets are purchased by people who want "light reading," not in the sense of flippancy, but a book to pick up and read through at a sitting, and leaving one's mind clearer and better for the exercise.

Mowbray publishes several such which may well be noticed. For instance there is the *Deathless Soul*; "Common Sense Reasons for believing in Existence after Death," by Chillingham Hunt (43 cents postpaid). It contains, too, many passages on Immortality from scientists, philosophers, and poets. The author well says, "Do not abandon thought on a subject because you cannot master its mystery." This will lead many people to gladly read this essay, so prettily printed.

One picks from the pile of booklets at random, for there is no sequence of thought in the list, and Canon Holmes' *The Chalice* (43 cents postpaid), seems to come next, with its frontispiece of the Ministerial Chalice in the Abbey of Glos—a grand piece of workmanship. In these "thoughts" Canon (now Archdeacon) Holmes tells of the First Chalice; the Material of the Chalice; the Decorations of the Chalice, etc., etc. There are numerous illustrations of historical chalices also, and the dainty letter press in two colors makes the book a charm to handle.

Naturally, while speaking of Archdeacon Holmes, one would sort out other booklets by the same author, and that brings before us *The Meaning of the Months* (65 cents postpaid), and *The Days of the Week* (43 cents postpaid). Both of these were written primarily for young people, but are most enjoyable for adults also. In fact, one of our clergy has been using with great interest to his people, the first named as a basis for occasional sermons. The first one has a dozen water color drawings most exquisite in their reproduction, while the latter has one as a frontispiece. These are named together, for a purchaser would choose to have both, if any. These have been noticed before and thanks have been expressed for having called attention to them.

The foregoing are mentioned as Mowbray's publications, but another of Archdeacon Holmes' charming papers which originally appeared in the *Girls Magazine* of London, was published ten years ago by THE YOUNG CHURCHMAN CO., and a large edition sold. This is entitled *Respon-*

sibility (28 cents postpaid), and consists of short addresses to girls on their personal habits, etc. A new edition bound in cloth, has just been issued. The attention of Church people has often been called to this very charming booklet, and we yet expect to find some one or more philanthropic women who will distribute the book freely as gifts to all associations of girls, such as the Girls' Friendly and other societies and guilds. That is the reason the price was made so low, that one could send out many copies for a few dollars.

The next in the list differs materially, but is interesting to many who might not be attracted by the others. This is *Ober-Ammergau* and the *Passion Play* (45 cents postpaid), by E. Hermitage Day, D.D., and contains 24 illustrations from photographs taken by the author. It is the full story of the Passion Play, the Spirit of the Play, the description of the approach to the village and of the village, and a synopsis of the play, together with much other historical matter. The book is by all odds the best made on the subject, and so will be of permanent value.

And now one picks up Mrs. Romanes' *Thoughts on the Beatitudes* (18 cents postpaid). This is for devout minds, and is a personal book, as it begins, "I am going to think for some days, and weeks even, on our Lord's Beatitudes, verse by verse." Thus the personal pronoun makes it real to the one who reads and meditates. There are such devout souls, thank God, and this booklet is commended to those who make it a practice and to those serious minded ones who would gladly make a beginning.

There are those, however, who know nothing of meditation, and would not know how to place oneself in the state of mind necessary. Some may think it is a morbid feeling, but one needs to approach it as in all spiritual exercises, with cheerfulness. Therefore *Some Aspects of Meditation* (27 cents by mail) by an English Sister is highly commended. It is very helpful and explains, too, what meditation in the religious sense is.

A number of years ago in all the Sunday School hymnals, could be found, "I want to be an Angel"; but it has been dropped generally. And yet there are religious people who still believe that human beings turn into Angels after death. *The Ministry of Angels* (42 cents postpaid), is a booklet which tells one all that is known as to the ministry of Angels, and gives the right attitude towards the messengers of God for Christian people.

Messages of To-day (43 cents postpaid), being Short Selections from the Writings of Bishop Ingram. Parchment cover, printed in red and black. THE YOUNG CHURCHMAN CO. has the honor of importing a large edition of this booklet, which is published in England by Wells Gardner Dutton & Co. So great was the demand for it before Christmas last year, that the English publishers had difficulty in supplying the demand. Bishop Ingram is held in such affectionate esteem, that the people are glad to have so pretty a souvenir selected from his many writings. American Churchmen only need to read what the Bishop of London has written, to become as enthusiastic admirers as are the English people. He is one of whom it may well be repeated that the "Common people heard him gladly."

A Priest's Outlook (44 cents postpaid), may suggest itself as for the clergy only; but it is not. It is a series of passages from the letters of Laurence Enderwyck. Probably not many on this side of the Atlantic ever knew or heard of the devout priest from whose letters these pages owe their existence. There is a fascination in reading the short chapters, which all the clergy will enjoy and many laymen will also read with interest and helpfulness.

This list will end by calling attention to a *Simple Guidance for Celebrating the Holy Eucharist* (22 cents postpaid), by M. R. Newbolt, principal of Dorchester Missionary College. Of course this is for priests, and our young clergy will find it a helpful book, especially for those who got no training during their theological course.

The publishers take pleasure in calling attention to this entire list, each title being useful and at the same time very inexpensive. Order from THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CHARITIES PUBLICATION COMMITTEE. New York.

