

The Living Church

VOL. XLIX

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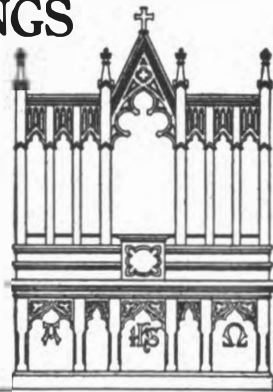


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THE ONLY WAY to run from God is to run to Him. The infinite knowledge is also the infinite pit.—Phillips Brooks.

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MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 20, 1913

NO. 21

EDITORIALS AND COMMENTS

The Church and the Unchurched

NO apology is really needed for the appearance of this hardy annual. Our correspondence columns have dealt already with the attitude of Smith toward religion. One of the reasons upon which some stress has been laid alleges the unpopularity of some parish priests. English history explains some of this. Owing to our intense reverence for the maxim to say nothing but good of the dead, we are likely to forget that some of the unpopular rectors are dead, even a long time dead. Those gentlemen of the Puritan persuasion whom Oliver Cromwell foisted upon unwilling Churchmen were distinctly unpopular, and their enforced ordination by the perplexed Caroline Bishops in urgent need of men did not tend to add to their popularity. So the Act of Uniformity contains provisions for dealing summarily with people who allowed their feelings to make them heedless of their obligation to attend the parish church. There were Recusants as well as Nonconformists in those days, and the Recusants did not all hold with Rome. It is convenient for Protestant historians to omit the Devonshire rebellion and the rebellion in the North against Protestant innovations. Such an admission would spoil the pretty fancy of the acclamations of delight which hailed the glorious Reformation. But our chief legacy from the time of Henry VIII. and Charles II. is the non-churchgoer.

Theological controversy always leaves some unpleasantness in its train. And the unpleasantness of the post-Reformation time has been almost equalled in the unpleasantness which followed the Unitarian controversy in New England. The net result was to leave the general public weary of logomachies, and also hopelessly confused on Faith and Orthodoxy. As they struck the trail for the golden West they shook off the dust of their feet against the warring churches and religiously refused to carry the eastern religious war into their new homes. Thus there came a second recruiting for the army of the unchurched. Some of this army is of Catholic ancestry, and is the unconscious heir of Catholic resistance to loss of spiritual sustenance. Another part of this army is of Protestant descent, weary of barren quibbling. And some of the army is made up of those whom sin drives into conscious rebellion against the Church of the living God.

The real problem before the Church is not how to reach her definite opponents. That work is being done, and always has been done. There is no dearth of workers in rescue work, in penitentiary work, in temperance work, in alleviation of suffering; in a word, in any activity that involves the seven corporal works of mercy. Missions attack heathendom in its strongholds. But just as in the economic world the casual laborer is the cause of many complications and much distress, so in the religious world the casual attendant is the source of deep anxiety to all who are interested in organized religious work. Opposition may be met and overcome. Indifference neither cares whether it will overcome or be overcome. It is so often aggravatingly coupled with a charming politeness. No doubt the Arian controversy produced a similar state of affairs; the existence of the semi-Arians would else be unaccountable. Many a man during the age of the Councils heartily anticipated Mercutio's vigorous objurgation, "A plague

o' both your houses!" Yet indifference to the theological and scientific matters involved did not leave upon those ages the marks of indifference and apathy as we understand them. The reason is not far to seek. The anaphora of the Liturgy in public worship made men look beneath the surface of the controversy to the relation of themselves to Jesus present in the Sacrament. Loyalty to Him demanded and received an answer. But in a day when Faith is regarded mainly as a matter of the intellect alone, loyalty to a vague, impersonal truth cannot stir the emotions with that exhilaration which compels men joyfully to take sides in a sacred cause and to support their Leader even to the pain of death. The world is capable of producing few Galileos, and even he was sustained less by his devotion to truth than by his devotion to the God of truth. A "spiritual" worship of an impalpable influence can never stir the hearts of men. The goddess Reason quickly fell before the rising star of Bonaparte. From the Seven Sages to Marcus Aurelius and Epictetus, philosophy strove to inform the minds of men and could not mould their wills. It is a wise provision of the Church that couples the preaching of sermons with the Holy Eucharist. Apart from the lifting up of the Son of Man, all exhortation must fall upon deaf ears. Mere sermon tasting cannot be an effective substitute for worship of the present Christ.

The instinct of the unchurched is, on the whole, quite distinctly religious. Nowhere will you find greater respect paid to ministers of the Gospel than with us. Our people are ready to subscribe, and to subscribe liberally, to religious objects. Bazaars and sales of work and entertainments are well patronized. The Ladies' Aid and kindred societies find no difficulty in securing the support of large numbers in any and every community. But when the parish priest looks round his church on Sunday morning, he wonders dimly where are the enthusiastic throngs that crowded out the parish hall a night or two before. It may be that even some of the leading organizers of that festive hour are missing from their place in church.

ANOTHER WAY of stating the problem is to ask how we may revive the lost spirit of worship. Mere instruction is very dry and formidable. The Oxford Movement had to leave the Common Room of Oriel before it moved the slums and regenerated England. Music and Ceremonial of themselves are equally barren. What a hopeless travesty of common worship is a well developed, reverent, and accurate Ceremonial, wholly confined to the priest and his assistants! The hungry sheep look up and are not fed. Doctrine and action must go together hand in hand and side by side. Copes and chasubles of cloth of gold rejoice the heart of Catholics, yet not because they are of cloth of gold, but because they are the outward sign of inward worship of the living Lord. Nothing could be more preposterous in the literal meaning of the word than such gorgeous vestments at a rendering of Morning Prayer with sermon as the chief service of the day. Visitors to European countries are often struck by the apparent irreverence of the congregation, their constant talking, their negligent attitudes at certain portions of the services. Anglicans deplore their lack of uniformity

(sacred word!). In outward demeanor they seem first cousins to the chattering crowds in many Protestant Zions and Bethels at home. But suddenly a sweet-toned bell booms its deep, solemn note, or a shrill tinkling strikes its warning cry, and every knee is bent, every voice hushed, while at some altar a lone priest pleads the all prevailing Sacrifice for Sin. Not how, but whom they worship, makes the difference. In our grave, sententious way we sit in painful silence through a droning, half-heard sermon. We are very dignified in church. On the Continent of Europe a priest is "mumbling Mass." The people are disposed in many attitudes. Some are engaged in silent meditation. Others con their little books of devotion. Others sit and watch the priest. A note of human homeliness is struck. It is not better than our way. It is their way, and not to be translated. But at the Canon of the Eucharist all interests unite in one great pleading of the one full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world.

These theological considerations are quite trite and commonplace. What bearing have they on the problem of the great unchurched? They must become the treasured possession of the common people. We must show them whom and how to worship. For the unchurched are religious in their instinct. Religion demands an Object for its worship. Why did the Church press devote so much of its space to the funeral of Father Stanton of St. Alban's, Holborn? Why? Because he is the type of those who brought the Oxford Movement out of Oxford into the slums of London and made it live. He knew whom he worshipped, and what worship is; and he taught it to others. Man asks of God that He shall show Himself to man. The Church answers that God does show Himself to man. He showed Himself to man in the Man Christ Jesus in Palestine. And the man answers that he wants a showing which does not depend upon his feeble faith in past events. The Church responds that Jesus shows Himself to man in the most Holy Sacrament of the Altar. The man replies that his faith is far too weak to seize on such subtleties of thought. Triumphant and humbly the Church replies that Christ is there, not because we believe it, nor because we wish it, but because He Himself has promised. His Presence is quite independent of any action on our part. Given only the following of His instructions, the bread and wine to be hallowed by a sufficient priest, the action is taken out of human hands into God's own. In Liddon's words, "man asks of his religion that it shall provide a demonstrably efficient means of approach to the Object of his worship." Such a means the Holy Eucharist supplies.

If we were dependent, in our religious life, on the continual vividness of our own individual faith, sad would it be for most of us.

But happily, Christ's presence in the sacrament is complete without our faith. By faith we apprehend Him; but He is not dependent, even for us, upon any intellectual process of our own.

LAST week was chronicled the death of John H. Stiness, formerly chief justice of the Rhode Island Supreme Court and for many years a leader in his diocese, in General Convention, and in the Church at large. He alone, in the House

Judge Stiness

of Deputies, was a survivor of the General Conventions of 1871 and 1874, and he had served continuously in all the Conventions since except those of 1886 and 1889. No one was a more valued counsellor than he, no one more anxious for the welfare of the Church, no one more constantly active in her service.

Men like Judge Stiness are the vindication of the Catholic religion. They are the sweet fruits that are produced by devotion and spirituality. They prove the reality of the sacraments.

The Church is richer for the life of Judge Stiness, and his beautiful character has been strengthened and completed by the Church.

It takes the pressure of the fingers on the strings of the violin to produce the sweetest music. So God must often press His fingers on the souls of men before the soul will give forth the music that is pleasing to our Maker. It is not from the open string that the sweetest chords are heard, but from those that feel the pressure of the Master's hand. So "no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—*Southern Churchman*.

ANSWERS TO CORRESPONDENTS

CATHOLIC.—(1) No distinction need be made between the two chief eucharistic lights and the customary six-branched lights, except that the latter are used to supplement the former at high celebrations. There is a modern custom of retaining the two chief lights for the Holy Communion exclusively, which seems suitable. The symbolism is in the light itself rather than in the number or arrangement of the candles.—(2) Use the two eucharistic lights only, for low celebrations.—(3) We have, in the American Church, no standard for legality of vestments. Good taste and historic use alone govern them.

GRACE TO WITHSTAND

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY

THE ruling passion" of our lives sets the course; and, as death is always unexpected—even while he knocks at the door of the sick chamber—that passion is "strong in death" as in life. "As a man thinketh in his heart, so is he," needs no proof when we know ourselves.

If this is so, and surely it is, how can we hope to overcome the temptations of the world, the flesh, and the devil? Why, by the same law of the "ruling passion," obviously. If the desire of the heart makes a man what he is, the all important solicitude must be to gain the right desire. And that desire is "to know Thee, the only true God, and Jesus Christ."

When the Pharisees heard that Jesus had put the Sadducees to silence, they were gathered together; and one of them asked Him a question. They expected agreement with themselves in some measure; for, disputing the claims of the Sadducees, He must side with the Pharisees, who disputed the claims of the Sadducees, also. But Jesus put the Pharisees to silence, likewise; as He puts to silence every questioner that seeks justification upon any grounds save love of God, our love for Him and His love for us.

The Pharisee was physically and mentally moral, but not spiritually moral. He admitted the existence of God, knew much about God; but he did not *know God*. Therefore he could not love Him; nor could he comprehend the will of God. He was egoist and an egotist, both; and personal religion concerned his own person far more than that of the Lord. Pride made him a blind leader of the blind, as Christ described him. Outwardly he was beyond reproach; inwardly, by the secret thoughts of his heart, he set up between himself and God a wall of the most deadly and hopeless of sins—spiritual conceit.

But surely the Pharisee loved both God and man? Did he not contend for the integrity of Jehovah with a zeal that was fanatic, and obey Him to the fullest extent of his capacities; and did he not give alms for the poor, and show all the mercy and justice that the law demanded? Yes; but the letter killeth, and he made the means the end instead of finding the end through the means. He had overcome the world and the flesh, but not the devil.

Now in this last consideration lies, practically, the difference between morality and religion, which includes morality. The world and the flesh are too intimately and glaringly visible to be mysterious. No man is foolish enough to deny their existence; but the devil—well, that is another matter; there are explanations, reservations, etc., etc.; and, conversely, no man denies the power of virtue, restraint, and all the moral qualities that deliver us from the dominion of sense; but God—well, again there are explanations and reservations; for who can hope to reason out the mystery of His person?

Then, how can we know Him? The Pharisee tried to do His will; but why did he not know the doctrine? Perhaps it was because he reasoned so well. Reason may find the existence of God; but it can never find God.

Listen to the Epistle for the day: "I thank my God always on your behalf, for the *grace of God* which is given you by *Jesus Christ*; that in everything ye are enriched by Him, in all utterances, and in *all knowledge*." In this we may know God, and truly serve Him. "Not by might, nor by power, but by My Spirit, saith the Lord." And if God resists the proud, He yet giveth grace to the humble. St. John was a "son of thunder"; but his gentleness became that of a woman. St. Paul had much cause for "boasting"; but he learned to glory only in Christ Jesus, and Him crucified. St. Peter had all the sureness of the intense and impulsive man; but for conscience toward God he endured grief, suffering wrongfully. They all found grace to withstand through humility; and the "testimony of Christ was confirmed" in them. *Google* DE O.

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

IV.

HERE are regions in England of a peculiarly English character; quintessentially English, one might say. All the country about Warwick is like that, partly pent up, because of the literary traditions which endear it to thousands of American visitors. I shall never forget a drive from Stratford to Warwick, ten years ago, in the dearest of all company. We had visited the Hockspere Shrines, and we were going back at twilight, along the Avon, past the Knocking Stile and Charle-cote. The low hills, the vistas of trees every way, the parks,



WHITBY ABBEY
(Looking East)

with their lodges at the gates, the little villages, and the church towers, all combined to create the very atmosphere that the word "England" calls up to an imaginative eye. Magic memory! I can hear the fluting treble of childish voices that hailed us as we passed two little figures trudging gallantly up the hill.

So there are bits of Hertfordshire that give a background for English literature of the gracious, domestic type, and that could not be anything else but what the map shows them to be, part of "The Home Counties." And the Kentish hop fields are as distinctive, all through to Dickens county, and Rochester, but the greatest of novelists made his own so entirely.

But there are regions unquestionably beautiful. Yet without any peculiar character of their own. They might be German, Canadian, Burmudian, so far as the unaided eye could judge. And there are, besides, places that seem distinctly foreign, startling the eye with suggestions of alien lands. It is not by accident that one district of Lincolnshire is called Holland. Clovelly is almost Spanish. And Whitby, which provoked these reflections, is too astoundingly, incredibly picturesque to be a near neighbour of banal, stucco-fronted Scarborough, on the East coast! An American need not feel himself in a foreign land when St. George's Cross flies above his head; but in Whitby he is surprised to hear English spoken. The Esk, a tiny river, winding down from the Yorkshire moors in a sort of canon, finishes its course in a narrow harbour, bounded by breakwaters. On either side red-roofed houses climb up, at every angle, until they reach the wind-blown summits of a cliff. And, dominating all with its august and pathetic majesty, stands the ruined abbey of St. Hilda and of Caedmon.

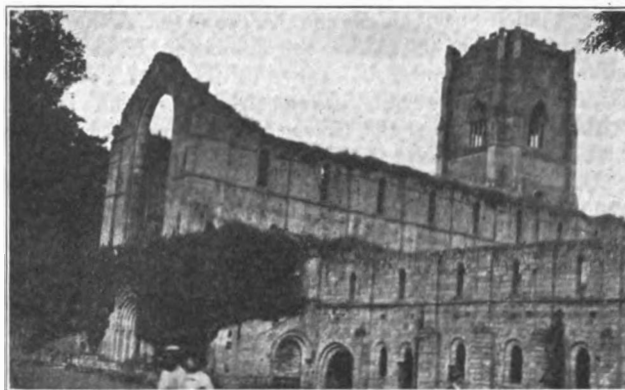
What a contrast to noisy, smoking Newcastle, or to Middlesborough, creature of day before yesterday! Little fishing boats go in and out, or lie sprawled upon the mud at low tide.

Their owners (of unmixed Danish stock, a race apart) look duly picturesque along the harbour front, while their beautiful, dirty, friendly children romp in the sand and invite (albeit unconsciously) affectionate admiration. Under the cliffs are sands, wide enough at low tide, where bathers disport themselves in the microscopic costumes dear to the British heart; children paddle, or ride donkeys, and Pierrots and Pierrettes struggle painfully to amuse the public. But always one's gaze turns eastward to the mighty ruin, so eloquent of bygone glory and

immortal sanctity, and the immediate present becomes remote, as the past renews itself.

Blessed Hilda! After a fashion that passed away (perhaps too quickly!) swayed her abbatial crosier over converts of men and of women—dare one think of her as a suitable patron for the peaceful suffragists of our day? And it was in that double *laura* that Caedmon first uplifted a voice to sing in the tongue of the angels, of heavenly mysteries—Precursor, in his cow-stable, of Chaucer and Langland and Spenser and Milton and Keble and Neale, and Thompson, and many another. What wonder that he believed himself, summoned by an angel to that high vocation? At the very brink of the east cliff, in the church-yard, stands a Saxon cross, crudely enough designed, as was fitting, not with the exquisite richness of the pure Keltic type, and bearing figures of the great sacred bards. It is inscribed with Caedmon's name. England owes this memorial, with much else, to Canon Rawsley of Keswick. But Caedmon needs no monument. I learned his story at my mother's knee, and remember across the years my delight in the alliterative verse that tells the story of Creation and Redemption.