Fifty Years of Prison Service. An Autobiography by Zebulon R. Brockway, Superintendent of the New York State Reformatory at Elmira from the time of its opening in 1876 to the year 1900. 500 pages. Illustrated. Price, \$2.00 postpaid.

HENRY FROWDE. OXFORD UNIVERSITY PRESS
London. Eng.

My Alabaster Box. Simple thoughts for those who are in service. By G. C. R. Foreword by the Rev. Canon Joyce, St. Finiol's, Hawarden. Price, 65 cents postpaid.

ROBERT APPLETON COMPANY. New York.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., Assisted by Numerous Collaborators. In Fifteen Volumes. Volume XIV. Simony-Tournely.

PAPER COVERED BOOKS

The Benedictines of Caldey Island. Containing the History, Purpose, Method, and Summary of the Rule of the Benedictines of the Isle of Caldey, S. Wales. (Formerly of Pains-thorpe, York.) Illustrated. Published at The Abbey, Isle of Caldey, South Wales. Second Edition Revised. Price, postpaid 50 cents.

CANADIAN ITEMS

Diocese of New Westminster

BISHOP DE PENCIER has returned from his visitation of the Caribou Mission. It was the first visit made by any Bishop to that part of the diocese, and he went as far as Fort George (which is over 600 miles from Vancouver), where he dedicated a church. This district is part of the large field which the parish of St. John the Divine, Kennington, Eng. supports.—THE NEW mission parish hall of St. Nicholas, recently opened in Vancouver, is to be used for Church purposes until they are able to build a permanent church.—ST. MARK'S HALL, the new theological college, will be opened in September, but the university buildings will not be completed until next year. At the last meeting of the Board of Governors of the college in Vancouver, the Bishop of Caledonia, the Rt. Rev. Dr. Duvernet was elected president. An executive committee was appointed, the Bishop of New Westminster to be treasurer. The next meeting of the Board will be in Vancouver on October 2nd. The amount at present on hand for the buildings is \$43,000. The Rev. C. A. Seager is the new principal.

Diocese of Yukon

THE RETURN of Bishop Stringer from his visitation of the Arctic coast and Fort McPherson, is expected about the middle of August. The Bishop intended to visit Herschel Island (where he spent ten years as missionary, within the Arctic circle), after leaving Fort McPherson. It is expected that the Rev. C. E. Whittaker who has been a missionary in that northern region for the last seventeen years, will accompany Bishop Stringer on his return to Dawson.

AN APPRECIATION of the Christian Indians in this diocese has just come to hand. A party of prospectors, who had been spending some time in the district near the head-waters of the Porcupine and Peel Rivers, wrote to Bishop Stringer thus: "We attended the Indian service and were present on Easter Day. I want to give you my impression of these people. I assure you we were more than pleased at the good work done amongst them. We were delighted with the manner in which the services were conducted. Moreover we found them honest and upright in their dealings, and considered them a model people. We often felt ashamed of ourselves when we started our meals without saying grace, and found that the Indians would never think of eating without asking God's blessing. We were pleased to see their honest faith and earnest devotion."

[Other Canadian Items on Page 597.]

THE CHURCH AT WORK

CORNERSTONE OF ST. JAMES' CHURCH LAID AT BLACK MOUNTAIN, N. C.

ON ST. JAMES' DAY, July 25th, the Rt. Rev. Julius Horner, Bishop of Asheville, laid the cornerstone of St. James' church at Black Mountain, N. C. Bishop Francis of Indianapolis made an address and the Rev. Messrs.

1868-1876, and of a school in Concord, N. H., from 1876-1880. When the Geneva school was incorporated in 1888 under the name "De Lancey School, Geneva, N. Y.," the Misses Bridge became its principals, remaining as such until June, 1890, when its headship was assumed by Miss Mary S. Smart, in a beautiful colonial home on Hamilton Heights, sit-

a suburb. From Washington Mr. Allan proceeded to New York in the same interest.

The purpose of the league is to emphasize the equally binding obligation of the pure and moral life upon man and woman alike, by God's appointment.

"It aims not only to reclaim the man or woman who has gone astray," it is declared, "but to take the boy from infancy and train him in the same standard of morality as his little sister. Also, to abolish gradually the existing double standard for men and women and replace it with the one divine standard for both." The league is an auxiliary of the World's Purity Federation. Mr. Allan's home address is Jacksonville, Ala.



ST. JAMES' CHURCH, BLACK MOUNTAIN, N. C.

Stubbs, Allen, and Cain of the district of Asheville assisted in the service.

This church is erected in a strategic point for extending the influence of the Church in many ways. One mile to the north lies "Montreal," the summer assembly grounds of the Southern Presbyterian Church, while to the south at the same distance are situated the buildings of the Young Men's Christian Summer Conference. The presence of thousands of visitors who attend these gatherings has intensified the importance of the little mountain town of Black Mountain, and brought in some Church families as permanent residents. To minister to these families and to extend the influence of the Church among the diverse element who come during the summer as well as among the permanent residents in the mountains is the mission of St. James' Church.

DE LANCEY SCHOOL FOR GIRLS IS CLOSED

THE THIRTY-SECOND annual commencement of the De Lancey School for Girls, Geneva, N. Y., was held on Saturday, June 22nd. This, of itself, would appear a trivial and a belated item of news, were it not that it serves as an introduction to an interesting bit of history.