Of course, the abbey buildings now to be seen in their tragic ruin, date from long after Hilda's day; but that a place so sacred could have been devastated so cruelly makes one appreciate what a gentle friend of mine, the rector of St. Charles the Martyr's, calls "The comfortable doctrine of eternal punishment." Not much is left of the abbey buildings, except one section, transformed into a mansion, and now abandoned to decay. But the great Abbey Church, marred and unroofed and defiled, is still superb. I wandered about it one dark afternoon, the only visitor. Outside the enclosure, a herd of flitting vagrants in caravans insulted the memory of Borrow by professing to be Rommanies, encamped around the broken preaching-cross. But within, I had its beauty to myself. And I set myself to wondering how the great monastic foundations could have fallen, with so little popular clamour against that monstrous sacrilege. No one benefitted by it, except a few base courtiers; it was as barren of any good as the Welsh Church will be; and yet England accepted it almost in silence, when the very thought of it, after five centuries, rouses everything militant in my blood. Perhaps the enormous dominance of Henry VIII. explains it in part. The Tudors had built up a system of personal government as foreign to the laws of St. Edward Confessor as to the limitations of a constitutional monarchy to-day. But I think, as I read contemporary documents, that the great monasteries had grown too dignified and respectable; they were out of touch with the life of the common people. The old, hideous Cromwellian inventions of interior corruption have been, I believe, largely abandoned. But there is a dry-rot as fatal as moral decay. Take an audacious parallel: The Cathed-



FOUNTAINS ABBEY CHURCH

edral chapters of to-day. Who can imagine a great wave of popular indignation if they were all to be suppressed next year? They are blameless gentlemen, practising a useful antiquarianism in historic and picturesque surroundings. But (exceptions honourably excepted) they are remote from the practical aspects of the aggressive Christianity. The slums in Cathedral cities seem worse than other slums; the children dirtier, the women more drunken, the men more blasphemous. If only half the energy devoted to preserving fragments of the stone cutter's art were used for the restoration of God's image in these living temples! But I digress.

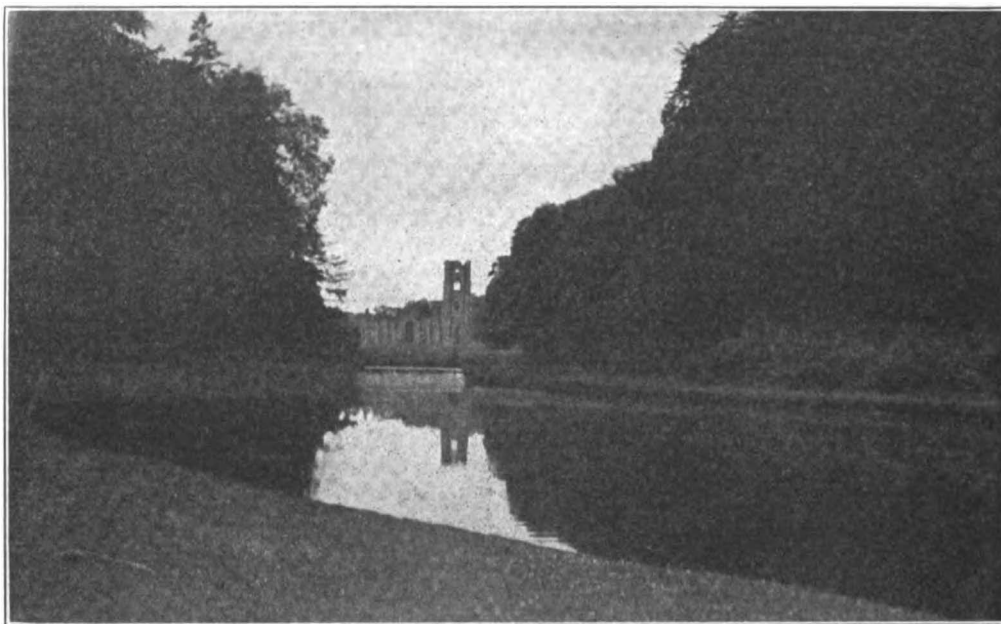
One thing is clear: That the monastic life can never be restored among us by any amount of careful reproduction of rules and customs and habits dead and done with. If it is to

come, as we wish it to come, it must be a living thing, born of the needs and fitted to the ways of our own century. Fr. Tyrrell, in one of his most illuminating letters, suggests that no religious order should be allowed to exist beyond the lifetime of its founder's last surviving disciple. He was thinking of the contrast between Loyola's vision and the present-day condition within "the society;" but one has only to look at a dozen other orders to realize that such deterioration in human organizations seems a general law. The word of the Lord to Benedict, or Paul, or Dominic, or Francis, was full of power; but that same Lord speaks to-day words as powerful, if only men would hear and obey. A recent squalid episode, in which vanity, disingenuousness, and shallow self-will all appear, is evidence against any virtue in metriculous "revivals." Our Lord spoke a universal language; St. Benedict spoke for his own generation. If that be modernism, make the most of it!

NEAR WHITBY ABBEY stands the old parish church of St. Mary, on the very brink of the cliff—much older than the ruined abbey, but so distorted within by galleries and pews of the darkest ages that one can scarcely believe himself, and might fancy the Georgian age returned. Perhaps it is well

ONE DOES NOT linger long at Ripon; the little city, with less than ten thousand people, has nothing interesting but the Cathedral; and that is not very interesting after York or Durham, its nearest neighbours. But three miles outside Ripon, by the village of Studley Royal, near to the seat of the Marquis of Ripon, one finds the ineffable beauty of Fountain's abbey waiting to entrance him. The Cistercian foundation of St. Mary, *ad Fontes*, was established in the remote valley of Skelldale by thirteen monks from St. Mary's, York, 800 years ago, and enjoyed St. Bernard's peculiar favour. The strict observance of the Holy Rule had fallen off, at York; and then Hettne desired to restore a more thorough-going simplicity. So, against violent opposition, but with the Archbishop's blessing, they went out into what was then a wilderness, and made it blossom as the rose. Whether its name was given in honour of St. Bernard's birthplace, Fontaines-lez-Dijon, or because of the springs that enriched its own domain, is still in dispute; but the motto on its seal, "O Ye Wells, Bless Ye the Lord," points to the second explanation.

It seems incongruous to find these matchless ruins encircled by the pleasure-gardens of a great noble. But his must be a hard heart which does not thrill and enlarge who looks



FOUNTAINS ABBEY
"Surprise View"

that a few such survivals should be preserved as horrible examples, and to help us realize the desolation from which the Catholic revival delivered us. Down by the river I found little St. Ninians, architecturally unimposing, far from beautiful, but with all that brings the fullest benediction to the worshippers; and as I chatted with good Fr. Hart, the vicar (very Percy-Deamerish, in his cassock, gown, and square cap), I felt much at home.

There are, I believe, some thousands of visitors housed uninterestingly on the west cliff in fashionable hotels and stupid boarding-houses. But one needn't be bothered by them. So long as the tide rises and falls over the sands, and the steep stairway-street winds up to St. Hilda's shrine, there will be something better to see; and the fisher-children will afford better company than any who resort to fashionable *table d'hotes*.

Of Scarborough I forbear to write! Paradise of trippers it may be, yet, except for a few streets in the old town, under the castle, it is tedious beyond words. But one has only to go a morning's journey westward to find the most exquisitely lovely of all the ruined abbeys that are England's shame and glory.

"O'er England's abbeys bends the sky,
As on its friends with kindred eye:
For out of thought's interior sphere
These wonders rose to upper air,
And Nature gladly gave them place,
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat."

So Emerson sang; and some of us confess unblushingly that we are more moved by Fountains than by any bleak Andean summit that ever uplifted desolation to the thunder.

upon what is left, even after the spoilers have spoiled, and time and weather have done their work. Of all the beautiful scenes I have beheld, none stands out more vividly than what is called "The Surprise View" of Fountains, as you come suddenly upon it from a hedged alley, and see the Church reflected in the little stream. *Soli Des Gloria* over and over that motto appears on the crumbling walls of the great 15th century tower; and surely, if ever stones sang Allchime, these are they. As if in a dream I wandered about the vast fragments of the infirmary, the Dorter, and the Cellerian, set in sward as velvety as in any Oxford garden; and when I went away, the photographs upon my memory were far clearer than those I share with you.

Whitby is solemn; Tintern, gracious; Glastonbury, overwhelming; but Fountains is paradisaal.

PRESBYTER IGNOTUS.

TO FORGET—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things. No matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—*St. Louis Christian Advocate*.

ENGLISH SCHOOL OF CHURCH MUSIC

Results of Musical Event Presages its Continuance

CONTEMPLATED REPAIRS ON REFECTORY AT CHESTER CATHEDRAL

New Lightning Rods on St. Paul's Cathedral

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, September 2, 1913 }

THE admirably competent contributor of the *Musical Cause* in the *Church Times* under the heading of "Per Speculum," and who writes under the name of "Gregory Murim," gave last week a very interesting account of the first meetings of the Summer School of Church Music held at Oxford the third week in August. He did not go to the school to report, he said; he went to learn. But his account of the proceedings form, all the same, an excellent kind of *précis*. It is gratifying to think, with this accomplished critic of ecclesiastical music, that the Summer School of Church Music has come to stay. He says:

"Well-organized, well-attended, and well-lectured, it proved an experiment full of profit for the present and of promise for the future. Not all the seven thousand that will not bow the knee to Baal could get to Oxford in August: but the attendance, and the letters of those who could not attend, proved that there is a rank and file behind the leaders of reform."

They had been living, some of them, he went on to say, in years that so far as Church music was concerned, were like those years of stale art at the end of the last century which have been likened to "one long afternoon in a rich house on a rainy day." The thinking had been going on for years; the life in it was beginning to assert itself, and now the time had come for growth, and for the labouring of the work. "So God shall make us rejoice with great joy."

The *Church Times'* musical critic learnt at the Oxford Summer School, first of all, to appreciate the extraordinary beauty of entirely unaccompanied unisonal singing. What he here says is perfectly true, and it is hoped will become obvious to all:

"Hertford chapel is certainly a picked place for singing in; but, even making due allowance for the advantage of such ideal surroundings, one was forced to wonder why we should make so much ado about the difficulty of getting competent organists for our out-of-the-way country churches. When, with your dozen or so country folk, you take up your *Merbecke*, or your *Missa Simplex*, your *Plainsong* out of the little red fourpenny P. and M. M. S. Book and recite it freely and reverently—without hurrying—at an easy and natural pace, no finished four-part Cathedral service could be more beautiful of its kind. You needn't climb Ludgate Hill or descend to Ashley Gardens in your search for beauty. Hundred thousand pound organs and millionaire solo-singers are not indispensable ingredients in your recipe for a perfect musical service."

He was convinced that nothing could have been more beautiful, in its way, than the singing of Evensong at Hertford College on this occasion; and that it should have been rendered in that way by the general body of the school with only the slightest preparation was a wonderful tribute to the practical side of Plainchant. At one Evensong they sang their *Plainsong Magnificat* with alternate verses by just a quartette of voices in simple *faux bourdon* unaccompanied, and the result was all that could be desired. He thought that, perhaps, in one lecture a little too much cold water was thrown on accompaniments. It seemed to him that the Plainchant in the chapel services did go a little more heavily with the organ than it did without the accompaniment, but then it was to be remembered that they represented the singing of a congregation and not a trained choir. And, on the other hand, Mr. Martin Shaw showed them "how beautiful an atmosphere can be created by tasteful and restrained and suitable organ playing." Our critic should like church organists to study Mr. Francis Burgess's accompaniment to *Merbecke*, which is found, with other music, in a book of *Organ Accompaniments* (Mowbray, 2s. 6d.), or Mr. S. Royle Shore's accompaniment to the same service, just published in his *Diocesan Music* series (Novello), with "Notes on the art of Plainchant accompaniment."

An appeal is being made by the Dean and Chapter of Chester for funds to enable them to undertake the restoration of the ancient refectory attached to the Cathedral. This important work has been entrusted to Mr. G. Gilbert Scott, the

Repairs at
Chester Cathedral

architect of Liverpool Cathedral, and whose uncle, Sir Gilbert Scott, had the superintendence of the restoration of the entire Cathedral Church some forty years ago. Mr. Scott, in a report submitted to the Dean and Chapter, says that owing to a part of the Refectory being in ruins and cut off from the remainder it is not easy to appreciate what is really the outstanding characteristic of the building, namely, its great size. This alone makes it remarkable among buildings of its class, and though vandalism and decay have combined to rob it of much of its former beauty, enough remains to show that it was, and indeed could again be made, one of the finest, if not the finest of monastic Refectories in the country. The approximate cost of restoration he estimates at about £11,000. The Refectory at Chester, which occupies rather an unusual position on the north side of the Cathedral, is an Early English structure (13th century), and formed part of the domestic buildings of the Benedictine Abbey of St. Werburgh. The Cathedral was the Abbey Church until the dissolution of the Monasteries, and became Chester Cathedral at the foundation of the See in 1541, being re-dedicated to Christ and the Blessed Virgin. The Refectory contains a very fine Lector's Pulpit, in the Early English style, reached by a staircase in the wall, an arrangement seldom met with elsewhere in this country. According to the late Professor Freeman, Chester Refectory, together with other remains of the secular buildings of St. Werburgh Abbey, affords one of the best opportunities we have for studying the domestic arrangements of the old monasteries.

With the regilding of the Cross surmounting the Dome of St. Paul's, there has also been installed new lightning conductors in accordance with the recommendations of Mr. Alfred Hands, M. I. E. E., F. N. Mit. S., the expert consulted as to

"Franklin Rods"
Found

the better protection of the Cathedral Church against lightning. It is interesting information from the *Times* newspaper that when fixing these conductors, Messrs. Gray and Son, of Leadenhall Street, City, discovered part of one of the original iron bar conductors erected over 140 years ago under the supervision of Benjamin Franklin, the inventor of the lightning conductor, and this bar, having been inside one of the towers and so not exposed to the weather, was still in a good state of preservation. The fixing of these "Franklin rods," as they were called, led, as is recalled, to a heated controversy as to whether lightning conductors should have points or balls as terminals. The President of the Royal Society, who advocated points, had to resign. King George III. was a strong adherent to ball terminals, but time has confirmed Franklin's views.

At the close of a demonstration against the Anti Church Welsh Bill at Llandrindod Wells, the other day, a party of Welsh Protestant visitors to the Spa mounted the open air platform and attempted to hold an opposition meeting. The Church people who were dispersing, returned in large numbers and turned them off. Some scuffling took place and the Protestants eventually retired after further attempts at speaking had been frustrated by counter demonstrations. Over 2,000 Church people attended the main demonstration, and 100 Radnorshire farmers on horseback rode at the head of the procession.

It has been stated at a meeting of the North Wales Calvinistic Methodist Association held recently at Bangor that the total debt on the buildings of the Communion throughout Wales amounted to £700,000!

J. G. HALL.

TREES

I think that I shall never see
A poem lovely as a tree—

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in Summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

JOYCE KILMER, in *Poetry* for August.

NEW YORK MOURNS HER MAYOR

Incidents of Mayor Gaynor's Career

CHURCHMAN'S ASSOCIATION WILL ENTERTAIN BISHOPS AND CLERICAL DEPUTIES AT LUNCHEON

Branch Office of The Living Church }
416 Lafayette St.
New York, September 16, 1913 }

ALL about the City of New York there are signs of mourning for the lamented William J. Gaynor, philanthropist, jurist, and mayor of Greater New York. From designs prepared by Mr. Charles R. Lamb, ecclesiologist and architect, the City Hall has been appropriately draped. Flags are at half-staff on municipal and other public buildings. The daily press has printed hundreds of messages of appreciation and of sympathy. The news that the Lord Mayor of Liverpool and the Corporation had arranged for official honors to the body of the late mayor of New York was received here with feeling akin to gratitude. Everyone present at the laying of the cornerstone of the new building of the Church Institute for Seamen at Coenties Slip, this city, on the day the appalling news of the *Titanic* disaster was confirmed, will recall Mayor Gaynor's words on that occasion. When the rescued men and women arrived in port on the *Carpathia*, Mayor Gaynor was first and foremost in sympathy and endeavor to promote relief agencies. Doubtless our brethren across the sea are remembering him for these and other good deeds. Liverpool and New York—two great sea-gates—are connected day by day with great commercial interests; to-day these great ports are really though invisibly united in a common sorrow.

Without violence, may not the sympathetic words of Canon Newbolt, originally written of the devoted clergy of a modern great city, be applied to Mayor Gaynor and men like him in public office.

"Whose blemishes are the dust of labour
And their scars the wounds of conflict."

It is planned to have the Office for the Burial of the Dead in old Trinity on Monday morning, September 22nd, at eleven o'clock, and the interment to be made in Greenwood Cemetery, Brooklyn.

THE LIVING CHURCH has been asked to announce that all the members of the House of Bishops and all clerical deputies to the General Convention are invited to be the guests of the New York Churchman's Association on Saturday, October 11th, at luncheon. This special meeting of the Association will be held at the Hotel Marseille, Broadway and 103rd Street, at one o'clock.

The Rt. Rev. Dr. Logan H. Roots, Missionary Bishop of Hankow, and the Rt. Rev. Dr. Charles H. Brent, Bishop of the Philippines have accepted invitations to speak on the topic, "National Awakening in the Orient." The regular meetings of the Churchman's Association falling in October will be cancelled.

The Cambridge Club of New York has also arranged a dinner to be given to the Cambridge Bishops and to representative members of the faculty and the Board of Trustees, on Thursday, October 16th, in the Assembly Hall of the new Seaman's Church Institute, 25 South street. Invitations have been sent to all the graduates and faculty of the Episcopal Theological School. Guests of honor include the Bishops among the graduates, the Dean, several members of the faculty, and of the Board of Trustees, with distinguished laymen.

Announcements have now been made of the sessions for the fall and winter season of the Diocesan Training School for Sunday School Teachers, under the management of the Teacher Training Committee of the Board of Religious Education of this diocese. Last year this school graduated eight teachers who completed the three-year course of 120 hours, and were the first to graduate and receive the full diploma of the General Board of Religious Education in the entire American Church. This year even more successful work is anticipated. The classes will meet on Friday nights at eight o'clock in Hobart Hall, Diocesan House. The study is arranged in three-year courses of forty hours per year, with special courses for kindergarten and primary teachers, for social activities, and for Sunday school superintendents. The second year work opens on the evening of October 3rd with instructors as follows: In the Acts and in the Epistles, Rev. Dr. Harry P. Nichols, Rev. J. A. Chapin; on Catechism and Christian Doctrine, Rev. Dr. Rushton; on Prayer Book and Church Worship, Rev. Prof. Denslow; on the Land of the Bible, and also on the History and Organization of the Sunday School, Rev. Dr. William Walter Smith.

The first year and third year work will both begin on the evening of February 6th, when, for the first year, there will be work on the Life of Christ, on Child Study, on Christian Missions, and on the Christian Year. The third year work is in Old Testament and Church History. The special courses already mentioned are open to students who do not take the full course. Full particulars of these courses are contained in a prospectus which may be obtained from the secretary, the Rev. Dr. William Walter Smith, 416 Lafayette street.

"EVERYWHERE" AT GENERAL CONVENTION

EVERYWHERE is materializing. In the northwest corner of the Cathedral Close the corrugated iron building which has been erected for the use of our missionary exposition stands ready for the scenery and exhibit. The plans for the arrangement of the latter have been prepared, and as much of the scenery from the *World in Chicago* as can be used in a building 80x30 feet has left the storehouse of the Missionary Exposition Company in Jersey City, for the studio of a "scenic artist" where Alaskan snows will be whitened and made to glisten and the Chinese temple to receive a new coat of varnish. Meanwhile the rooms of the Educational Department at the Church Missions House have assumed more than ever the appearance of a museum. Boxes of curios from the mission field have come to replenish our stock. A parcel a day of treasure during the last fortnight is the record of the Bishop of Mexico, and we are waiting with eager interest the shipment Miss Thackera is sending from Fort Defiance. There are loans of curios, too, for use during the three weeks of *Everywhere*.

Each country which is not represented by a "scene" will have a large poster on which is recorded the statistics of the mission in that land. The Exposition poster, as well as a number of others, has been painted by Miss Charlotte Gailor. It represents the search for light *everywhere*. It has been reproduced and will be displayed in appropriate vantage points throughout New York City and the neighborhood.

One important feature of the exposition will be the literature booth, where not only the books published by the Board of Missions will be on sale, but pamphlets covering every phase of our missionary activity and describing the work in each mission field will be ready for free distribution. The preparation of such pamphlets as were not already in print has occupied the attention of the staff at the Church Missions House this summer.

Everywhere will open its doors (D. V.) on Wednesday morning, October 8th, at 10 A. M., and will keep them open every week-day until October 28th, from 10 A. M., to 6 P. M. The daily programme will be as follows: 10 o'clock, opening prayers; 11 to 1 and 2 to 4, demonstrations and addresses in the scenes; 4 to 5, Story Hour; 5 to 6, Mystery Plays.

Stewards will be on hand constantly to explain the exhibit. We hope also that many of the missionaries will be present in the scenes to meet the visitors and to tell them more particularly of their work and their people, their problems and their encouragements. The demonstrations in the scenes are little ten to fifteen minute plays, dialogues, and pantomimes acted by the stewards, in which native life in each country is represented, and the life of the mission is made real and living to those who witness them. Many of these demonstrations have been written by our missionaries and all of them are based upon true incidents or upon the customs of the people whose life is thus portrayed.

At one side of the demonstration hall, a platform is to be built and camp chairs will be provided whenever necessary. At five o'clock each afternoon beginning with Monday, October 13th, a mystery play will be presented on this platform. Mrs. Henry L. Hobart has written a new mystery play, "The Great Trail," which is to be published by the Educational Department of the Board of Missions, and she has consented to train a band of the young girls of Trinity parish to present the first part of this play during *Everywhere*. With the limited space of the exposition, it is impossible to present the second part of the mystery. "The Great Trail" will be acted on Mondays, Wednesdays, and Fridays from October 13th to 24th. It is hoped that the new Chinese mystery play, "The Broken Chain," may also be presented during the exposition.

The Junior Clergy Missionary Association of New York, with customary energy, has undertaken to organize parish days so that the members of a parish may visit the exposition in a body, and we may have a Trinity Day, a Grace Church Day, a St. Thomas' Church Day, etc. Admission is free, and there will be a welcome for all at all times. The visitors to the Con-

vention are our special guests, and we hope that they will find *Everywhere* interesting and profitable.

Everywhere is a *World* in miniature undertaken by a single Board. There is no reason why each parish in the country should not have an *Everywhere* in miniature for the missionary education of its members. The Educational Department of the Board of Missions is ready to help by advice and by the loan of curios, the rental of scenery and the provision of the text of mystery plays and demonstrations, those who wish to undertake such an educational campaign. It is the hope of the Department in arranging this exposition that *Everywhere* may be useful to the whole Church.

AUTUMN LIFE BEGINNING AT PHILADELPHIA

The Bishop's Visitations Have Commenced

DEVON PARISH NEARLY TWO HUNDRED YEARS OLD

*The Living Church News Bureau }
Philadelphia, September 16, 1913 }*

BISHOP RHINELANDER returned to the diocese on Thursday, and began the autumn visitations on Sunday, the 14th, by holding Confirmation at St. Alban's, Roxborough, and Trinity, Centerville. The Bishop has issued to the parishes a request that the parochial missionary committees required by the new canon on General Missions, passed by the Convention last May, be appointed at once. The first meeting of the Central committee, which is to include one delegate from each parochial committee, has been set for Monday, September 29th. This new Central committee is to be charged with the duty of drawing up the parochial apportionment for 1913-1914.

With a special service and historical sermon by the rector, the Rev. James H. Lamb, the congregation of old St. David's, Devon, celebrated the 198th anniversary of the opening of the church, on the first Sunday in September. The work was begun by the Rev. John Chubb, who was sent out from England in 1714. The cornerstone of the church was laid in May 1715, and it was opened for worship on the first Sunday of the following September.

Anniversary Celebrated

The training class for Sunday School teachers, held under the auspices of the Convocation of West Philadelphia will resume its sessions early in October. The first and second years' work in the Standard Course of the Board of Religious Education will be offered, the classes of the first year meeting in the parish house of the Church of the Atonement, and of the second year, in that of Calvary Church. Among the instructors are Professors Foley and Heffern of the Divinity School, the Rev. Messrs. W. H. Burk, W. J. Cox, E. J. McHenry, H. C. McHenry, Chas. W. Shreiner, G. L. Richardson and Chas. L. Steel, and Mrs. John Loman and Mrs. Clarence W. Bispham. The first meeting of the Sunday School Institute of West Philadelphia will be held at the Church of the Atonement on the evening of September 25th. The subject for discussion will be "The Teacher Training Class."

Teacher Training Class

The Church House was the scene of renewed activity on Monday, the 15th of September. The Clerical Brotherhood began its meetings, after the summer recess, and in the rooms of the Woman's Auxiliary, the first of the committees to get to work, that on Foreign Missions, had its opening session.

Clergy Resume Meetings

The Church of St. Matthias, Nineteenth and Wallace streets, which has been closed during the summer months, for renovation, was reopened on the first Sunday in September. The rector, the Rev. C. Rowland Hill, spent three weeks of his vacation, in August, in the city, ministering to the pressing needs of the sick and poor in the parish. Through the generosity of parishioners supplies of milk, ice and eggs were placed at his disposal and distributed to mothers with young children, and invalids, during the hottest weather.

Some Summer Work

THERE are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought. Every man or woman who reaches the years of maturity is free to choose, and they can easily distinguish between the true and the false, and well know that the highest and truest independence is ever found in the path of duty. The false freedom which lures them into divers temptations and sins must ever lead into trouble and distress. If we deliberately break God's law, we know that evil consequences must follow, and after once yielding to temptation it becomes easier to surrender a second time. Every man is master of himself to this extent, and whether he elects to follow his own ordering or to conform his will to God's will determines his misery or happiness here and in the hereafter.—*Charles Kingsley.*

ACTIVITIES OF CHICAGO

Parochial Presidents of Woman's Auxiliary Hold First Fall Meeting

NEW ELECTIONS OF BROTHERHOOD LOCAL ASSEMBLY

*The Living Church News Bureau }
Chicago, September 16, 1913 }*

IN addition to the pre-convention activities of the Brotherhood of St. Andrew, one of the first diocesan gatherings of the fall was held by the Auxiliary women of the city and suburbs, on Thursday, September 18th. It was a conference of parochial presidents and was held in the Church club rooms. A carefully-planned discussion was held along the lines suggested by the President of the New York branch of the Auxiliary. The aim of the conference was "to realize the strength and the weakness of the Woman's Auxiliary," and a large number of the one hundred and eighteen topics outlined by the New York branch for the winter were introduced by appointed speakers, and were discussed from the floor. Mrs. Frederick Greeley presided. A series of mission study classes to be held in various parts of the diocese is also being planned, under the direction of Miss Clara Griswold, the educational secretary of the Auxiliary in Chicago.

The Chicago Local Assembly of the Brotherhood of St. Andrew has decided to reorganize its fiscal year so that it will conform to the fiscal year of the diocese, namely, from May 1st to April 30th. To this end the annual meeting of the Assembly was held on the evening of Friday, September 12th, at the Church Club rooms, with a good attendance.

A New Fiscal Year

The following officers of the Local Assembly were then elected: President, Mr. F. C. Shoemaker of St. Simon's Chapter; Vice-President, Mr. Arthur C. Watson of St. Paul's, Kenwood; Secretary, Mr. F. R. Huber of Christ Church, Woodlawn (re-elected); Treasurer, Mr. William J. Tonks of St. Luke's, Chicago; Chaplain, the Rev. Leslie F. Potter, rector of St. Simon's, Sheridan Park. The Assembly decided to substitute for its executive committee of previous years a council, to consist of one delegate from each of the active chapters in the diocese. From the present indications, Chicago will send a good-sized delegation to the forthcoming National Convention in New York.

One of the most important features of the strong and solid work being carried on among the Junior Brotherhood of St. Andrew in Chicago has consisted, for several years past, of the examination, which is purely voluntary, but which has been undertaken each year by a number of the boys most interested and best posted. At this examination for the current year, lately taken by a group from various chapters, the first prize was won by a member of St. Simon's chapter, Sheridan Park, and the twenty-five or thirty questions, with his written answers, were published in the August edition of *St. Andrew's Cross*, occupying four closely-printed pages in that magazine.

Juniors Take Examination

The diocesan Board of Religious Education, of which the Rev. Charles H. Young is chairman, the Rev. George Laidlaw vice-chairman, and the Rev. Frank E. Wilson secretary, is now publishing a pamphlet for use in the diocese, containing the condensed reports of all its sub-committees. These reports were prepared and discussed at length by the board during the early summer, and should be of real use to the clergy and to the other officers of the Sunday schools throughout the diocese.

Board Issues Pamphlet

The Chicago City Council has changed the names of several of the avenues in Kenwood and Hyde Park, on the south side of the city. Two of our churches are involved in these changes, as follows: Madison avenue is now called Dorchester avenue, so that St. Paul's Church (the Rev. Dr. Herman Page, rector), is located on the corner of Dorchester avenue and Fifth street. And the Church of the Redeemer is now on the corner of Blackstone avenue and Fifty-sixth street, Washington avenue having been changed to Blackstone avenue. The changes have been made to avoid the frequent delays in delivering mail and goods occasioned in the past because of the similarity in names between Washington avenue, boulevard, and street (the three being miles apart), and likewise between Madison avenue and street.

New Names for Streets

An interesting task has lately been completed by Mr. Richard H. Thornton of Philadelphia, showing the average yearly contribution per communicant for each of the sixty-seven dioceses of the Church reported in the Church almanacs, for the last triennium. Chicago stands ninth from the top, with a yearly average of \$24.06 per communicant. The other eight above Chicago are, in order: Duluth (with \$35.06), New York (\$31.64), Los Angeles (\$30.60), Colorado (\$30.01), Missouri (\$29.69), Pennsylvania (\$28.52), Atlanta (\$28.27), and Delaware (26.08). It may interest Chicago Churchmen to study these figures a little.

Church Statistics

The Perry Centennial Celebration

IN a thoroughly dignified manner befitting two great nations, the bones of those who fell a century ago in the Battle of Lake Erie were laid in their final resting place in the crypt of the great Perry monument on Put-in-Bay Island, at noon on September 11th. The Church, in both its American and Canadian branches, which had given her benediction at the first burial of these bones, officiated again in their re-interment.

The day was the second of a two-days celebration of the decisive battle which fixed the destiny of the great Northwest under American rather than British domination. The states bordering on the Great Lakes, together with Rhode Island, in which state Commodore Perry was born, and Kentucky, which furnished a large number of the soldiers for the northwestern campaigns, were the official participants in the events, Rhode Island and Wisconsin furnishing the largest delegations. Among those from the former state were the Bishop of Rhode Island, the Rt. Rev. J. De Wolf Perry, D.D., great-grandson of a brother of Commodore Perry, while Bishop Perry's father, the Rev. J. De Wolf Perry, D.D., of Philadelphia, and his uncle, the Rev. Calbraith B. Perry of Cambridge, N. Y., with wife and two children and a grand niece, were also of the party. Commodore Oliver H. Perry left no posterity. Most of the lake states were represented by their governors and military aides with a greater or less number of other official participants, and the Wisconsin party, 275 strong, making a week's cruise of the lakes in connection with the event, included the Bishop of Fond du Lac, the Rt. Rev. R. H. Weller, D.D. In the latter party was also a daughter of the ship's carpenter on the *Lawrence*, Perry's first flagship, who was one of the memorable few who made the passage by rowboat to the *Niagara*, and then turned defeat into glorious victory. The daughter, whose present home is in Manitowoc, Wis., is Mrs. Parmena Camp. There were companies of the regular army and national guardsmen from Ohio, a military company from Newport, R. I., of which Commodore Perry was once a member, dressed in eighteenth century colonial uniform, and other bodies.

Put-in-Bay Island, in Lake Erie, had a decidedly holiday appearance when dawned the one hundredth anniversary of the battle that was fought within sight of its shores, September 10th. The huge steamship *Alabama*, carrying the Wisconsin party, the *Rochester*, which had brought the Rhode Island and eastern guests, and smaller steamships and tugs which had brought other official and unofficial participants and spectators, were docked early in the morning. The chief orator of the day, ex-President Taft, with other speakers and national and international guests, were received later in the forenoon, and the spacious Coliseum was the scene of memorial addresses in commemoration of the event.

The event of the second day was the interment of the bones of the soldiers and sailors of the two once-contending nations in the crypt of the monument. In one large casket the bones were gathered, and American and British were indistinguishable. The casket, under a dignified but simple catafalque, was borne in a long procession of military, civil, and ecclesiastical import, along the main avenue from the village square to the scene of the monument, a stretch of about a mile. The ecclesiastical section of the procession immediately preceded the catafalque. The vested choir of Calvary Church, Sandusky, Ohio, preceded by a crucifer, led this section of the procession. Next followed about a dozen of the clergy, vested, including the two priests of the Perry descendants already mentioned, the Ven. Archdeacon Cody, of Toronto, and the Rev. Dr. Fasney, of Amherstburg, representing the Church in Canada. The Rev. E. H. Porter, D.D., and the Rev. Hugo Klaren represented the diocese of Rhode Island, and the Very Rev. Frank Du Moulin, LL.D., and the Rev. J. M. Forbes, the diocese of Ohio. Finally came the Bishop of Fond du Lac, attended by the Rev. Edmund G. Mapes of Sandusky as chaplain, and the Bishop of Rhode Island, with the Rev. George P. Torrance as chaplain.

Bishop Perry was chief officiant. The bands played processional dirges; and at intervals the music ceased, the procession halted, and, first one and then another of the sentences from the Burial Service were impressively pronounced by the Bishop. The Burial psalms were recited as the procession drew near to the site of the monument. Archdeacon Cody, rep-

resenting the Church in Canada, read the lesson. The Bishop of Fond du Lac took the first portion of the committal service, which was then concluded by Bishop Perry, with several special collects, including those for the President of the United States and the Governors of the states officially participating and for the King of Great Britain and Ireland. "Taps" then impressively sounded from the bugles, and after an interval of silence, the bands struck the strains of *Onward Christian Soldiers* for a recessional. The choir had also rendered the hymn *America* during the service.

The service was an exceedingly dignified and well-ordered function, reflecting the greatest credit upon the Church and upon those responsible for its details.

The monument itself, which has become familiar through the many illustrations that have been printed, will not be completed for, perhaps, several years. The central shaft alone has been commenced and has been carried thus far to a height of about fifty feet. Its height, when completed, will be 212 feet, second in size among the world's monuments only to the Washington Monument, and connected on one side with the Temple of Peace and on the other with a national historical museum. It will rise majestically, apparently from the very waters, and will stand out prominently before the sight of the great number of ships that constantly dot the surface of Lake Erie.

One incident connected with the celebration seems thus far to have escaped the notice of the press. Mr. Taft was originally invited to make the chief address. He declined on the ground that no less a person than the President of the United States should be the central figure on so important an international occasion. President Wilson was then invited, and gracefully replied that Mr. Taft's personal interest in the celebration during its preliminary stages made it especially fitting that he should be the spokesman for the United States at the culmination of the event. This being reported to Mr. Taft, he accepted the invitation, while a letter of greeting from President Wilson was read at the celebration on the first day.

The Latest

MISSIONARY APPROPRIATIONS MET!

JUST as the presses are about to start, the following telegram is received from the President of the Board of Missions:

"NEW YORK, N. Y., September 16.

"So many have prayed and labored unremittingly that the Board might be able to meet its appropriations this year, it seems just that all should share the joy of knowing that by using undesignated legacies, the treasurer's report will show a small balance. *Laus Deo!*

"ARTHUR SELDEN LLOYD, *President.*"

BISHOP KNIGHT REMAINS IN CUBA

STOCKBRIDGE, MASS., Sept. 16.