The memory of the Misses Bridge is still fragrant with many of the cultured women, their former pupils, who are mothers and grandmothers, scattered over the United States to-day. The Misses Bridge conducted a school for girls in Geneva from 1856 to 1868, and subsequently were the joint principals of St. Catherine's Hall, Augusta, Me.,

uated in a spacious lawn of six acres, ornamented with forest trees.

The school was graded and registered as an academy by the University of the State of New York, March 22, 1896, and has always been under distinctively Church influences, the Bishop of the diocese being its visitor and the rector of Trinity Church, Geneva, its rector.

Kindergarten, Junior, and Academic departments were maintained, the latter preparatory to college entrance, and "De Lancey" stood high not only among the local educational institutions, but among those of the state.

Miss Smart has just concluded twenty-two years in charge of this school, and now, to the sorrow of its alumnae and to the regret of all interested in our Church schools, for various reasons has decided to retire. The De Lancey School for Girls, Geneva, has therefore been disbanded, has passed into history, and its beautiful property offered for sale.

It remains for some member of its alumnae, among the many who bear it on their hearts, to write—what, after all, perhaps, cannot be put into words—the influence "De Lancey" has exerted on the women of to-day.

EXTENDING THE WHITE CROSS

THE REV. W. T. ALLAN is actively enlisting interest for the "White Cross Single Standard League," which was recently outlined in these columns. Delivering an address at the union station in Washington on a recent Sunday afternoon, he formed a chapter there and has also formed chapters for women in the same city and a chapter at Tenleytown,

ALASKAN WORKERS REJOICE AT BISHOP ROWE'S DECISION

BISHOP ROWE'S decision to remain in Alaska is received with thankfulness by his fellow-workers in that territory and resolutions of gratitude were adopted at a convocation of workers recently held at Anvik.

"It is fresh in our minds," these resolutions declare, "that twice within the last few years the House of Bishops has attempted by the exercise of its authority over missionary jurisdictions to translate Bishop Rowe to some other field of labor, which translations the Bishop has resisted and refused.

"Now, therefore, this convention desires to enter its respectful protest against such attempts, and to express the earnest hope that this missionary jurisdiction may be left in peace to enjoy the episcopal authority and oversight of one specially and peculiarly suited to its needs—who has never yet failed in physical ability to exercise his arduous duties, and shows no sign now of any such failure—and who has given such repeated evidence that he is wedded to his work."

The Rev. John W. Chapman has just celebrated his twenty-fifth anniversary as missionary at far-away Anvik, on the Arctic Circle. His portrait is enclosed with every copy of the *Alaskan Churchman* for August, which number may be obtained for 25 cents by addressing the publication office at Fairbanks, Alaska.

CHICAGO RECTOR RAISES MONEY FOR CHURCH IN MINING TOWN

THE REV. A. T. YOUNG, rector of the Church of the Advent, Chicago, was invited by Bishop Morrison and Mr. George H. Crosby to spend his vacation in August at the new mining town of Crosby, Minn., to look over the ground and see what could be done toward building a church at that point. At the time of writing, all the miners have been canvassed and all the people in the town seen, and the church has been started, as more than enough money was raised to put up the building free of debt. Mr. George H. Crosby is so pleased at the work done in less than two weeks, which represents over \$2,500, that he has invited Mr. Young to go on a week's trout fishing at Isle Royal before he returns to Chicago in September.

The church is to be built of cement blocks and brick. There will be a full basement for social affairs. The size of the building is 26 by 50 feet. Mr. George H. Crosby do-

nated two lots valued at \$1,200 and \$250 in cash, besides excavating and minor things, and his wife has procured an organ and has promised to place a window over the altar. People from all over the country have assisted in this "mushroom" church and it is expected that before the snow flies Bishop Morrison will be able to consecrate the building.

SEASIDE WORK AT SEA GIRT, N. J.

THE HANDSOME chapel of St. Uriel's at Sea Girt, N. J., is one of the most attractive of the churches in the resort section of the New Jersey coast. An effort is now being made to raise funds for a pipe organ for the church, Mr. Charles Edward Van Pelt, a vestryman at St. Martin's-in-the-Fields, Philadelphia, and a son of the late Rev. Peter Van Pelt, D.D., LL.D., taking the initiative. "The church," says Bishop Scarborough in a note commending Mr. Van Pelt's efforts, "is free from debt and is open the year through for the Church services and is doing the most excellent work for visitors and residents at Sea Girt."

ELECTED PROFESSOR AT BISHOP PAYNE DIVINITY SCHOOL

A SPECIAL MEETING of the board of trustees of the Bishop Payne Divinity School was held in the parish rooms of St. Paul's church, Petersburg, Va., on August 5th. Bishop Randolph of Southern Virginia, presided. The Rev. J. Francis Ribble, professor of Biblical and Ecclesiastical History, etc., having resigned to accept a call to the rectorship of St. Andrew's Church, Richmond, Va., the Rev. Flournoy Bouldin, rector of Antrim parish, Halifax county, was elected to fill the vacancy. The conditions at the school, which is the leading institution for the training of colored men for the ministry of the Church, were reported as encouraging, and the prospect for an increased number of students for the coming year bright.