Bishop Knight has declined his election to the Vice-Chancellorship of the University of the South.

THE final proof of Christianity is—Christians. It makes men of those qualities of character which have come to be designated by the word "Christian." As we may fairly judge Buddhism by Buddhists, Confucianism by Confucianists and Mohammedanism by Moslems, so we may test Christianity by its Christians. That proposition opens up to us a vista of the noble men and women we have known—the holy mothers and strong fathers, the persons who have won to greatness of character and service because of their religion. The unselfish and helpful folk whom we call to mind are legion. We recall, too, that the persons among our acquaintances who have stood for the highest ideals of refinement and culture and citizenship have been Christians.—*William T. Ellis.*

WE SHOULD train ourselves to see the good things, the bright things of life. There are few habits more common, even among Christians, than this of seeing and remembering unpleasant things, and there is no habit which is more inimical to cheerfulness.—*Sel.*

The Pragmatic Test of the Christian Ministry

By the Rev. FREDERICK M. KIRKUS, Rector of Trinity Parish, Wilmington, Del.

PRAGMATISM may justly claim to be the well-nigh universal philosophy of "the man in the street" to-day. However ignorant he may be of any system of philosophy in the abstract, he yet insists on applying the pragmatic test to everything sooner or later. Our most time-honored institutions, our sacred traditions and beliefs, our cherished forms and customs, must all justify themselves by their practical utility and value. This is true of the Christian ministry as of everything else.

Suppose the case of a young man contemplating the work of the ministry and amply equipped for its pursuit, who pauses on the threshold and exclaims: "Before I actually present myself for ordination I want to be convinced that in the Christian ministry I shall find my sphere and opportunity for the greatest possible usefulness to my fellowman." How would you reply?

You might easily convince him that ideally it is the noblest of all vocations—explaining its Divine origin, its noble purpose, its inherent necessity for continuing the succession, and assuring the due and regular transmission of Christian traditions and beliefs. You might point to the noble history of the Church, and emphasize the honor and privilege of serving on its official staff; you might insist on the necessity of sacraments and other religious ordinances, and so on. But your questioner will insist on applying the Pragmatic Test. What does the world at large say about it? What practical influence has the work of the ministry upon life and conduct? What relation does it bear to our great social institutions? What is it doing for the uplift of humanity—the development of a really higher and nobler type of manhood and womanhood? What power does it exert upon the community at large, and how is its influence manifested?

The mere statement of our subject brings to mind an immense array of evidence *on the other side*. When as a young man the writer announced his intention of abandoning a business career for the work of the ministry, he was inundated with letters and counsels from all sorts of people berating him for his short-sightedness and folly. Our hypothetical questioner has most likely met with a similar experience. The average boy treats as a joke any allusion to the ministry as a possible occupation for himself. Men who show much outward respect for religion and its institutions, actively discourage their own sons from entering the ministry. The exceptions are so rare as to be conspicuous. To-day, if a young man of wealth and high social position offers himself for Holy Orders, it is the signal for big headlines in the newspapers and editorial comment in our society magazines. Social and economic writers are apt to bewail the ineffectiveness of the clergy, and to intimate that the Church is neglecting its duty. Our current fiction has a tendency to ignore or to disparage the work of the ministry; and the stage, more often than not, depicts the parson in caricature. Constant allusion is being made to "the alienation of the masses from the Churches." A clergyman of our own Church has recently published an "open letter" announcing that he resigns his parish that "he may have an opportunity to accomplish something towards that coming of the Kingdom of Heaven of which Jesus dreamed—opportunity wider than his beloved Church is able or willing to offer him."

This and much else that I could quote, is the sort of thing which makes men tremble at the thought of entering the ministry—and which needs to be looked squarely in the face as furnishing evidence which may enable us in part at least "to see ourselves as others see us."

And yet I do not think the time has come for us all to give up our ministry. In fact the best cure for discouragement as to this and most other subjects is the reading of history. The habit of "heckling the churches" is as old as Christendom. Never have the Churches and the clergy risen to their own ideals; much less have they approved themselves to the multitude of their observant critics. Such evidence as I have cited is by no means conclusive. We all know the risk and unfairness involved in judging a character at its face value. We must get to the heart of a subject if we really want to understand it.

We need not wonder that story-tellers are not much in-

terested in the ministry. Drama and fiction owe their interest and attraction to striking and exceptional incidents or characters—yet the best sort of living is that which is not commercially worth recounting. Were the newspapers to record all the normal doings of society, they would attain the proportions of an encyclopedia, and make very dull reading indeed. And so it comes to pass that the things the clergy do amiss, or the important things which they neglect, become matters of discussion in the public press. The accomplishments of the Churches are only partially recorded, while their failures and neglects are heralded far and wide. And on the whole I think it is a good thing to be caught in a hurricane sometimes. Sunlight and fresh air are wonderful purifiers, and a due measure of criticism and rebuke is wholesome. It opens our eyes to new opportunities of usefulness, and ultimately results in fruitful efforts along those lines.

As for the familiar complaint that the laity stand in the way of our usefulness, I do not in the least believe it. The clergy have far less restraint put upon them than the average man in the business world. Think of the honorable politicians, statesmen, social workers, civic reformers, and consider the obstacles they encounter when they try to correct abuses, or to promote measures which ignore the claims of selfishness and look to the general welfare of the people. I am convinced that the laity want men of courage and conviction in the pulpits, and that they receive respectfully and with open minds, all well-considered instruction and exhortation that is addressed to them. They do *not* listen patiently to ignorant invective and abuse. They know that though "commerce needs to be Christianized," it is also true that it is in a very considerable degree Christianized already. It has actually been demonstrated not only that honest advertising pays, but that in the long run it is the only sort of advertising that does pay. Consider the significance of the fact that the newspaper which claims the largest circulation in New York, is clean and accurate and courageous, and confines itself to giving "all the news that's fit to print." How incredible such conditions would have seemed twenty-five years ago. And these are only two of the many signs that the leaven of Christ's influence is working and that our world grows better and not worse—yes, improves so fast that we may note its progress—and by reason of the impelling power of Christ who is behind all righteousness and opposed to all unrighteousness and sin.

Now as to our alleged neglect of certain "burning questions" of the time, it is interesting to note the frequent and rapid changes as to where the emphasis is put. Consider the recent history of our own branch of the Church. Seventy years ago all England was aghast at the wide-spread influence of the Oxford Movement, and all sorts of disasters were predicted as a result. A little later the famous publication entitled "Essays and Reviews" well-nigh caused a rupture in the Church. Not an essay in the volume would cause a ripple on the surface to-day, and one of its contributors lived to be Archbishop of Canterbury, and had the respect of every Churchman in England. The Relations between Religion and Science, the Ritualistic Controversy, the Higher Criticism of the Old and New Testament, the Institutional Church: these have all been foremost topics in the Church's mind within half a century. Until a comparatively few years ago, a Bishop rarely commented upon social problems in any public charge, nor did the clergy concern themselves about them. Yet *these* constitute the "burning question" of to-day, uppermost in the minds of many, and forced upon the consideration of all if we would heed warnings and pleadings of the sanest and most earnest expositors of the subject. I know few more hopeful signs of the value placed upon the Church's influence than the insistent emphasis which is put on the importance of her coöperation in every plan for the un-lifting of humanity. It is the Christ-spirit working in a world which recognizes the Church as commissioned by Christ Himself to do His work for His people.

Always there is some special direction which public clamor demands that our efforts shall take, and there will always be heard accusations of neglect against those who do not ride some particular hobby of the time to the exclusion of every-

thing else. Yet if the long roll of workers and accomplishments in the history of Christendom could be produced, it would appear like a veritable panorama.

Now in the face of all these changes and vicissitudes, what is the outlook for usefulness in the Christian ministry? It is perfectly obvious that there is no rational inducement towards entering the ministry save *the desire of doing good*. The true secret of human blessedness is to be in perfect harmony with the will of God, and it is the object of the Christian ministry to bring that about. The Church is a divine institution ordained for the service of men through the principles of the Gospel of Jesus Christ. Whatever the various theories on the subject, and in spite of her sadly chequered history, the Church has indubitably been the instrument for conserving and disseminating Christian principles, and bringing mankind into vital relationship with Christ. To the Church the clergy are responsible for their commission. We are bound to serve as her duly appointed officers and teachers. The usefulness of the ministry consists primarily in administering the rites and sacraments of the Church, expounding her doctrines, conserving her ideals, instructing the people in "the things pertaining to God"—in practical morals on the basis of Christian facts—in short, to carry out, in our executive capacity, the sober judgment of the Christian Society whose commission we hold.

Other things may seem to us of more pressing interest and importance, but we have undertaken certain definite duties which the Church regards as primary and fundamental, and if we neglect these we can never expect to win a respectful hearing or following for the extraneous issues which engross us. Every honest man is expected to do the particular work he has undertaken, before he scatters his energies in various other directions.

The Church's mission to humanity is essentially the same in every age, no matter what the vicissitudes of life may be. Dean Inge (in the *Church and the Age*) tells us that he has "lived long enough to hear the *Zeitgeist* invoked to bless many and very different theories," and he sounds the warning that our ministerial usefulness must grow *not* out of worshipping the *spirits-of-the-age*, but by serving the *Spirit-of-the-ages*.

With that principle as a basis, we may frankly recognize the wide scope and great variety of our opportunities. Special talents have ample opportunity for exercise in our ministry. The scholar, the preacher, the mystic, the organizer, the social worker, can all find plenty to do along lines consistent with a faithful service of the Church.

Consider, for example, the present call to Social Service. What amazing presumption it is to assert, as so many of our critics do, that the Church is not and has not always been engaged in Social Service.

The principles of the Gospel are not ambiguous, and their social significance is quite unmistakable; but neither Christ nor His Apostles made any attempt to upset, by sudden revolution, the existing social institutions. Christ likened His kingdom to the seed growing secretly, to the leaven hid in a measure of wheat. To know what the growth of the seed or the action of the leaven has meant through all the Christian centuries we must read history. Through the direct influence of Christianity slavery has been abolished—woman has been elevated to her present position of honor and influence, dignity has been given to labor—the condition of the working classes has been vastly improved (albeit there is abundant room for more improvement still). Christianity has provided education for everybody—rich as well as poor—and the gratuitous care of the sick in hospitals, and of the destitute in comfortable homes. And these are but a few of its accomplishments.

Let us grant that the Church should lead in all well-considered schemes for social betterment and reform. We must then remember that the clergy do not *constitute* the Church—they are merely its officers, entrusted with specific functions—but they were not by the grace of orders divinely endowed with a knowledge of political economy, or made acquainted with all the intricacies of the labor problem. The fitness of the clergy for leading, or even participating, in the many movements for social reform, must be determined by their personal qualifications for such work. As individuals, qualified by special study and research and by a profound sympathy with the persons needing to be helped, they may be extremely useful leaders. Christian laymen, who have both the *practical experience* and the technical knowledge required for the solution of such problems, should be better leaders still. To undertake to re-construct society, determine hours of labor, rates of wages, prices of commodities, and settle the exact relations

between capital and labor; these are matters for the trained sociologist imbued with the Christian Spirit, and without regard to whether he be clergyman or layman. Much harm is done by the rash and foolish action into which some of our clergy are led with the best possible motives, of dealing dogmatically and authoritatively with problems which they have not fully grasped. There are many subjects of great and even vital importance, concerning which the clergy cannot speak as officially representing the Church. They are outside of her peculiar province, and she simply *bides her time*. The Christian minister must be content to "bring forth fruit with patience."

A valued friend wrote me not long ago: "Who is to judge what needs to be done by the Church—the clergy or the laity? In the majority of cases the laity believe that the Church and its clergy should be almoners of the rich. On the other hand most of us in the ministry are feeling more and more that the Church and its clergy should be the champions of the poor. If you can pragmatically harmonize these two ideals, you will do more than I can do."

I see no difficulty in harmonizing them, unless you insist on the two positions as alternatives. There is indeed a higher *ideal* than either of them, namely the abolishment of poverty altogether. But since we are dealing with practical conditions it seems to me that we are obviously called to be *both* the almoners of the rich and the champions of the poor. Father Dolling was doing the noblest sort of social service when he slaved day in and day out for the poor people who constituted St. Agatha's parish. But Dean Gregory was equally serving the interests of society when he responded with wise counsel to the merchant friend who came to him and said: "Gregory, I have just had a fortune of £70,000 pounds left me. I don't want it. What shall I do with it?"

As long as rich men exist they need wise almoners, and while poor men exist they need wise friends and kind champions. The ranks of the ministry should furnish both, and it is certain that the more the spirit of Christ enters the hearts of men, the fewer will be the numbers of the predatory rich and the suffering and down-trodden poor.

The cultivation of the Spirit of Christ tends to obliterate social lines by bringing the different classes of society into sympathetic touch with one another; wherever it penetrates, it gradually eradicates that spirit of human selfishness which accounts for most of the misery with which society is cursed.

That is the direction in which the Christian ministry can always and everywhere be useful. Too often the clergy mistake machinery for power. They are as materialistic in their conceptions of duty and service as are the worldlings whom they are accustomed to denounce. I cannot help thinking that the most uniformly useful function of the Christian ministry is that of Spiritual Culture. Matthew Arnold was right when he classed "sweetness and light" among the chief regenerating and purifying influences. "Culture," he says, "seeks to do away with classes; to make the best that has been taught and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas freely, and be nourished and not enslaved by them."

And when culture is imbued with Christianity, surely we have attained the very highest and noblest sort of character. To produce Christian character—which means nothing less than to form men and women in the likeness of Christ and to make of human society a veritable Kingdom of Heaven—that is the ideal of ministerial usefulness.

If we are pursuing the course which tends to a realization of that ideal, we will stand the Pragmatic test; if not, then so far we have failed; but we must look for direction not to some agitator for social reform, but to the Divine Master who gave us our commission to labor for His Kingdom in His Name.

A FINE edifice erected by infidels as a lecture hall bears upon its cornerstone the date of its building, graven with the usual letters—"A. D." In the year of our Lord! The civilized world has no other way of reckoning time. Every newspaper, book, and coin points back to the birth in the little town of Bethlehem. Every history of events before His coming points forward along the centuries to that one central event. It is a reckoning that has come about not by the decree of prelates or emperors, but by the world's acknowledgement of the Christ as the most important fact in human history. Even those who deny Him must still do homage to Jesus of Nazareth in every legal document they sign, in every letter they write.—*Selected*.

A PLEA TO GODPARENTS

Sponsors to God for the child at the font,
 What unto God did ye promise and vow?
 Maybe 'twas easy those words to pronounce.
 How have ye kept this your pledge until now?
 What have ye done to accomplish your word?
 Do ye one-half of that promise fulfil?
 Have ye forgot? Yet ye solemnly spake;
 And God remembers your sponsorship still.

Truly 'tis strange that so many we find
 Who by God's laws well endeavor to live,
 Yet lightly think of the vows which they make
 When for another the promise they give.
 What mean the words which they speak for the child?
 List to their meaning, and pause in deep awe!
 Faith in the articles of the whole Creed,
 Sin to renounce, and to walk by God's law.

Why unto God, sponsors, made ye that vow?
 How can ye hope thus so much to fulfil?
 Have ye control of another's whole life?
 What can ye do with another's free will?
 First, ye must never forget or omit
 Daily for each little godchild to pray.
 Never through life cease these prayers to uplift,
 Pleading for grace to help show them the way.

Win from the start both their love and respect,
 Tell them full oft of the promise ye made.
 Stir them to duty, remind them betimes,
 Teach them that God should be loved and obeyed.
 Be their true friend, to the end of your life,
 Show them ye love them and care for their weal.
 Help them in temporal needs, if ye can,
 Generous hands with the wayward may deal.

Think not that your obligations are void
 If from your godchild long distance do part,
 God hath created the pen for good use—
 Letters and tokens must speak for your heart.
 If wealth is yours (ye your offspring endow),
 Then to your Church children bounty bestow,
 If small your means, then the trifle is much.
 Do not withhold it—your thought it will show.

Or if your godchild maturity reach,
 And fails his vows to make good or renew,
 Never relinquish your prayers and your zeal—
 Unresponsive, ungrateful—yet stand yourself true.
 Nor yet forsake one who all hath fulfilled,
 Thinking your work is now rendered complete—
 This were unworthy—so needless a breach!
 Knit once through vow, friendship ever is meet.

Forbear complaint overmuch this requires.
 Much you have promised, and much should fulfil.
 Look to your vow and consider it well;
 Duty's ne'er done but by effort and will.
 Sponsors to God for the child at the font,
 Why did ye promise so solemnly now?
 Ye are responsible—sacred your pledge!
 Blessed are ye if ye hallow your vow.

M. H. EDDY.

THE PREACHING OF IMMORTALITY

By FREDERIC E. J. LLOYD, D.D.

FOR a period of almost eight years it has been my privilege to be a hearer rather than a preacher, and during that time, it is safe to say that I have heard three sermons and addresses every week by clergymen. Not only has this experience been a privilege, it has also been a pleasure, and, without question I have learned much. But it has been increasingly surprising to me that I have heard but one sermon, all that time, on the subject of immortality. This is all the more surprising when it appears to me that immortality is the *articulus vel stantis vel cadentis* of the Christian Church. The announcement of the great Head of the Church: "I am come that they might have life, and have it more abundantly" ought to have been so impressed on the minds of the preachers of the Church, that, at no time, would it be possible for them to lose sight of its supreme importance.

In spite of the almost universal materialism characteristic of our age, it is a noteworthy fact that the new religious appeals that are being made by the many cults that are coming to public notice are, practically, all based on life and endless life. This is why so many are attracted by them and to them. Thousands among men and women who are tired of the mad

rush after the merely temporal, are jaded with the pursuit of so-called pleasure, lend a willing ear to him or to those who come with a gospel of life here and hereafter which may be theirs on conditions easy of acceptance, and, it would seem, no sacrifice is too great for them to make in order to obtain it. They complain that the Christian preacher gives them little or no consolation at the moment of bereavement, that they do not indicate sources of comfort available to them, or, that if they do attempt to do so, their words are vague and their significance not understandable.

Surely for such we should offer no words but those of sympathy. The world is materialistic naturally, of course; but the most sodden materialists will be quickened by a message of an endless life. And yet, as far as my own experience teaches me, this message is not sounding forth from the Christian pulpit. It has become a conviction with me that here we have one chief reason for the confessed falling off in attendance at the services of the Church. People are not going to Church as once they did; the family pew is a thing of the past, and Sunday diversions multiply.

The great sacraments of the Church are nothing if they be not charged with life; similarly the sermons of Christian preachers are less than nothing if they be not charged with the message of eternal life. To preach it and to teach it is the supreme vocation of the Church, whose sole reason for existence is to communicate life to those who are brought to her love and care.

Spiritism and Christian Science, especially Spiritism, are making great inroads among the masses and they are leading to the study of the most precious facts in the wonderland of human life. Little is said in the public arena of this, but much is being accomplished. In England valiant men among the clergy of the Church, for example the Bishop of London, Archdeacon Wilberforce of Westminster Abbey, and others, are awake to the truth here set forth, and few if any of their sermons, addresses, or appeals are barren of the subject of immortality. The same may be said, with almost equal truth, of many of the best preachers of the Roman Catholic Church. Of this I can speak from direct personal knowledge. The best among our scientific men are devoting their attention to the cognate question of psychical research, and among such Sir Oliver Lodge and Alfred Russel Wallace stand preëminent. Forsaking other pursuits they have come to the conclusion that nothing is of such present or future importance as this of continued life beyond and through the grave.

If the blessed Master has brought life and immortality to light through the Gospel, then, surely, the preachers of that Gospel should be alive to the supreme importance of impressing that truth on the world. Here, too, we find the earnest scientist and the awakened theologian coming together after long separation. One, the theologian, believes in immortality by the fact of a revelation, the scientist accepts it because of exploration, and both join hands in common faith over the open grave, while both look out on the expanding life into which the newly enfranchised soul has entered through the grave and gate of death.

As an incentive to preaching on eternal life, might I be allowed to suggest to the clergy, specially to the younger men, the value of the Gospel of St. John, which is saturated, as it were, with it? The symbol of that marvellous Gospel is life, and it is quite impossible to apprehend its teaching or significance without remembering this. Almighty God fulfils Himself in many ways, His Church may do the same; but in these days of decadence, despair, and death, she can do that in no more effective way than by an universal and unisonal declaration of her almost-lost-sight-of belief in "the life everlasting."

THE knowledge of the vastness of the universe with its innumerable systems of worlds brings home to every one who pauses to think of it an almost oppressive sense of littleness. What is puny, little man in the midst of such incomprehensible mightiness? Does God, can God care for him, a mere trifle in the eternal sweep of centuries? So we might speak until we consider that the greatest, the most wonderful, the mightiest of all creations is not the sun, nor any number of suns, nor this universe, nor any number of universes, but mind, and above mind living spirit. The being, man, created a living spirit, endowed with conscience, reason, will is greater than all the material worlds. For he knows and understands, he can love and hate, he can do right and do wrong, above all, he alone can love God, worship God, and keep His commandments. Man, small as he is, is the greatest of all God's creations.—*The Way.*

THOU SIMON OF CYRENE!

A MEDITATION

BY LILLA B. N. WESTON

THOU Simon of Cyrene, that I for one rapturous moment might have borne upon my shoulders the blessed Cross which thou didst bear for Him!

There have been other crosses, and others have fallen under the weight of them. But this Cross, upon whose outstretched arms the debt of human wrong was paid! This Cross, over whose rough surface flowed the Blood of the Son of God! This Cross, which surmounts humanity, and before which the hosts of Satan recede as flame before water! This Cross, at whose foot I daily kneel in spirit, and lift up mine eyes to those Eyes which search every recess and cranny of my soul and leave it clean!

Thou Simon of Cyrene! Chance selection from the howling mob, who for a space lifted the crushing weight from His stainless Shoulders! And you did not die for very ecstasy! No; for while I gaze back over the centuries to see the trail of His glorious light, you saw but a tortured Body which had been scourged and spit upon and topped with a Crown of Thorns! Did no radiance break over your soul, did no fire strike through your being, did no angelic music pierce your ears when the Cross fell upon your back? Did no descending Dove overshadow your consciousness and awaken in you strange and wondrous reasonings? And when they released you from your task, did not the burden of centuries seem to fall from you? Did not some unaccustomed lightness warn you that that rack of crossed beams was an Holy Thing?

Thou Simon of Cyrene, with His Cross bending you double, you were the privileged of mankind! Had a splinter but fallen into my hand, that I might carry it for Him, I could not have borne the transcendent happiness of it! I must have cried out at the stupendous honor suddenly thrust upon me, and counted myself a thousand times repaid for all past sufferings and all agonies which the future could deal! To carry His Cross for Him! To bear with Him for a moment the insults and abuse of mankind! To walk beside Him, to feel His Breath at my shoulder! And thou, Simon of Cyrene, didst thou know? And ah, the unutterable: *could* it be that thou didst *not know*?

Thou Simon of Cyrene, who gave over the Cross at last to that meek and gentle Victim. Who heard the throbbing of the cruel hammer, and read the mocking inscription waving above that thorn-encircled Head; who watched dumbly that Cross which you had borne for a little way elevated and jerked about by knotted ropes and a jeering, ribald soldiery; who, standing afar off with those other followers, gazed at the ever-blackening heavens and felt the earth quake beneath your terrified feet; who looked upon the Face of Him as He murmured, "It is finished!" O thou privileged!

Thou Simon of Cyrene! And because I could not do all this, must I fall at the foot of the Cross in helpless despair? Because I was not permitted by High Heaven to perform such a holy service, must I relax into a lump of useless clay? . . . There was that child who cried yesterday, and I did not stop to comfort her and ask the cause of her tears; was I not refusing to help you bear His Cross, O Simon of Cyrene? I was in a hurry and the child was small—ah, that other crowd was in a hurry, and life was a small thing! . . . There was that woman the other day who wanted to hear Christ's Message, and I was too busy to explain; was I not lifting the Cross from your shoulders over onto His, O Simon of Cyrene? There were so many things in my day to do, and I had not the time—ah, were there not many things to do that other day when Pilate had not the time for deliberation, and strength for determination? . . . And then there was that bitter day when I saw that evil was beautiful and full of delight, and I hurried on, turning not back until the deluge. Ah, Simon of Cyrene, was I consumed with a desire to bear that blessed Cross upon that day? Were not rather my transgressions the nails that riveted Him upon it, and crushed His Flesh and tore His Hands and Feet? . . .

Thou Simon of Cyrene! Blessed were you for one brief hour because you bore His Cross. But I am more highly-favored: every hour of every day I can bear His Cross—gladly, freely, strongly! Out of its rough-hewn timbers I can make for my soul silver and gold; out of its very weight I can fashion for my soul the buoyancy of sunlight among shadows; and out

of the pain and misery which spent themselves upon its spreading crossbeams, I can weave for my soul eternal rapture!

Thou Simon of Cyrene! More richly-blest am I even than thou!

ON THE MOUNTAIN TOPS

JESUS was fond of climbing the mountains, to converse with the Spirit of Life. In the crowds there was an immense draft upon His strength,—the sick and the lonesome taking, as He expressed it, life from Him; but, as He says in another place, "I came that ye might have more life." He was essentially a life-giver, an inspirer. To renew the life which he cheerfully gave He must occasionally retire from the direct work of a teacher,—understand what He undertook to do, not simply to talk about truth to the people, but so to talk it that they would be impelled to accept it and use it; and this they did. He was called a healer, as every one is who helps the weaker. Jesus must renew His vitality as well as his spirituality.

Note that Jesus' idea of retirement was not to retreat into a cell nor even into a private room. He wanted the sunshine around him, and the fresh air and the mountain breeze; and he wanted that broad vision of God's presence which is found only where Nature can express herself to the senses of folk. There is not a hint anywhere in the Gospels that favors the cenobitic life, even temporarily. Live out in the sun; let your heart throb with Nature; sing with the birds, and all the time know what is going on about you. This is the true minister to souls, the man who sees most, quite as much as the man who feels most. A man who cannot pray with his eyes open is in the same situation as one who cannot walk because his eyes are shut. You can walk better with your eyes open, and you can pray better with your eyes open. You do not need to shut out the world.

It is true that God is in the clover, both in blossom and in leaf; but that is largely to the eye that has some knowledge of botany. He is even in the sand grain to the geologist. That which is within finds that which is without. If the soul is empty, then Nature is blank for anybody. There is more of God, however, even to the simple sort of folk, in a great mountain.

All this comes to the simple truth that those who love God, and who want to find a great deal of him, should form a habit early in life of retiring from common affairs occasionally, to be filled with that inspiration which comes from contact with higher nature. Do not always seek the fair or the exhibition that will draw crowds of people and much that is beautiful and useful; for there surely is some spot, that almost any one can find, where he will see the world as an inspiration and exaltation.

It is just here that we find the crossing place. Not all of His time, nor indeed the most of it, did Jesus spend talking with God. He was also brother of man. The larger part of His days were spent hard at work with His disciples and the crowds. Wherever He went, His mission was to ennoble man, enlarge life, and clean it of vulgarity. He brought His Godhood and inspiration into His contact with the people. It was this very inspiration which made Him the Saviour of the world. It was this occasional climbing up the mountain-sides that not only gave him power to reach others, but gave His words power to come down to the present time, even a power that is increasing with every generation. Jesus also walked in gardens and corn-fields. He did not take His disciples to the mountains, but led them into Gethsemane and even through the streets of Jerusalem. If they would climb the mountains, they must go by themselves; and so must we all.

This mountain business is the rare, grand hour that lifts the common man above himself, fills him full of aspiration, and, above all, says to him, Thou, too, art a son of God. It leaves him with a higher ambition for his work, and a holier stimulus for bearing the burdens of life, for himself and for others. That minister is never safe who does no mountain climbing, who satisfies himself with plodding the valleys and doing the level, every-day work involved in self-sacrifice. Enough of this demands the all-alone climb,—no, not alone, but with God.—*The Christian Register.*

A GRACEFUL and blessed old age must have three elements in it: a happy retrospect, a peaceful present, and an inspiring future. And old age cannot have any one of these three if the youth has been wasted and manhood has been misspent.—*Selected.*

SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

HERE is the story told in the *Outlook* of how the business men of the community met the demand for municipal improvements and an example of civic and commercial conduct which is of great significance and which, if more widely followed, would mean a great improvement in civic conditions:

Passaic, New Jersey, is mainly industrial. While within the suburban zone and beautifully situated it has made a bid for an industrial development rather than for the commuter. Naturally, it was recognized that heavy taxation was a burden and every advantage was therefore given manufacturers without actually giving them freedom from taxation. Their values were made low and for many years were kept low. Manufacturers have been gradually attaining success, added to their plants, increased their business, and surrounding conditions have added to the value of their original investment, but their assessments have not increased materially. Labor was attracted and it helped to make the city better from the manufacturers' standpoint, as it was understood that help of a desirable kind could always be secured. She doubled her population each ten years for the past four censuses, with the inevitable result that many municipal improvements which ordinarily come quietly had to be adopted and put into practice quickly. Schools came one after another rapidly, as much labor meant many children. Sanitary conditions, sewage, fire and police protection had to be provided, and the burden, as between the manufacturer and the resident, became uneven.

In September, 1911, Passaic adopted a commission government. The budget for the year was made in June. An effort to create a low tax rate by the old council resulted in much necessary expenditure being unprovided for. The city changed from volunteer to paid fire department; installed automobile apparatus; built a new fire house; increased its police force and its firemen and installed the Gamewell signal system. It has just completed a new high school and entered into a contract for a proportionate share of the cost of the Passaic trunk sewer amounting to \$700,000.

The commissioners were confronted with the necessity of meeting these obligations and realized it would mean an enormous increase in taxes upon all of the people unless a remedy were found. They consulted the manufacturers, pointed out the necessity of meeting the issue, showed how valuations were not on a parity and that the reason for low taxation as a help to struggling industry was past.

The manufacturers were requested to make a statement of value of their plants, buildings, land, and personal for the purposes of taxation, and most of them responded, some more honestly than others, but all with a most commendable spirit of coöperation, with the result that over \$5,000,000 were added to the tax ratings and the needed improvements provided for without incurring debt.

PREVENTION OF DISEASE FEASIBLE

Colonel William C. Gorgas has clearly emphasized and set before the American people the pertinent fact that the excessive death rate from preventable disease in all communities is nothing short of a communal crime. Here are the data upon which the *Human Factor* bases such a conclusion: Since Colonel Gorgas took charge in Panama, yellow fever has been banished—no case has occurred for six years.

The annual deaths per 10,000 employes from principal diseases has been reduced under American control (since 1904) as follows:

From dysentery from 25.8 to 2.6.

From tuberculosis, 15.3 to 4.7.

From malaria fevers, 87.9 to 9.6.

The annual malarial sick list has been reduced from 821 to 187 per 1,000 employes.

During the first 9 years of French control, the general death rate was 241 per 1,000 employes annually. (That mosquitoes spread fevers was not then known.)

Under American control it has come down from 41.7 in 1906 to 11.0 in 1911.

The average number of employes under French control was 10,200, and the deaths were 22,189. During nearly the same length of time under American control, the average employed was 33,000 and the deaths were less than 5,000.

The general death rate in Panama, Colon, and the Canal Zone has been reduced from 48.3 per 1,000 population in 1906 to 21.4 in 1911.

AN OVERPLUS OF LAWYERS

Seventy per cent. of the 16,000 lawyers in Greater New York live on the verge of starvation, with an income of not more than \$3.00 a week. "The trouble is overcrowding," according to Benno Lewinson, chairman of the membership committee of the New York County Lawyers' Association.

"If there were only 6,000 instead of 16,000 their chances of success would be very fair—almost good." He urges young men not to aspire to the bar. To the question "What, then, would he advise brainy, ambitious young men to do?" he answers: "I consider that the best opportunity, from a financial standpoint that a young man of to-day, has, is scientific farming. If he would educate himself for that, he could make himself and his family comfortable, and it would not take him so very long to do it."

As we read the daily papers and see the reports of the thousands of young men who are graduated in law throughout the country, the reflection naturally comes, as the former Secretary of Agriculture, James Wilson, recently said, what a pity that the great demand of the farm for intelligent men is not being more considered by our educational institutions. There is not law work for more than a small per cent. of these young men. No doubt the education and mental training they have had will make them brighter men, but there are no jobs waiting for them, that is, for more than a small percentage of them, while the fields are crying aloud for trained men.

HERE is a very effective card which the Philadelphia Police Department is now issuing under the general head of Citizen Coöperation:

GET TO KNOW YOUR COP

The city has only 4 police officers to the square mile in day time and 8 to the square mile at night.

Consider this and appoint yourself to help out.

It is your city and your police force.

During 1912 there were 13,036 doors and windows found open by the police, against 9,750 for the previous year.

Many robberies are due more to carelessness of the victims than to shrewdness of the thieves.

Make yourself acquainted with the police station nearest to your home.

Notify the nearest police station as soon as possible after a robbery and give an accurate description of articles stolen.

To do this by phone call the Electrical Bureau and ask for the Police Board; they will connect you with the police station.

Notify the police station or the officer on the beat if suspicious characters are seen in the neighborhood.

Appoint yourself a Citizen Inspector.

NORTH DAKOTA A SOCIAL EDEN

Bishop Mann, of North Dakota, in a recent letter said:

"In one sense, the present technical sense, there have been no 'social service developments' in the district of North Dakota. There is no need of it. This state, as I have often said, is sociologically an ideal one—without a millionaire and without a pauper. There are no large cities; there is no submerged tenth; the few shop-girls are in comfortable conditions. Of course, in a larger and finer sense, there is a social work which the Church might do if the financial support could be had. That is the ministering to a high Christian culture—especially through the rural regions. But it would be my opinion, and I repeat this, so far as the ordinary ideals of 'social service' are concerned—the feeding and clothing and lodging of people, the giving them schools and libraries and moving-picture shows and holidays—the Church in North Dakota is not called upon to render such service; it would be 'carrying coals to Newcastle.'"

SEAMEN SUFFER FROM LACK OF AIR

Novelists tell with great gusto of the sailors killed by pirates and buccaneers, and sometimes by the "buckoo mate." All these amiable gentlemen of fortune never killed or maimed as many men as the forecastles of the ships that sail the seas, is the opinion of George McPherson Hunter. The medical offi-

cer of the Port of London submits a table showing the minimum air space allowed for cattle in cowsheds, and for individuals in military barracks, workrooms, lodging houses, and seamen's quarters. Setting these side by side it is shown that cattle are better off in this respect and seamen worse. The reports of the Surgeon General of the United States Marine Hospital service show continuously that seamen suffer in a startling manner from diseases, most of them springing from the inadequacy of pure air and healthful places in which to eat and sleep.

THE RESTAURANT of the Lighthouse in Philadelphia has been a most important branch of the work in the men's building. For seventeen years it has provided a wholesome fifteen-cent meal to the wage earners of the neighborhood three times a day. Mrs. Bradford, in writing of this feature of the work of the Lighthouse in the annual report, said: "The saloon is each year invading increasingly the restaurant business. It is able to outbid legitimate restaurants by offering food at prices below cost and to reimburse itself out of the profit on the drink which the customer is compelled to purchase. A hot roast beef sandwich for ten cents is a good thing, but, when it is given with two glasses of beer as a substitute for the wholesome meal required by the mill worker, it is a cunning bid for the contents of the pay envelope on pay day. So serious is this menace of the saloon lunch to the health and home needs of the wage-earners of our community that the executive committee of the Lighthouse has conducted the restaurant at a loss during 1911 and 1912 rather than withdraw from the competition."