VIRGINIA COLONIAL CHURCHES RESTORED

INTERESTING services were held at Old Lamb's Creek Church, King George county, Va., on August 11th. The new diocesan evangelist, the Rev. Nelson P. Dame, was the preacher. This is one of the largest and most interesting of the colonial churches, its building dating back about two hundred years. For many years the Church in its vicinity was dormant, and the old building was rapidly crumbling into ruins. Within late years, however, much life has been manifested and a number of people have come into the Church.

A society has been organized to restore the old building, and much work has been done toward it. Services are now regularly held in it by the rector of the parish, the Rev. G. M. Brydon.

Another colonial church, "Aquia," in the neighboring county of Stafford, is undergoing extensive repairs. This church was built in 1757, and its life has been maintained for many years. It retains its original form and furnishings, which are quaint and interesting.

KENTUCKY RECTOR ESCAPES SERIOUS INJURY

THE REV. GEORGE C. ABBITT, rector of Grace Church, Hopkinsville, Ky., who has been in charge of St. Andrew's parish, Louisville, and its mission, St. Stephen's, for the months of July and August, during the absence of the assistant, the Rev. Frank W. Hardy, was slightly injured in a runaway accident on Monday afternoon, August 5th. Mr. Abbitt was returning from the burial of one of the members of St. Stephen's Church, at which he

had officiated, accompanied by W. G. Mulholland, Sr., superintendent of St. Stephen's Sunday school, and his wife, when the horses of the carriage in which they were riding became frightened and started running through the street at a rapid rate. Mr. Mulholland at once sprang from the moving vehicle and called to his companions to do likewise, but they wisely remained, and after the horses had run about three blocks, the driver being unable to control them owing to a part of the harness having broken, finally succeeded in guiding the team into a telegraph pole. The shock of the impact threw him from the box and caused the occupants of the carriage to be thrown violently against the front seat of it. Mr. Abbitt received the slightest injuries of the party, being but a trifle bruised and shaken up. Mrs. Mulholland sustained a fractured shoulder, as well as bruises and probable internal injuries. Her husband was the most severely hurt of all, his skull and right arm being fractured, as well as his collarbone broken in addition to numerous bruises. It was found necessary to remove him to the Norton Memorial Infirmary, where his condition is reported critical.

SOCIAL SERVICE AT KENTUCKY CATHEDRAL

MUCH SURPRISE has been occasioned in some quarters in the appointment just made public of Miss Pauline Witherspoon to be the resident superintendent of the new Cathedral House at Louisville, Ky., it having been generally understood that the position would be offered to a man, preferably one in priest's orders, who could also serve as assistant at the Cathedral, there being no curate at present, and one being sorely needed. Miss Witherspoon has had a number of years' experience as head of the Neighborhood House, a social settlement in Louisville, whose affairs she administered with marked success, and is well fitted to carry on the social service work which it is planned to have in connection with the new Cathedral House. She has more recently been connected with Louisville public schools and has been instrumental in organizing most successful "social centers" in some of the larger and more prominent ones. She is a young woman of great tact and executive ability, as well as possessing much personal magnetism, and it would probably be hard to find another better fitted for such work in a secular sense. But she is unfortunately not a Churchman and this fact has caused considerable criticism of the appointment.

DEATH OF DAUGHTER OF BISHOP PARET

MISS ADELIA VASSAR PARET, daughter of the late Bishop of the diocese, William Paret, died suddenly on August 10th at the Church Home and Infirmary, Baltimore, after an illness of three weeks, aged 50 years. Miss Paret led a quiet and retired life, and since the death of her father had spent most of her time in Washington, D. C. She is survived by one sister and three brothers. The funeral took place from the chapel of the Church Home on August 13th, Bishop Murray, assisted by the chaplain, the Rev. Carroll E. Harding, officiating, and the interment being in Rock Creek Cemetery, Washington.

BALTIMORE PARISH SECURES VALUABLE PROPERTIES

THE RECTOR of Mt. Calvary Church, Baltimore, the Rev. William A. McClenthen, announces with great pleasure and thankfulness that the future site of the Paine Memorial parish building has been secured. The five properties on Madison avenue, immediately adjoining the church corner, have been pur-

chased. The ground secured measures about ninety-three feet on Madison avenue, and the depth of the last lot is about eighty-six feet, and the line on the alley back of the houses is about one hundred and twenty-six feet—thus making a triangular lot of very adequate dimensions. Of course the amount of the fund thus far subscribed, \$6,565.77, was not sufficient to secure all these houses, and the rector has become personally responsible for all the necessary balance, and the titles are now vested in him. It did not seem wise to put any obligation upon the parish, and yet the securing of the property was imperative if the fund was ever to receive the real enthusiasm which will carry it to completion. The houses will continue to be rented, and the income from them will just about cover the fixed charges upon them in the way of taxes, water rent, interest, and so on—any profit which may be received from them being added to the building fund. Some time this fall a preliminary drawing of the proposed Memorial House will be made, which can be permanently shown as a means of compelling attention and arousing interest. The purchase of these houses is a venture of faith on the part of the rector, that God will bless his efforts to secure the parish building, and that the people will back him up in his move in the matter.