"OUR AMERICAN conception of social justice," sensibly writes Dr. Edward T. Devine in a letter to the *Survey*, of which he is one of the editors, "which I confess I much prefer to any conception which can be expressed only in French or German, seems to me to include social insurance in a way which does not disparage either self-help or outright charitable assistance. Self-help, mutual help, and coöperation are infinitely to be preferred to relief, but we shall not make substantial progress by sugar coating what is in fact relief by translating the name of it. Any one who has once accepted the idea that self-help is likely to be often impotent and inefficient and that relief at its best is degrading, will be irresistibly led into the fallacy that relief ceases to be relief when you call it *Fürsorge* or *prévoyance* or insurance or pensions."

THE AUTOMOBILE is serving one good purpose in that it is forcing a rehabilitation of the public highways for transportation. As a writer in the *Review of Reviews* pointed out, neglected during the period of monopolization of long-distance travel by the railroads, roads are now being improved and are becoming real arteries of travel as they were regarded during the first decade of the nineteenth century. Hotels located upon highways and remote from railroad stations, which have languished during the period of railroad travel, have sprung into undreamed of prosperity and have taken the place of the inns of coaching days. . . . A return to the country and to country life has been the dream of sociologists, and the automobile has become the instrument by means of which this has been realized."

THE KANSAS WOMEN who campaigned for equal suffrage are now carrying on an educational campaign among the women of the state. The Equal Suffrage Association has therefore changed its name to "Good Citizenship League." This League will send out a pamphlet on economic subjects in which women are or should be interested. Political science leagues will be formed in every county to take up the study of political and economic problems. The work of the League is to be nonpartisan. Among the subjects to be discussed are: state charitable institutions, marriage laws, child labor, peace movement, public utilities, widows' pensions, taxation, educational institutions, vocational training in schools, sex hygiene training in school, food and health department work.

THREE NEW STATES have been added thus far during the year to the number of states now operating under either the indeterminate sentence, probation, or parole systems. These are Maine, Nevada, and Oregon.

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.

PRAYER BOOK REVISION OR A SYSTEM OF DISPENSATIONS

To the Editor of *The Living Church*:

IN your issue for August 9th, the Rev. Clifton Macon advocates, on behalf of the diocese of California, a new and drastic revision of the Prayer Book by the General Convention. The time will come when a new revision will be desirable, but not, I venture to think, for many years. No revision, however, would accomplish the ends aimed at by Mr. Macon. Rubrics would still remain, whatever changes were made, and rubrics would still be inconsistent with the needs of "special occasions and present-day conditions." Before such revision could be carried out, the "present day" would have passed away, and entirely new conditions would need to be met.

The right way of dealing with this whole question is by a system of dispensations. No body of rubrics and canons could possibly be framed that would meet the needs at once of settled parishes and of new missions and be adapted to all the manifold and varied conditions of a vast territory such as the United States. For more than a hundred years we have tried the system of rigid rubrics, and it has proved a failure. It was an inheritance from the English system of Acts of Uniformity. Is it unreasonable to think that one principle cause of the present religious condition of England, with the dissenting bodies having an almost equal number of adherents with those of the Church has been this rigid legal system of uniformity? The same system accounts for our failure in this country in comparison with the success of religious bodies working under less rigid rules, and thus capable of adapting themselves to varying conditions. There is nothing Catholic about our rigid system. It was entirely unknown in antiquity.

The remedy lies in giving the Bishop in each diocese and missionary district authority to grant dispensations from the rubrics and canons, and also in making more definite provision by canon for a Bishop setting forth special forms of worship, as allowed in Art. X. of the Constitution. Such dispensations would need safeguarding; and to make plain exactly what I mean, I put my suggestion in the form of a canon:

"The Bishop of any diocese or missionary district may grant dispensations from any rubric or canon, subject to the approval of the Bishops of the missionary department duly assembled. Such dispensations shall be in writing, and shall be published in the diocesan paper, or other Church paper. A copy of each dispensation shall be sent to the presiding officer of the missionary council, to be laid before the Bishops of the department at their next session. No Bishop shall grant a dispensation from the canon on Marriage, nor a dispensation affecting his whole diocese or district, without the previous consent of the Bishops of the department duly assembled, nor shall any Bishop dispense himself from any restriction imposed upon him as Bishop. Such a dispensation may be granted by a vote of three-fourths of the Bishops of the department. It is open to any Bishop to appeal to the House of Bishops with reference to any dispensation which, in his judgment, has been wrongly granted."

Such a canon might require an amendment to the Constitution to enable it to deal with the rubrics. The words "or to grant dispensations from the rubrics as may be provided for in the canons" might be added to Art. X.

Many canons do not admit of dispensations. There are canons and rubrics from which no dispensations should be granted; but the safeguards suggested above, seem to me amply sufficient.

That such a system of dispensations is in no wise inconsistent with Catholic and Anglican principles is sufficiently clear from these words of that profound thinker and great theologian, Richard Hooker:

"Now without singular wisdom therefore it hath been provided, that as the ordinary course of common affairs is disposed of by general laws, so likewise men's rarer incident necessities and utilities should be with special equity considered. From hence it is that so many privileges, immunities, exceptions, and dispensations, have been always with great equity and reason granted; not to turn the edge of justice, or to make void at certain times and in certain men, through mere voluntary grace or benevolence, that which continually and universally should be of force (as some understand it), but in very truth to practise general laws according to their right meaning" (*Eccles. Pol.*, V., ix. [3]).

Now what would be the effect in the long run of such a system of dispensations? I say "in the long run," because it would take

time for us to get out of our present ways and ideas and adapt ourselves to the new system.

1. It would put a stop to the anarchy which reigns at present. Now every clergyman does what is right in his own eyes. Our rigid system has broken down. Our solemn engagement to "conform to the worship" of this Church has failed to secure such conformity. A Bishop knows very little of what goes on in his diocese, and, ignorant of violations of the Church's law, makes no effort to restrain them. Sometimes he knows, and unable to grant a dispensation, winks at the breaking of the law. All this would come to an end with the establishment of a system of dispensations.

2. It would bring the Bishop and his clergy together. The present system keeps them apart. The burglar does not consult a policeman before breaking into a house, and a clergyman who wishes to depart from the rubrics does not consult his Bishop. Once give the Bishop the power of dispensing with the rubrics and canons, and the clergy would consult him. Often the Bishop would refuse a dispensation, and give good reasons therefor; but when really expedient, it would be granted.

3. It would tend to prevent the present sophistical way of interpreting rubrics and statements, from which under the present system we cannot escape. Take for example the way in which the plain words, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be Confirmed," have been by many explained away; or the like plain words that exclude the reservation of the Blessed Sacrament. A system of dispensations for exceptional cases would make such ways of explaining away plain words unnecessary. These methods of misinterpretation are demoralizing to the conscience, and have prepared the way for those who, like Mr. Hodder in *The Inside of the Cup*, recite the creed and yet preach against it.

4. It would enable the Church to adapt her course promptly to meet new conditions. Promptness is often essential, or the opportunity is lost. We cannot possibly have promptness, if we have to wait for the action of the General Convention, which meets only once in three years. Then conditions on the Pacific Coast, for example, may be widely different from those of other parts of the country, and this the General Convention might entirely fail to realize. A system of dispensations would enable experiments to be tried that would not commit the Church, and would prepare the way for future legislation.

5. It would strengthen the authority of the diocesan Bishop. The proposed amendment to the Constitution, providing for an elective Presiding Bishop with greatly increased powers is, I venture to think, a move in the wrong direction. The Catholic position of the equality of each Bishop and each diocese needs to be carefully guarded. The Bishop of Oregon must manage his own diocese without interference from the Bishop of Missouri. He sees the situation and conditions of Oregon as they cannot be seen from St. Louis or New York. And yet he may well wish in emergencies to consult the neighbouring Bishops of his own Department, and it is expedient that the Bishops of the Department should be a check upon an individual Bishop's granting of dispensations. I earnestly hope that the General Convention will retain the present method of securing the Presiding Bishops until the development of Provinces suggests a better way. Is it likely that the House of Bishops, when it comes to the point, will adopt the proposed amendment and deprive themselves of the power of electing their own presiding officer without the consent of the House of Deputies?

6. Finally, and this is not the least valuable result that would follow, a system of dispensations would make unnecessary the incessant tinkering of canons and rubrics in the General Convention, and leave that body free for more important work.

GEORGE B. JOHNSON.

Columbia, Isle of Pines, W. I., August 30, 1913.

PROPORTIONATE REPRESENTATION

To the Editor of The Living Church:

THE demand that the several dioceses should be represented in General Convention, according to the number of their communicants, arises from a misconception of the nature of the Church.

According to the Congregational theory of ecclesiastical polity, it is reasonable and proper, and if the Church were a pure democracy, deriving its powers from the people, it would be just.

Now, although our name declares that our communion is one of the many denominations originating in the religious upheaval of the sixteenth century, our unvarying practice, in harmony with the teaching of the Book of Common Prayer, has been to assent an unbroken continuity with the Apostolic Church.

That Church was founded by our Blessed Lord, and its government was by Him entrusted to His apostles. Ecclesiastical history shows that the successors to the apostles continued to exercise this governing authority. Each Bishop would summon his presbyters for consultation and advice in reference to diocesan affairs, but provincial, national and general councils were composed of Bishops, each of whom had one vote without regard to the extent of his diocese.

Apparently it was customary for the Bishops to be accompanied

by some of their clergy and even laymen as advisers, but although these may have participated in debate, only the Bishops voted.

The custom of the American Church in admitting the laity to a voice and vote is a novelty, and may be an improvement, but as hitherto practised, it has not entrenched upon the principle that in national councils the diocese is the unit.

Any action that would destroy that principle would be revolutionary and un catholic, and would impair the divine constitution of the Church.

The recognition of the rule of the majority would take from the Bishops their authority; it would not relieve them of their responsibility.

Granting, however, that the Church is a pure democracy, and that the majority is always right, it is impracticable to bring together the whole body of the faithful. General Convention must be composed of representatives; and because of its unwieldy proportions, the number of deputies from the several dioceses should be reduced rather than increased.

How, then, shall these representatives vote? As representing dioceses, or individuals? If individuals, then some dioceses must have many more deputies than at present, resulting in an unmanageable body. If an increased number of votes be given to the deputies from certain dioceses, that would be to measure a man's wisdom by the number of his constituents, and to declare that one representing ten thousand communicants had ten times the intelligence of one representing one thousand. The chief objection, however, to the proposition is, the implicit denial of the guiding and controlling influence of God, the Holy Ghost.

Wise legislation will depend not upon the number of votes cast, but upon the number of deputies guided by the Holy Spirit.

M. M. BENTON.

Long Beach, Cal., September 2, 1913.

SPECIAL INTERCESSIONS FOR GENERAL CONVENTION

To the Editor of The Living Church:

A PRACTICAL and timely suggestion, and one which may claim the sympathetic attention of Churchmen of all schools, has been made by the members of the Order of the Holy Cross. The suggestion is that the nine days, from September 27th to October 5th, shall be observed as days of special prayer for the General Convention, and that on these days, or on some of them, in addition to the prayers offered at the stated services of the Church, simple, informal prayer meetings shall be held to ask God's blessing upon the work of the convention.

Would it not bring great blessing to the Church, and to those upon whom rests the responsibility of taking part in the deliberations of the convention, if this suggestion should be widely followed? Whatever our views upon particular questions, we can all unite in praying that those who are to have a voice and vote in this convention may be under the guidance of God the Holy Spirit, and perhaps, as we pray, we shall see more clearly the relative unimportance of some of our differences of opinion, as compared with the fact of our faith and fellowship in the One Lord.

Far more important than any question which is to come before it is the spirit in which this great gathering shall meet. It can have its true power only in so far as it shall meet in the spirit of prayer, inspired and upheld by the prayers of the whole Church.

Informal meetings for special prayer will be held, on the days above mentioned, in Trinity Church, and in the other Churches of Trinity Parish, without any address, but solely for the offering up of simple intercessions, with pauses for private prayer. Might it not be possible for gatherings of this kind to be held widely and generally, not only in New York, and in the larger cities, but throughout the Church? What more natural than that, at this time, groups of faithful people should be meeting, all over the Church, to pray for the convention and its work?

WILLIAM T. MANNING.

New York City, September 4, 1913.

IS PROPERTY ROBBERY?

To the Editor of The Living Church:

THE Rev. William Miller Gamble has recently contributed two forcibly expressed letters to your columns. I frequently follow with pleasure such discussions by your correspondents of questions of present-day interest, but they are much more helpful—and enjoyable—when the ground is cleared of possible misconceptions. I do not know what party or theory Mr. Gamble represents, but it may prevent some misunderstanding if you allow me to say that he assuredly does not represent any of the best known branches of Modern Socialism when he asserts that "Property is Robbery."

I am on my vacation and have with me only a few books for summer reading; I quote from two.

Mr. H. G. Wells says, in *New Worlds for Old*, p. 158: "The earlier Socialism was fierce and unjust to owners. 'Property is Robbery,' said Proudhon, and right down to the nineties Socialism kept too much of the spirit of that proposition. The property owner was

to be promptly and entirely deprived of his goods and to think himself lucky he was not lynched forthwith as an abominable rascal.

"Now, property is not robbery. It may be a mistake, it may be unjust and socially disadvantageous to recognize private property in these great common interests; but every one concerned, and the majority of the property owners certainly held and hold in good faith, and do their best by the light they have. We live to-day in a vast tradition of relationships in which the rightfulness of that kind of private property is assumed, and suddenly, instantly, to deny and abolish it would be—I write this as a convinced and thorough Socialist—quite the most dreadful catastrophe human society could experience. For what sort of provisional government should we have in that confusion?"

In *Karl Marx: His Life and Work*, John Spargo remarks (p. 326): "In all the literature of the Utopian School of Socialists the struggle is invariably described as being between right and wrong, justice and injustice. Their attack upon the dominant class always took the form of moral condemnation. But in the Manifesto (by Marx) a vigorous description of the class struggle between the bourgeoisie and the proletariat is accompanied by a glowing tribute to the historical accomplishments of the bourgeoisie, such as few of its own apologists ever penned. This recognition of the historical role of the capitalist class stands out as the most distinctive feature of the Manifesto, and of the scientific Socialism of which it is the first clear expression."

I am not, like Mr. Wells, "a convinced Socialist," but I am a lover of clear thinking and fair argument. There have been some illuminative discussions of Socialism in your columns, and the casual reader may think that Mr. Gamble is attempting to start such another; but it seems fair to inform such readers that, while he may possibly speak for Sindicalism or some remnant of last century agitation, he is distinctly opposed to the leading exponents of present day Socialism, either scientific (Marxian) or Fabian.

B. P. ATTWOOD.

Ashfield, Mass., September 6, 1913.

WALL STREET AND CLERICAL INVESTORS

To the Editor of *The Living Church*:

IN your current issue the Rev. C. F. J. Wrigley utters a somewhat strongly worded criticism of a statement which he places in inverted commas as a quotation from my letter of August 11th.

(1) It is a pity that what purports to be a criticism of careless writing should be based on a glaring misquotation, especially where the reference could be so easily verified.

(2) Lest the above should seem an evasion of the matter of Dr. Wrigley's attack, I will add that all that I actually did write was based upon personal knowledge. I made two statements:—(a) that some highly paid clergymen sometimes lay aside large sums (meaning, of course, sums *relatively* large), and (b) that Wall street is not unknown to some highly paid clergymen. If by "substantiating" statements, Dr. Wrigley means that I ought to give names, I must refuse to defend what was largely an *obiter dictum* in that manner. My statements were purposely so framed as to avoid the appearance of personal attack. THE LIVING CHURCH might quite properly refuse to publish such names even if furnished. Had I not been referring to a state of things already known, the part of my letter which offends Dr. Wrigley would have remained unwritten.

(3) For my part, I do not question Dr. Wrigley's veracity. But I do think he is undertaking a rather large *onus probandi*. I quite accept his statement that he knows of no instance in point. But to find in this a refutation of what I wrote is to assume that my clerical acquaintance and my knowledge in the premises is coterminous with (a part) of his own. As I do not remember having had the privilege of meeting Dr. Wrigley or anyone who mentioned knowing him, I fear this assumption is ill-grounded.

Of course there is nothing reprehensible in the conduct of a priest who is able to save and who invests his savings.

I must apologize, Mr. Editor, for taking up your space at this busy time, but, since you have published Dr. Wrigley's criticism, I trust you will find room for this reply. I hope that my severe critic will find my answer clear enough to answer his objections and soft enough to turn away the somewhat unaccountable wrath which seems apparent in his tone.

Yours very truly,

JOHN COLE MCKIM.

[The discussion of this subject is now at an end.—EDITOR L. C.]

"AMERICA" DESIRABLE IN HYMNAL

To the Editor of *The Living Church*:

MAY I, through your columns, suggest to the Hymnal Revision Committee that they give us "America" in the form that it is universally used? When we are called upon to have a patriotic service, it is rather hard to have to apologize for not having the national anthem.

Yours truly,

STEPHEN H. ALLING.

Sault Ste. Marie, September 5, 1913.