IMPROVEMENTS AT MT. CALVARY, BALTIMORE

DURING August a number of important improvements will be made in Mt. Calvary church, Baltimore. Red, English quarry tiles will be laid in the front vestibules, the extra weight of the new flooring demanding the placing of a steel beam underneath to supplement the present floor beams. A new floor will be laid over the entire Sunday school room. The walls have been re-sealed at the base-board and a new sink placed in another corner. Later the walls will be calcimined. The Eutaw street entrance to the room is to have a new door of oak, which will suggest in its lines the main doors of the church; a concrete base is to be laid in front of the door, and the stone walls of the steps reset.

ZEAL OF PRIEST THWARTS WHITE SLAVE TRADER

THE WISDOM of the present general canon on matrimony, in so far as it requires more caution on the part of the clergy than it once did, was strikingly illustrated in Baltimore a short time ago. A man applied to the Rev. John G. Carl, assistant minister at Christ Church, to officiate at his wedding for which the license had already been obtained. As the applicant was unknown to him, Mr. Carl called at the address which he had given and ascertained from the landlady that the man had been living there with his wife. Startled by this news, the clergyman at once communicated with the police. Within a few hours the prospective groom was under arrest and has to face a prosecution under the White Slave laws. The Baltimore Sun remarked editorially that if all clergymen were as careful as the Rev. Mr. Carl in investigating the antecedents of applicants for marriage, there would be fewer unfortunate marriages.

DEDICATION OF PARISH HOUSE AT WEST COLLINGSWOOD, N. J.

ON SUNDAY, August 11th, the Archdeacon of New Jersey dedicated for Christ Church parish, West Collingswood, a new parish house which, beside its ordinary uses, is to serve as a chapel until a church building can be acquired. A large assembly of people was attracted for the occasion which included also the dedication of an altar, the altar cross, sacred vessels, font, lectern, and alms

basins. A special order of service was used, with music by the regular choir.

The new building is a substantial structure of stone and stucco, having a basement convenient for Sunday school purposes, and on the main floor a well appointed temporary chapel. The altar is the gift of a vestryman. The other articles mentioned are memorials, and other furnishings are the gifts of many faithful parishioners. The new building stands on a large lot centrally located. The property is now valued at \$7,000, half of which amount remains on mortgage.

Services have been maintained at West Collingswood for the past five years. The work is in charge of a lay reader, Mr. J. F. C. Grumbrecht of Camden, to whose earnest efforts, with the assistance of a vestry of young men, is due the great advance made in two years past.

LEGACIES AND BEQUESTS

BY THE WILL of the late Mrs. Laura E. Blackwell, who died on July 19th last, the parishes of St. Peter's, Washington, N. C., and of All Saints', Fairfield, Hyde county, N. C., each receive the sum of \$250.

WILL GO ON THE STAGE

THE REV. WILLIAM F. PHILLIPS, who recently resigned the rectorship of St. John's Church, Portage, Wis., will go on the stage, taking the part of "Manson" in *The Servant in the House*. Mr. Phillips explains that his faith is in no way weakened, but that he takes this step because he believes that he is better fitted for the dramatic profession, which he originally intended to embrace, than for the ministry.

PRESIDENT OF HOBART RESIGNS

THE REV. DR. L. C. STEWARDSON has resigned the presidency of Hobart College, to take effect September 30th. Dean William P. Durfee has been appointed acting president until the vacancy can be filled.

SUNDAY SCHOOL CONVENTION POSTPONED

THE NEXT meeting of the Fifth Department Sunday school convention, which was to have met in Cleveland the same week with the council of the Fifth Department, has been postponed until later in the year. A meeting of the Executive committee will be held at the time of the meeting of the council to make arrangements for the Sunday school convention.

WORK AMONG ORIENTALS AT SEATTLE, WASH.

THE MISSION WORK among Orientals on the Pacific Coast is naturally an important one, being "foreign" missions at our very doors. In Seattle, Wash., a brave attempt to meet the need is made by the several denominations, and a Federated Council has been formed with Episcopal, Baptist, Congregationalist, Methodist, and Presbyterian representatives of the Japanese work, and a Baptist representative of the Chinese Mission. Of this Council Dr. H. H. Gowen, rector of Trinity Church, has been made President. The Council will confer on all common problems and cooperative plans, having a quarterly supper with general meeting following.

The Japanese Mission of the Church in Seattle began under Trinity five or six years ago, and three years ago was made diocesan, and is now assisted by the Bishop, but has, so far, been largely maintained by Trinity Church, Dr. Gowen being in charge. In May a desirable house was secured, furnished, with six young men in residence under the super-

intendent, Mr. G. Shoji. The house forms a convenient centre for our Japanese work. The Japanese communicants make their communions at Trinity parish but have services in their own chapel on Friday and Sunday evenings. Dr. Gowen giving them a Bible class on Sunday afternoons. An altar has been placed in the chapel, suitably furnished, the eucharistic lights and dossal curtain being given by the Sunday school of St. Mark's Settlement House.

The Rev. H. Hayakawa was here entertained during his stay in Seattle, and the little colony had the pleasure of a celebration of the Holy Communion by him in their own chapel and in their native tongue. Mr. Hayakawa assisted at the early celebration at Trinity parish on July 7th, and preached on the evening of July 14th in the same place.

On August 4th, the sacrament of Baptism was administered to Mr. Tanaka and the child of Mr. and Mrs. Onedera in Trinity church, the rector, Dr. Gowen, being able to read the service in Japanese. The work is growing and the earnest hope held that a native priest may be sent from Japan to carry on the work to greater strength and efficiency.