THE CHURCH'S NAME FROM ANOTHER VIEWPOINT

To the Editor of *The Living Church*:

IN glancing through a volume of English law reports, the other day, I was somewhat surprised to come across a case (Commissioners against Pemsel, 1891, Appeal Cases, p. 531) which referred to "the Protestant Episcopal Church, commonly known as the Moravian Church." Not before knowing that there were others who used, to some extent, at least, the precise title by which the Church has chosen to be known in the United States, I looked up the Moravians, or United Brethren, in the current edition of the *Encyclopedia Britannica*, and find that "it is now held by some Moravians that their Church offers a *via media* between Anglicanism and Dissent" and, further, that in response to certain overtures which were said to have emanated from the Lambeth Conference of 1907, the Moravians, at their General Synod of 1909, welcomed the offer, but also declared their wish to preserve their independence as a "Protestant Episcopal Church."

This leads me to inquire whether our friends who object to our assumption of the title of "Catholic" on the ground that we are but part of the Catholic Church in the United States have considered with equal seriousness the question of whether we are entitled to call ourselves "the Protestant Episcopal Church in the United States of America," without in some definite way passing on the claims of others to the title of "Protestant Episcopal."

I understand that the Christian Scientists regard the article "the." as so important that its use is reserved exclusively to the "Mother Church" at Boston, and it does seem to a humble layman that the present title is as open to the objection of other "Protestant Episcopalians" as would "the American Catholic Church" be to other Catholics. But I have not the courage to throw another prospective title into the arena and call for a Book of Common Prayer according to the use of "A" Protestant Episcopal Church in the United States of America, although it does seem to me that those who are defending our present title should be prepared to defend that "the" from a possible flank attack.

F. GRANVILLE MUNSON.

New York City, September 6, 1913.

PAMPHLET ON THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

WILL you please allow me the use of your columns just to say to the delegates to the General Convention (clerical and lay) that I published a 22 pp. pamphlet some time ago, entitled, *Some Fundamental Principles of Church Nomenclature*. It deals with phases of the question, which few of the many writers have touched, and I have many very appreciative letters concerning it, from eminent ecclesiastics and others. I will be pleased to send a copy of it with my compliments, to any delegate who will signify to me his desire to read it, and will send me his name and address with a 2 cent stamp for postage. Address the Author,

(Rev.) ANDREW GRAY, D.D.,

Rector of St. Mark's Church.

Danville, Ill.

AS OTHERS SEE US

To the Editor of *The Living Church*:

A YOUNG man, by no means uneducated, explained to me the other day that the *Protestant Episcopal Church* is so called to distinguish it from its parent, the *Methodist Episcopal*. Chicago, September 8, 1913.

T. T. CHAVE.

MISSION WORK IN THE FAR EAST

RETURNING from his recent visit to the missions in the Far East, the Rev. C. B. Bardsley, Honorary Secretary of the English Church, says that he found wide-spread respect and gratitude for the missionaries won by them through the "nobility, the purity, the self-sacrifice of their lives. A writer in a series of articles in the *Chinese National Review* gives a testimony, all the more striking because his standpoint is avowedly non-Christian. These are his words: "When we place character in the forefront of the influences in missionary work which act and react on the Chinese people, we do so because it is our firm belief that the missionary body as a whole stands out in bold relief as the noblest, bravest, most altruistic and best of all bodies of men that exist, or ever did exist." "I have returned from the East," continued Mr. Bardsley, "honoring the missionaries more than ever; the courage, faith, and heroism of the men who faced the odds in the early years of our mission thrill and humble me."

IN THE 212 years of its existence the Society for the Propagation of the Gospel has disbursed \$42,500,000. Of this amount \$1,225,000 was expended within what is now the United States between the years 1702 and 1784. The S. P. G. staff in the mission field now numbers 1,252 men and women. They have the aid of about 3,000 unordained native workers.

LITERARY

RELIGIOUS LITERATURE SURVEY

A RELIGIOUS literature clearinghouse is the latest. A religious literature survey marks another activity augmenting the already crowded field of survey. Recently in one of our large cities in the Middle West a religious literature survey was taken. The names of all families belonging to the Church were acquired, and from these as centers every household group was approached on the subject of a Church paper and religious literature. The names of the families where children were found and a financial inability expressed to take a Church paper were recorded with the information given that a paper would be sent for a year. Then the interest of the Church was carefully explained on this point, and the members of the family urged to read the paper and attend church. It was also explained that the matter of a Church paper in a Church home was considered of so great importance that private individuals had financed a scheme whereby \$25,000 had been placed at the disposal of that denomination for this purpose in that one city. The distribution of denominational literature is a successful means of reaching unchurched families, as well as renewing and holding those already on the Church record. It furthermore keeps the denomination before the people. If the literature is of the best quality it will command respect and create taste for and interest in it.

The plan, however, of making a religious literature survey of a city is worth our consideration. A canvass made with the purpose of emphasizing the importance of a Church paper in the home will make an impression that will last for a generation. It embodies the element of instruction, which opens a wide field, the extent of which can not be calculated. What a splendid plan this would be for a fall program! A religious literature survey! Then, after a careful study of the facts and figures, present the situation to the Official Board and appeal for their support in financing a plan to place the Church paper in every home of the Church and in every family outside where it would have an opportunity to do good. Why not a great fund to support the systematic distribution of religious literature in all our larger cities? The money would be well invested. The result would be a harvest of souls for Christ. A reading age is won to any cause by the influence of literature.—*Western Christian Advocate.*

HYMNOLOGY

Hymnal Revision. Being the Report of a Special Committee of the Diocese of Michigan, consisting of the Rev. Dr. Wm. F. Faber, the Rev. Amos Watkins and the Rev. Wm. H. Gardam. 75 pp. Published by The Young Churchman Co., Milwaukee. Price 50 cents. 1913.

This is a valuable report, the result of a large amount of careful work, and brimming with illuminating data about our present Hymnal, its predecessors, and its Anglican contemporaries, containing also some interesting information about the history of Hymnology since John Wesley's time. When one considers how regularly the hymns of the Church are used by us all it is astonishing to find how little the average Churchman, and even the average priest knows about the subject of Hymnology. This little pamphlet is worth much more than its cost price simply for the information which it has gathered and focussed concerning the subject in general.

The chief labor of this able committee has centered in an exhaustive analysis of our present Hymnal, and of the six contemporary Hymnals now in use in the Anglican communion. It must have taken much time to glean the facts that out of our 679 present hymns, 136 were in both of our two earlier authorized Hymnals, 172 were in one or the other of them, while 369 are entirely new to the American Church. Much more time must have been required to learn that 147 of our present hymns are in all six of the Anglican Hymnals now in use; 69 are in five of them; 64 in four; 61 in three; 61 in two, and 73 in six, while 204 are not found in any of the six. An examination of these 204 (all of which are specified, as are all the others, in this report) shows that some 35 or 40 of them would have probably enriched any of the other Hymnals, though the report does not state this opinion, nor imply it. On the contrary, the report gives the impression that in its opinion many of these hymns are distinctly inferior in quality.

It further emphasizes this opinion, which is at least a matter of legitimate debate, by specifying 145 of our present hymns which the committee unanimously voted should be dropped at the next

revision. Of these 145, fully 40 would be retained by a great many preferences, and it does not seem clear that any special standard of criticism has been adopted in recommending this large excision. For instance, the spirited "We march, we march to victory," to which Barnby's stirring music has so long been wedded, is one (514), and another (641) is "Saviour, when night involves the skies"—a hymn of such beauty that it has been more than once the inspiration of composers who have chosen it as an anthem. One naturally asks why these should be dropped. The committee has not been satisfied, however, with merely negative criticism, for they have recommended to the Commission on Hymnal Revision some sixty-five new hymns, chosen from these six Anglican Hymnals, and have printed them all in this report. It is difficult to see where many of them are superior either in diction, doctrine, or devotion, to numbers of the 145 which the committee would wish to remove from our present Hymnal. In general they cover themes of cheerful devotion, and omit much reference to doctrine, or to penitence. There are some stirring missionary hymns, however, and the list of those for children and for social service purposes is especially effective. All in all this report is of exceptional value and interest, and should be widely read. The Church owes a debt of appreciation to the busy priests who have given so much time and thought to its preparation. It most earnestly and wisely advises that much deliberation be used in attempting the proposed revision of our present Hymnal.

JOHN HENRY HOPKINS.

SOCIOLOGY

Modern Philanthropy. By Dr. William H. Allen. New York: Dodd, Mead & Co. Price \$1.54 postpaid.

It takes Dr. William H. Allen twenty-four pages in his volume on *Modern Philanthropy* to enumerate the nation-wide needs of the country, and the result is far from reassuring, except to those who are remarkably level-headed or thoroughly hardened. One lays down the book with a feeling of bewilderment, partly due to the mass effect of the facts produced, and partly due to the lack of correct perspective. For instance, Dr. Allen mentions in the same sentence, seemingly so far as can be gathered from the context, as on a parity, the Child Labor Committee and the Anti-Cigarette League. He speaks freely of Churchmen and Bishops without indicating of what communion. Those of us who belong to that branch of the holy Catholic Church, known in this country as the Episcopal Church, know that our Bishops use good English and refrain from questionable appeals and acts of doubtful good taste. To those without, and who do not know these facts, the caustic references may be thought to apply to them.

The book is critical in places, almost hypercritical, but it is suggestive, for Dr. Allen maintains that "the evidence of nation-wide needs suggests the value and need of a clearing-house for the use of both appealers and givers, a single dynamo which will generate the power of both need and philanthropy into working currents for the entire country. Need should not have to go farther to seek philanthropy than philanthropy must go to seek need. One is as ever present as the other, and a common meeting ground where the two may stand as peers is no longer a visionary ideal but a necessity."

The clearing-house plan is plausible and, I am inclined to believe, within reasonable limitations, feasible. The effort would be first, to discover the nation-wide needs; and second, "by means of a million tiny wires of contact with receiving stations connected with the central dynamo, to relieve individual needs at their sources."

HE who made every power can use every power. Memory, judgment, imagination, quickness of apprehension, of insight, specialties of musical, poetical, oratorical or artistic faculty, special tastes for reasoning, philosophy, history—all these may be dedicated to Him, sanctioned by Him, and used by Him. Whatever He has given He will use, if we will let Him. Don't you really believe that the Holy Spirit is just as able to draw a soul to Jesus, if He will, by your whisper of one word, "Come," as by an eloquent sermon an hour long? I do. At the same time, as it is evidently God's way to work through these intellects of ours, we have no more right to expect Him to use a mind which we are wilfully neglecting, and take no pains whatever, than to expect you to write a beautiful inscription with my pen, if I would not take the trouble to wipe it and mend it.—*F. R. Havergal.*

THERE are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary.—*Selected.*

Woman's Work in the Church

Sarah S. Pratt, Editor

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

JUST now, all through the Auxiliary ranks, there is a quiet excitement, for the great day of the United Offering draws rapidly near. Some branches are bright with happiness, because they have broken their record of three years ago; others are chagrined and reproaching themselves that they have not been more alert, and now at this last minute they are, to their credit, collecting blue mite-boxes, soliciting offerings from kind friends and making individual efforts to increase the sum on hand. One rather weak diocese which set its heart on having an even \$1,000 for this triennial, is almost holding its breath, these days, lest it is going to fall short. "It will be disgraceful if we fail" says the president of this branch; but I am thinking they are not going to fail if the spirit of one of their officers animates the whole Auxiliary. At a final meeting at which the boxes were opened, all but seventeen of them, this officer handed in a contribution of ten dollars with a little laugh: "I've been haunting bargain sales all summer," she said. "I hope none of you saw me lining up with the crowd for a chance at those fifty cent slippers, the other day." Buying bargains in order to give to the United Offering, seems highly commendable, and places the despised bargain-counter in a new light.

There is a pleasant spirit of emulation in many dioceses as to this Offering, and it is not always the rich, important parish which rolls up the fine offering.

Another thought in connection with the United Offering has been suggested by several branches and just now is the time to plan for it. "In regard to setting apart certain days for special prayers for the Auxiliary work, I am in favor of observing the day on which the Triennial service is held, October 9th, at ten o'clock in the morning, and if the women all over the country who are able to attend this service would gather in their respective places, and pray earnestly, and talk understandingly of the United Offering and all that it means, I feel sure that God's blessing would rest more abundantly on our work." So writes a devoted Churchwoman and surely the suggestion will meet with unanimous adoption. The thought of the whole body of Auxiliary women at prayer at the same time for the same blessings, would be of as much help to those at the Triennial, as to those at home. "United" does not relate to our material offering alone. We must grow more united in intensity, in energy, then the "Offering" part will not have to be striven for but will take care of itself.

So will it not be great and greatly helpful if this day of our richest service, our fullest offering, shall be a day of universal Auxiliary observance? Will not officers of all societies arrange to meet with the Auxiliary women and make that day a holy day?

READERS OF the *Spirit of Missions* will have noted the programme for the Auxiliary in New York City, from October 7th to 21st, inclusive. While the Triennial service is the dominating and sentimental feature toward which one looks, that service is really a culmination, a gleanings; other features deal with the future, and are of supreme importance. But whatever may be the nature of the day's doings, every one of these days will be greatly worth while. Each day is rich with thought, word and deed. On October 8th, the business meeting of the Woman's Auxiliary will be held. This will be at St. Michael's parish house, and may be attended by five women from each diocese. On the afternoon of October 9th, the Triennial having been held in the morning, what is called the Triennial mass meeting of the Woman's Auxiliary will be addressed by Bishop Greer, and the sum of the United Offerings will be announced by Mr. King, the devoted treasurer of the Board of Missions. This announcement is usually followed by the spontaneous singing of the Doxology. At the last Triennial, some disappointment was expressed because the Offering fell short of \$300,000. But as the Woman's Auxiliary is not one of the showy or popular societies, nothing phenomenal must be expected. The growth of the Offering has been something to be

thankful for, and its progress is of course, commensurate with the growth of the Auxiliary idea.

The study classes begin on Friday, October 10th. Teachers for twenty normal classes will be provided, Miss Lindley being the leader. But two subjects are offered, "Mission Study in the Bible" and the new China text books. These classes will be very large, as nearly every woman will want to join one of them. On Saturday, after the classes, there will be an introduction of visitors and missionaries. Representatives of the societies of England, Scotland, and Canada, will be there, and it is expected that all missionaries then in New York, will attend this meeting.

One pleasant innovation will be a series of drawing-room meetings, six, in number, to which personal invitations from the hostesses will be sent. These, we imagine, will be similar to the meetings held at the time of the Jubilee. Three speakers, two Bishops and a layman, have been invited to these meetings. The afternoons have been left free for attendance at sessions of the General Convention and the evenings for the great mass meetings.

THE LIVING CHURCH (and doubtless the other Church papers), has made arrangements for the Convention numbers with very full reports, for 25 cents. Auxiliaries should not fail to secure these numbers, as they will be of value for reference during the whole winter programme.

A FEW weeks since, Mrs. Alston of Sewanee, Tennessee, suggested a plan for missionary giving which has elicited much interest. It was that an Auxiliary should be responsible for some mission or some missionary, who should be known by name, and be cared for entirely by this branch. A correspondent writes: "In our own little parish, the warm personal interest is certainly lacking, and we would welcome a change that would help us to feel more individual responsibility about the missionary work, and also that would keep us in closer touch with the work, and allow us to see results." We doubt not but that Miss Emery would be very glad to provide for such cases as these. The idea is appealing; but do the advocates of this plan realize that it would entail a much more munificent offering than the ordinary Auxiliary makes? It would indeed be fine, and a truly missionary condition in every parish, if the Auxiliary could do the active work connected with such a plan and the whole congregation support and abet them. This would be true missionary progress. The congregations, instead of hearing occasionally of an "Auxiliary" within its midst, would be playing "Follow My Leader" with the Auxiliary in the van, and the congregation a splendid troop of interested soldiers, all working together. It is well worth trying; great locked-up treasures of missionary spirit might be given to the Church and the world, in this way. There is no denying that the personal touch is the great interest in all work. Perhaps it ought not to be so; perhaps the pure abstract idea of goodness, and right, and Christianity, should be our incentive, and in many cases it is, but human nature likes to see, to know, to understand, definitely what it is doing. That is why we love to see and to hear our missionaries. We can read about them just as well, and maybe learn more, but the human, personal touch is the thing which stirs the heart. The Auxiliary has traveled a long road of missions in the abstract and perhaps that has been one reason for its slow growth. If any Auxiliary volunteers for this experiment, we shall hope to hear of its success.

THE BETHLEHEM branch of the Woman's Auxiliary sends out its 31st report with a great many interesting figures in the last pages, telling of a prosperous year. This branch has, in addition to the usual force, two organizing secretaries and a diocesan secretary of the *Spirit of Missions*. The many pages of this report show an alertness regarding the welfare of the Auxiliary, which culminates in the generous total rolled up by the various Woman's, Junior, and Baby branches.

ADMAWETH

By EDITH TATUM

I, MEDUN, a stranger from a country far beyond the knowledge of mortal man, walked at night through the great City of Earth. The streets were brilliant with lights, the air heavy with the stench of civilization, and crowds of miserable beings made their way up and down, some gorgeously arrayed in silks and velvets with painted smiles upon their faces, others in rags and filth who made no effort to hide their misery. Here and there among this swarm of creatures were those who appeared to belong to a different class, cleanly, quietly dressed, and moving among the mass with a certain aloofness.

The din of noise that rose from the light and darkness of the City was never ceasing; there was the rasping and grating of machinery constantly in motion, and the monotonous hum of many voices broken here and there by a shriek, a wail or a horrid laugh; the ear was tortured with the din. But stealing subtly through the concourse of sounds was one that startled the senses by its strangeness and annoyed the mind to account for it; it was a curious clink-clanking followed by a weird dragging thud, and after a few moments of listening it seemed to dominate every other sound of the fierce night.