WIFE OF BISHOP ROWE RECOVERING

A TELEGRAM to the Church Missions House announces that Mrs. Rowe, wife of the Bishop of Alaska, has successfully passed through the serious operation which was the occasion of his recall from the North.

SEABURY DIVINITY SCHOOL NOTES

THE SUMMER BULLETIN of the Seabury Divinity School at Faribault, Minn., has just been issued making some changes in the curriculum. The first semester of the school year for 1912-13 will begin on St. Matthew's Day, September 21st, at 11 o'clock. Beginning this year all students not exempt from Hebrew will be required to study the language during the Junior year. For the Middle and Senior years, students may elect either Hebrew or Septuagint. Students not exempt from Hebrew will be required to take Septuagint throughout the three years' course, if they desire to obtain the diploma of the school. All students taking Septuagint will be eligible for the degree of B.D. This change is made with the idea of modernizing the seminary course and making it more effective. All students will be required to take a course in the Old Testament in English. This course will be given by the Warden. In addition to the regular instruction given in Sociology and Social Service, Professor Hoben, of the University of Chicago, will deliver a course of lectures on Practical Sociology and Social Service during the first semester; and Rev. I. P. Johnson, rector of Gethsemane parish, Minneapolis, will give a series of lectures on "The Work and Problems of a City Parish," during the second semester.

For the benefit of clergymen who desire to pursue special courses of study, and as a guide and incentive to systematic reading, Seabury Divinity School has established a department of Correspondence-study. The following courses are offered: Hebrew, Syriac, Hellenistic Greek, Old Testament Theology, New Testament Theology, Homiletics, Divinity, Ecclesiastical History, Liturgies, Ethics, Apologetics. Each course is divided into thirty-two weekly assignments. The degree of B.D. will be given to students in the Correspondence-study School on the following conditions: The candidate must choose one Major and two Minor subjects. The Major subject must represent one half of the work, the other half to be divided between the two Minor subjects. The candidate will be required to complete three full courses of

thirty-two weekly assignments before presenting himself for examination. The candidate must present a thesis of at least 10,000 words on some theological subject, approved by the faculty; and must successfully defend the same. The candidate must be a clergyman in priest's orders and possess such literary qualifications as will enable him to pursue the course with profit. The fee for a full course of thirty-two assignments is \$10.00, payable in advance.

The members of the faculty are prepared to deliver popular lectures in parishes within a day's or night's ride from Faribault. These lectures are on the Bible, the Church, and other subjects included in the curriculum of the school, which might be of value and interest to the average parish. Information may be obtained of Rev. F. F. Kramer, D.D., Warden.

DEATH OF WILLIAM G. PARET

WILLIAM G. PARET, born in New York seventy-five years ago, a near relative of the late Bishop of Maryland, died in Philadelphia on Saturday, August 10th. The funeral was held at his residence, Church Lane, on Tuesday afternoon. He is survived by his widow, two sons and a daughter.

SUDDEN DEATH OF A PRIEST

A CABLE dispatch from Coventry, England, announces the sudden death of the Rev. Edward Bornecamp, well-known in Boston and in the diocese of Minnesota. Mr. Bornecamp received the degree of B.A. from the University of Minnesota in 1893; was graduated from the Cambridge Divinity School in 1896; was ordained deacon in 1896 and advanced to the priesthood in 1897, by Bishop Lawrence. During his diaconate he was in charge of the Church of St. John the Evangelist, Duxbury, Mass. From 1897 to 1903 he served as assistant minister of Trinity Church, Boston. He became rector of St. Paul's Church, Winona, Minn. in 1903. The body is expected to arrive at the Port of New York on the *Lusitania*, August 22nd. Interment will be at Winona.

RETURNS FROM ROME

WE ARE INFORMED that Mr. Daniel C. Hinton, who entered the Church of Rome some years ago, following his deposition by the Bishop of Pittsburgh, has returned to the American Church and been received to her communion in the diocese of Colorado.

NEW CHAPEL AT FLUSHING, L. I.

PLANS have been completed for St. Paul's chapel, to be erected at First avenue and Thirteenth street, Flushing, L. I. The plans call for a church and parish house, but only the main portion of the church will be built at this time. The new building will face on the proposed continuation of First avenue in the College Point district, and will be 78 ft. long and 34 ft. wide. St. Paul's is under the fostering care of the venerable St. George's parish, Flushing. The Rev. Henry D. Waller is rector, and the Rev. Benjamin Mottram is vicar in charge. It reported 255 families, 500 baptized persons, 222 communicants, 225 Sunday school pupils. Its receipts for the last conventional year were \$6,343.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Clergy of Louisville Away for Vacation Trips—Rector of St. Paul's, Louisville, Has Narrow Escape

A NUMBER of the Louisville clergy are now enjoying their well-earned vacations: Bishop Woodcock, after completing a course of sermons in St. Bartholomew's Church, New

York City, joined his family at their summer home in Leland, Mich., where he expects to remain until some time in September. Dean Craik, with his wife and sons, is spending the summer at "Little Kananah," his country place on the River Road outside of Louisville, which is near enough to the city for him to maintain all the services that are held at the Cathedral during the summer. The Rev. James Gibbon Minnigerode, D.D., rector of Calvary Church, accompanied by his daughter, left on August 1st for Rawley Springs, Va., where he will remain until the fall. The Rev. Charles Mockridge, D.D., of St. George's Mission and Mrs. Mockridge are at their summer home at Windermere, Muskoka Lake, Canada, with their sons, the Rev. Messrs. William Mockridge and Hamilton Mockridge. The Rev. Harry S. Musson, rector of the Church of the Advent, with Mrs. Musson and their little son Dudley, is spending some weeks in Muskoka and Toronto. The Rev. David Cady Wright, rector of St. Paul's Church is camping for a month with a party near Ottawa, and the Rev. F. W. Hardy, rector of St. Stephen's Church is taking his vacation in Virginia.

THE PARTY leaving Louisville early in August for their camp in Canada, of which the Rev. David Cady Wright, rector of St. Paul's Church was a member, were saved from what might have been a serious accident, when the sleeper in which they were traveling caught fire from an explosion of gas. However, no one was injured, although the car and most of their personal belongings on it were destroyed.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Church Conference for Men of Greater Boston

THE SECOND annual Church Conference for Men of Greater Boston will be held at St. Andrew's School, Concord, on Saturday, August 31st, and will continue three days. Efficient inspiration and recreation are the two especial purposes of the conference which it will be recalled was last year held at Point Allerton, Hull. There will be two addresses, one by the Rev. Dr. E. S. Roumaniere, Dean of St. Paul's Cathedral. There will be good music under the direction of E. L. MacArthur, who is the leader of the singing at the noonday services at St. Paul's, Boston.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Success of Every-Member Canvass at Kenosha—
Death of A. C. Withington

AS A RESULT of an every-member canvass for missions made during the first week in January last, St. Matthew's parish, Kenosha, Wis. (the Rev. Fred Ingley, rector), has already contributed the sum of \$802.44 towards diocesan and general missions. Thus, within the space of eight months and a half the apportionments for the year have been met in full at a time when the parish was paying off an indebtedness of over \$7,000, which was incurred by the enlargement of its guild hall, made necessary by the growth of the Sunday school.

AN OLD-TIME Churchman of the diocese. Mr. A. C. Withington, passed to his rest at Baraboo, Wis., last week. Mr. Withington's father was one of three Churchmen of Baraboo who petitioned Bishop Kemper, in 1867, to send a missionary to that place, as a result of which the parish was founded. The present Mr. Withington, like his father before him, has been through all these years a loyal supporter of the Church.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Regret at Bishop Rowe's Refusal to Become Coadjutor—Bishop Vincent Returns from England

GREAT disappointment is felt over the refusal of Bishop Rowe to accept the Coadjutorship of this diocese. It was the general opinion that Bishop Rowe's work, so graphically described in the *Spirit of Missions* in a recent number, involving as it does strenuous physical training and preparation, would be such a strain upon even the splendid physique of the Bishop of Alaska, that he would be released or feel himself permitted to occupy a less severe post of duty, exchanging the dog-team and sled for the train and trolley and the Arctic rigors of climate for the varied and less trying weather conditions of Southern Ohio. This diocese has contributed at least two workers to the Alaskan field. The Rev. Thomas Jenkins left a very successful mission work in this diocese, and with his wife and family spent several years in Ketchikan, while Miss Margaretta S. Grider, parish visitor at Christ Church, Cincinnati, secretary of the St. Barnabas Guild for Nurses in that city, a most efficient and capable worker of pleasing and forceful personality, is at Nenana.

BISHOP VINCENT expects to be in Cincinnati on August 29th, returning from England, where he was a member of the special mission to present the ideas of the Church Unity commission to the mother Church, and where he was the guest of the Archbishop of Canterbury. His early return ensures his presence as presiding officer of the Cathedral chapter, which is now the diocesan Board of Missions, chosen by the diocesan convention

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writes as follows to BISHOP BURY in regard to his new book,

A Bishop Amongst Bananas

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IT WAS BEFORE THE DAY OF ..

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

last May, and which is to meet in September to definitely adopt plans for the administration of the missions of the diocese.

WESTERN NEW YORK

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

The Bishop Holds Services While on His Vacation—Death of Dr. E. B. Page

ALTHOUGH the Bishop of Western New York is on his vacation, he has kindly given his services on several occasions. Twice he has preached at Bethesda church, Saratoga Springs (the Rev. Joseph D. D. Carey, LL.D., rector), to very large congregations; and on August 7th the Bishop opened the parish house bazaar of Bethesda church with an address to the parishioners.

ST. JAMES' CHURCH, Batavia (the Rev. Alfred Brittain, rector), is mourning the loss of one of its parishioners, Dr. Eliphas Bloggett Page, who died from paralysis last week at the age of 71. Dr. Page was not only a prominent physician, but was also organist of St. James' for over twenty-two years.

CANADA

News from Various Dioceses of the Dominion

Diocese of Ottawa

THE FIRST meeting of the Woman's Auxiliary of the deanery of Arrnprior for four years, was held at South March on August 8th. There was a celebration of the Holy Communion in the parish church in the morning. The rector of March, the Rev. W. Stiles gave an address of welcome. An interesting feature of the deanery meeting was an address given by Miss Lucy Robinson, who is a daughter of the Rev. J. Cooper Robinson, the well-known missionary to Japan, on the new Canadian diocese in Japan and our obligations in connection with it.

Diocese of Toronto

THE INVITATION which was sent from St. Peter's, Cobourg, to the Rev. Stannage Boyle, Professor of Church History in Trinity College, Toronto, to become vicar of the parish, has been declined, Dr. Boyle preferring to retain his educational work.—THE CANONRY in the Cathedral, Toronto, vacant by the death of Canon Cayley, has been conferred upon the Rev. F. G. Plummer, rector of St. Augustine's Church, Toronto. Mr. Plummer is widely known as a composer of church music.—A PRESENTATION of a cheque of \$800, was made to the junior curate of St. James' Cathedral, the Rev. G. M. Barrow, from the congregation, on the occasion of his leaving the parish to take up other work.—THE INDUCTION of the new rector of St. Matthew's Church, Toronto, the Rev. J. R. H. Warren, took place on August 4th. Bishop Sweeny conducted the service and also preached. Mr. Warren was graduated from Trinity College, Toronto, and some years ago was senior curate in St. James' Cathedral, in that city. He has since been engaged in pastoral work.—BISHOP SWEENEY dedicated the Church of St. Nicholas at Scarboro Junction on August 9th. This little church is certainly an example of what energy and determination can do. Six weeks ago it was a stable and garage. It is now a fine wooden church with chancel, organ and other necessary furnishings, and is lighted by electricity.—BISHOP REEVE'S work in raising an endowment of \$50,000 for the diocese of Mackenzie River, has been recognized. The Primate, Archbishop Matheson, has written to express the gratitude of the whole of the ecclesiastical Province to Bishop Reeve for the result of his strenuous labors, extending over ten years.

Diocese of Quebec

A GREAT many changes and improvements are being made in Bishop's College School, Lennoxville. The buildings for both the Upper School and the Preparatory, are being

thoroughly renovated and altered.—MANY congratulations poured in upon the Rev. Canon Von Iffland, rector of St. Michael's, Bergerville, and his wife, on the occasion of the fiftieth anniversary of their wedding day. Canon Von Iffland's work in the diocese has been always recognized, and he has been rector of St. Michael's for over forty years.—PART of the work of Bishop Dunn, his visitation to the Magdalen Islands, has been taken by Bishop Clark of Niagara, who started for the Islands in the beginning of August at the close of his holiday at Little Metis, where at St. George's Church, the Very Rev. Dr. Bidwell, Dean of Ontario, has taken charge for August.

Diocese of Niagara

THE CHURCH of St. Philip and St. James, has been greatly improved, and the new reredos, altar and pulpit will soon be completed. The new organ was used for the first time in July. Ornaments for the altar, and frontals and dossals were among the gifts received.

Diocese of Montreal

MUCH INTEREST has been shown in the preaching of the Rev. Rainsford Boag, who has undertaken part of the work at the Church of St. James the Apostle, Montreal, during the absence of the rector, the Rev. A. P. Slatford, who is spending his vacation at Cape Breton. A number of the Montreal rectors are away during the month of August. The work at the Cathedral has been carried on by the assistant, the Rev. A. H. McGreer, during the absence of the vicar, the Rev. Dr. Symonds. Canon Troop has remained at home, and preached in St. Martin's on August 3rd. Much sympathy is felt for him in the sudden death of his wife. In the middle of October the Provincial Synod will meet in Montreal, and the Board of Management of the Canadian Church Missionary Society will not meet at the usual time, but at the same time as the Provincial Synod and in Montreal.

[Other Canadian Items on Page 592.]

WELL PEOPLE TOO

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THE PRICE OF FOOD PRODUCTS

The Average Increase in the Price of Food Products to the Consumer is Estimated at Nearly Twenty Per Cent.

According to trade authorities it costs more to live this summer than ever before in the history of the United States except during war time.

The prices of food products in most states are the highest on record. The average increase in the price of food products to the consumer is estimated at nearly twenty per cent., which means that the housewife must pay six dollars to fill a market basket that only cost her five dollars to fill in June, 1911. In other words, one dollar will do only five-sixths as much as it did a year ago. The increase of course varies in different states. In some of the agricultural states where towns and cities are within easy reach of highly productive districts the increase in the cost of living is not so great as in the Eastern states.

The biggest advances have been in meat products. When the price of meats was advanced at Chicago the packers promptly announced that there was a shortage in livestock. The Department of Commerce and Labor declares, however, that the receipts of live stock at seven of the principal Western markets for April were greater than those of any April since 1907. The same is true of receipts of livestock at four principal Atlantic ports. These figures would indicate that there was no excuse for the advance in prices.

The question of immediate interest is how to meet these conditions in the average home. The problem is to be solved in a wider knowledge of food values. The public must be educated in dietetics. People must be shown that the more expensive foods, such as meats, are not needed in summer—in fact, they are not needed at any time. There is more real body-building nutriment in cereals and fruits than in meats, and they are much more healthful and wholesome. Two Shredded Wheat Biscuits eaten with milk or cream and some fresh fruit will supply all the nutriment needed for a half day's work or play at a total cost of five or six cents. These biscuits contain all the tissue-building material in the whole wheat grain, made digestible by steam-cooking, shredding and baking. Being in biscuit form and ready-cooked, it is so easy to prepare a delicious, nourishing meal with them in combination with berries or other fruits or creamed vegetables.

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