I stood still and let the crowds sweep by and then I discovered the cause of this thing that troubled me. Fastened to one ankle of every creature who passed me was an iron chain to which was attached a round, solid ball of iron, and these produced the weird effect that mingled with and almost deadened the other noises of the City. And as I looked I saw that no two balls were of the same size; some were so small as to be almost unnoticeable, while others were of such size that the wretched mortal to whom it was fastened could scarcely drag it after him.

Slowly I wandered on, pondering over these things and my heart was filled with a great and yearning pity. But barely ten paces had I gone before—to my unspeakable horror—I began to pass open cages of strong wrought iron standing at intervals along the way; within were human beings of the like of those who thronged the City streets, but the balls attached to them were of such immense proportions as to prevent their moving any farther than the length of the chains. A group in one of these cages attracted my attention and the pathos of it struck my heart with profound pity. There was a man, a hideous, misshapen creature with an evil face, whose iron weight was larger than any I had seen; near him, ministering to his wants was a poor, pale, wraith of a woman with a feeble babe in her arms; the expression of mingled tenderness, suffering, and despair on her pinched, white face sickened me, and I turned away with a groan.

As the heated night wore on, the crowds became more dense and the noise and confusion swelled louder and more deafening. In the mingling of many voices I heard one word repeated over and over and as time went on it seemed almost a chorus; and as they uttered it the unhappy beings were afraid and hurried by in feverish haste with many backward glances.

My curiosity increased mightily as I watched and listened, until at last, seeing one standing by who appeared not to be of them but a looker-on as I myself, I questioned him.

"What is the fear that has taken possession of them as the night wears on?" I asked.

"The fear of Death," he answered.

"And the word all repeat so despairingly, over and over?"

"His name."

"Who is this Being of whom they are so fearful?"

"They call him the King of Terrors."

"But why?" I persisted, for the subject interested me.

Silently he turned and pointed. My glance followed where he directed and in a lighted window near I saw a large picture hanging. It portrayed a hideous spectre, a frame of bones with fleshless hands and face, and staring, hollow eye-sockets; the bare, lip-less mouth with its long white teeth grinned horribly; the whole dreadful figure was draped in a black robe and a scythe was in its hand.

I turned away with a shudder. "Ah," I breathed, "poor things, no wonder they are afraid."

"It comes at last, some day, to all," replied my companion, "they know there is no escape. See, yonder, that crowd passing now, those swathed in black, the color of Death. He has

descended upon them but recently and carried away with him someone dear to them."

"Is there no help? No way to save them from this monster?" I cried in pity.

Slowly he shook his head and turned away. Thinking deeply over this strange fate that overhung the City, I passed on outside the gates and stood alone upon the hill whereon the City was built. It lay behind me with its swarms of doomed humanity; faintly there came to my ears its clamor and the hum of voices; the stench of civilization no longer distressed me, here where I stood rose sweet odors of the damp earth, and the grass with its myriad flowers.

It was in the silver twilight of the dawn; the stars gleamed dimly in the sky and in the east a pale radiance had begun to contend with the Power of Darkness.

A clean, cool wind blew across the hill-top and fanned my heated face as I raised it to the star-gemmed sky that seemed so near. Thoughts of the City behind me lay heavy on my soul, and the realization of my own inability to help oppressed me. It was in this bitter moment that a rushing sound as of many wings filled the air, and I turned quickly to learn the cause. As I looked there appeared on the brow of the hill near me a very tall man; with long swinging steps he moved toward me and I watched him as he came. Great folded wings were at his back and reached from his heels to far above his head; he was clad but lightly in white samite; at his waist was a girdle of gold whereon hung a bunch of golden keys, and in his strong right hand he carried a short sword sheathed in a golden scabbard. His bright head was bare and of a rare nobility; the proportions of his mighty frame were perfect and his every movement full of lithe grace.

As he drew near me, he paused and looked down upon me. I raised my head and met the clear, kind regard of his large eyes and my breath came gaspingly from very wonderment. The face I looked into was of most exceeding beauty, perfect in contour, strong, yet with an expression of eyes and mouth the tenderest, most loving of which I could conceive.

"Greeting, friend," he said, and his voice was music in my ears.

He would have strode on but I put out my hand and detained him. Perhaps, ah, perhaps, he might help!

"Sir," I said, "I am one, Medun, a stranger, and I would know your name and if I may, your destination."

He smiled down on me with utmost gentleness and answered readily. "I am Admaweth, the Lord of Death, and I go with the keys to release the prisoners."

Maweth! It was the word I had heard upon the tongues of those who had thronged through the streets. My wonderment grew as I remembered, and an exclamation of surprise escaped me.

"Can it be," I cried, "that you are that dread King of Terrors, the fear of whom lies heavy and cold upon the hearts of those within the city walls?"

His face darkened with sadness at my question and a brooding wistfulness shadowed his eyes.

"So I am miscalled by those who do not know; but in the halls of heaven I am known as Admaweth, Lord of Death, the Releaser, and sometimes as the Angel of Mercy. I serve the King of kings, who is Lord of all. This fear of me, it driveth them in anguish until I conquer and fold them in my arms; then they understand."

He went his way, and I stood still and saw him enter the gates of the City; and soon thereafter amid the din of noise there arose piercingly shrill the wailing of many voices.

But in my breast my heart sang, for now I knew that their agony of fear would soon pass. "Some day they will learn that there is nothing to fear," I whispered.

As I girded my robe around me and made ready to continue my journey I heard again the whir and rush of mighty wings, and stood still with my face raised skyward. There, just above me soared Admaweth, his face heavenly in its divine beauty; and clasped tenderly in his strong arms was the pale wraith of a woman whom I had seen in the monster's cage and her babe was in her arms.

The east was growing bright with the coming day, and I went on rejoicing.

"Truly," I said, "weeping may endure for a night, but joy cometh in the morning."

Church Calendar



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

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. THEODORE ANDREWS has resigned the rectorship of St. Paul's Church, Wilkesboro, District of Asheville, and the missions at Ronda and Elkin, N. C., and accepted a call to Grace Church, Lexington, N. C., in the Diocese of North Carolina. This will be the first time that the Lexington church has had a resident minister, and it is expected that it will be able soon to organize as a parish. Mr. Andrews will remove to Lexington about October 1st.

THE REV. JOHN BODEN of St. Paul's Church, Evansville, Ind., has accepted a call to St. Mary's Church, Merriam Park, St. Paul, Minn.

ARCHDEACON HENRY B. BRYAN, rector of St. James' parish, East Dowingtown, Penn., has accepted the call to the Deanship of Trinity Cathedral, Diocese of Easton, at Easton, Maryland, and will assume charge on November 1st. Archdeacon Bryan was for many years Canon of the Cathedral at Garden City, and later went to Panama and Jamaica on a special mission for the Church. It is planned to have the service of institution of the new Dean early in November.

THE REV. EDWIN S. CARSON of St. Paul's Memorial Church, Philadelphia, Pa., has accepted a call to become vicar of the Cathedral of Our Merciful Saviour, Faribault, Minn., under the Very Rev. Paul Matthews, Dean.

THE REV. ROBERT B. B. FOOTE, curate at the Church of the Holy Communion, Sixth Avenue and Twentieth Street, Manhattan, has accepted a call to be associate rector of Holy Trinity Church, Brooklyn.

THE REV. HOWARD E. GANSTER has declined an election as Dean of St. Paul's Cathedral, Fond du Lac, Wis., and has accepted a call to the rectorship of Christ Church, Waukegan, Ill.

THE REV. F. R. GODOLPHIN, for the past seven years rector of Grace Church, Grand Rapids, Mich., has accepted a call to become rector of Grace Church, Oak Park, Ill.

THE REV. ANDREW G. GRINNAN, lately of Haymarket, Va., has accepted a call to Falls Church, near Washington, D. C., and will take charge the third Sunday in September. His address will be West Falls, Church, Va.

THE REV. SCOTT KIDDER, D.D., began duty as curate of Christ Church, Greenwich, Conn., (the Rev. M. George Thompson, rector), on September 17th. Dr. Kidder will continue as instructor in Christian Doctrine, in the correspondence school of the General Board of Religious Education.

THE REV. W. O. KINSOLVING takes up work on October 1st as assistant at the Chapel of the Intercession, 155th street and Broadway, New York City.

THE REV. H. BROWNLEE SMITH, who for the past year has been rector of the Church of Our Father, Hull's Cove, Maine, has accepted a call to the rectorship of St. James' Church, Macon, Mo., and will enter on his new duty October 1st.

THE REV. WILLIAM H. TALMAGE of Oklahoma has entered upon his duties as rector of the Church of the Redeemer, Flandreau, S. D.

THE REV. WILLIAM COPLEY WINSLOW has returned to 525 Beacon street, Boston, from Plymouth, where he devoted much of his vacation to inspecting and studying the sites connected with the history of the Pilgrim Fathers.

THE REV. FRANK A. ZIMMERMAN of Wyoming has accepted a call to Grace Church, Huron, S. D., and will enter upon his new duties immediately.

DIED

HILL.—Died, September 8, 1913, in the New England Deaconess Hospital, Brookline, Mass., after a long illness, FLORENCE A. HILL, only sister of Mrs. Charles F. Sweet.

Grant unto her O Lord, a place of refreshment, light, and peace. Amen.

RIDOUT.—Mr. WEEMS RIDOUT, a prominent merchant and representative of one of the oldest families of Annapolis, died very suddenly from heart trouble at the railroad station at Edenton, Ind., a few miles from Annapolis, September 7th, aged 61 years. Mr. Ridout was on his way home from Atlantic City, where he had spent his vacation with his wife. He was a life-long Churchman and a vestryman of St. Anne's Church. The funeral services were held in St. Anne's Church on September 10th, the rector officiating.

WAITE.—At South River, N. J., on the Eleventh Sunday after Trinity, August 3rd, SUSAN ELLEN WAITE, widow of the late Captain George Waite of Metuchen, N. J.

"Therefore hold I straight on Thy Commandments." Ps. 119: 128.

WARNER.—Mrs. REBECCA A. CHARLES WARNER, widow of the Rev. George K. Warner, who was for nearly thirty years rector of St. James' Church, My Lady's Manor, Baltimore, county, Md., died at the residence of her son at Millstown, Md., on September 6th, after a short illness, aged 75 years. She leaves two sons and a daughter. The funeral took place from St. James' Church, September 9th, Rev. James F. Plummer, the rector, officiating, interment being made in St. James' cemetery.

MEMORIALS

JOHN HENRY STINESS

At a meeting of the Vestry of St. Stephen's Church, Providence, R. I., held September 8, 1913, the following minute was unanimously adopted:

The Rector and Vestry of St. Stephen's Parish are called to part with their distinguished colleague and beloved friend, the Hon. JOHN HENRY STINESS, LL.D., who entered into rest on September 6, 1913. After weary months of infirmity patiently borne, after a long enforced withdrawal from the public work and worship of the Church, and from those labours for the welfare of the community and of the State in which he was ever abounding, our revered companion has been released, to pass within the veil. We give God thanks for his good example in life and in death. His witness to the grace of God has been a firm and unflinching one. For many years we have enjoyed the wise counsels of Judge Stiness in our parochial affairs, and his has been a clear head to advise and a strong arm on which to lean. His fame, as a learned lawyer and eminent jurist has been heightened and hallowed by the purity of his character, and the loving spirit in which as a valiant soldier and servant of Christ and devoted member of His Church, he has walked worthy of the vocation wherewith he was called, in lowliness and meekness, with long-suffering, forbearing others in love, endeavouring to keep the unity of the Spirit in the bond of peace. We can hardly expect to see his like again. A thoroughly informed and staunch Catholic Churchman, he held and kept the Faith without compromise. Loyal to his pastors, to his conscience and to God, he finished his course and rests from his labours. We shall miss him, for his place will be empty. To his family we offer our heartfelt sympathy in the name of all our people, and we confidently entreat our Lord to grant His faithful follower the joy of Eternal Rest and the peaceful shining of Perpetual Light.

W. H. PHILLIPS, Parish Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

SEVERAL PRIESTS wanted at once for Southern Ohio. Xenia, stone church, parish house, vested choir, fine opportunity for young man, stipend \$1,200 and rooms. Middletown,

prosperous manufacturing town, splendid opening, stipend \$1,300. Circleville, new church, vested choir, about to build fine parish house, stipend \$1,200. London will soon build new church, commencing stipend \$1,000. Several other vacancies. Married or single men send full particulars to ARCHDEACON DODSHON, 517 Adair avenue, Zanesville, Ohio.

POSITIONS WANTED—CLERICAL

RECTOR of a Parish, having a months leave of absence, could supply in New York, Mass., or Conn., for the three Sundays in October, beginning October 12th, if desired. Address "C. W.," care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED—At once. Lady to oversee kitchen work in a small church school. Only home experience necessary. Salary moderate. Address stating references and salary needed. Box 143, Bronxville, New York.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. Nichols Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

YOUNG GIRL, 17, of gentle birth, well connected, would like a position as junior nursery governess or mother's helper in the home of gentle people—small salary. Highest references given and required. "H.," care Rev. H. RANSOME, Christ Church Rectory, Media, Pa.

ENGLISH-trained organist, holding cathedral appointment, desires change. Expert boy voice trainer; recitalist; fully qualified in every way. Bishop and Dean's reference. Apply "MUSICUS," care Living Church, Milwaukee, Wis.

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

GENTLEWOMAN desires position as companion, managing housekeeper, mother's helper, or other place of trust. References. 719 Cass street, Milwaukee. Tel. Lake 824.

REFINED young Churchwoman desires position as companion. Would travel. References exchanged. Address, "W.," LIVING CHURCH, Milwaukee, Wis.

ORGANIST—superior choirmaster, wants position. Address "W. E. S.," LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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.

FLORENTINE CHRISTMAS CARDS and callenders from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

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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.

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

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

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THE BOARD OF MISSIONS

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NOTICES

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

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

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

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

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

THE AMERICAN CHURCH UNION

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

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

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

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The **GENERAL CLERGY RELIEF FUND**,
ALFRED J. P. McCLEURE, Treasurer,
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HOME FOR GIRLS.

The Sisters of St. John Baptist, hope to open a Home for wayward girls from 16 years old and upward on October 15th. Apply to the Sister-in-Charge, St. Anna's, Raiston, Morris Co., New Jersey.

APPEALS

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

ACKNOWLEDGMENTS

THE LIVING CHURCH RELIEF FUND

for Restoration of Church Property damaged by Flood and Tornado.

Amount previously acknowledged.....	\$2,428.15
Mrs. H. W. Patterson, Salem, N. J.....	2.00
Ch. of Our Saviour, Brookline, Mass.....	15.00
Trinity Mission S. S., Winner, S. D.....	1.50
"A dilatory friend".....	1.00
Caroline Ch. S. S., Setauket, L. I.....	1.50
The Rectory, Plainfield, N. J.....	.60
M. A. de la Tourette Goodyear, King's Ferry, N. Y.....	5.00
A Churchwoman, Pasadena, Cal.....	1.00
A Churchwoman.....	1.00
A Daughter of the King, New York.....	10.00
Friends, Owego, N. Y.....	2.10
Senior Girl's Class, St. James' S. S., South Bend, Ind.....	1.00
W. A., Ch. of Intercession, Stevens, Point, Wis.....	15.00
Woman's Guild of St. Thomas' Mission for the Deaf, St. Louis.....	3.00
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- No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cents postage added to each price. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

PUBLICATIONS

THE AUTHORITY OF THE CHURCH

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

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stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address **CHURCH MISSIONS PUBLISHING COMPANY**, 211 State street, Hartford, Conn.

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

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

A TIMELY BOOK OF SERMONS

In the Time of Harvest. Edited by the Rev. H. R. Gumble, M.A. A New Series of Sermons for Harvest Festivals. Cloth, 80 cents; by mail 87 cents.

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

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- BROOKLYN:**
Church of the Ascension.
- BOSTON:**
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The books by the Bishop of London with which American Churchmen are most familiar, are his mission addresses made in several successive years during Lent. There is now a new volume of sermons just published, entitled *The Attractiveness of Goodness*, on miscellaneous subjects. Any person reading one of the sermons, will quickly follow it up by reading all of them, and, like Oliver Twist, cry for "more." Then, too, one will quickly realize after reading a few of the Bishop's sermons why he is so immensely popular as a preacher, drawing crowds to the full capacity of whatever church he preaches in; and will understand, too, why the "common people hear him gladly." It is the eloquence of conviction that carries the throngs with him. The clergy will do well to "get on" to his style, for his simplicity of expression is powerful in convincing his hearers.

The Attractiveness of Goodness sells for \$1.10 postpaid. A full list of the Bishop's sermons sent on application. The American publishers are THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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LONGMANS, GREEN & CO. New York.

Moral Instruction. Its Theory and Practice. By F. J. Gould, author of "The Children's Book of Moral Lessons," "Youth's Noble Path," etc. Published under the Auspices of the Moral Education League, London. Price 90 cents net; postpaid 96 cents.

Essays in Appreciation. By George William Douglas, D.D., S.T.D., Canon of the Cathedral of St. John the Divine, New York. New edition and enlarged. Price \$1.20 net; postpaid \$1.30.

MACMILLAN CO. New York.

His Great Adventure. By Robert Herrick, author of "Together," "One Woman's Life," "The Common Lot," etc. With Frontispiece. Price \$1.35.

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Ninety-Sixth Annual Report of the American Bible Society, 1912. Together with a List of Auxiliary Societies, their Officers, and an Appendix.

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WANTED—A NATIONAL HYMN

THE question of a national American hymn is a frequent cause for bitter debate. The one generally accepted, America, is extremely unsatisfactory to some because it is sung to the tune of "God Save the King," the British air. The Star Spangled Banner has been strongly advocated as a fitting national hymn. It was composed by an American, and it was inspired by a great national crisis. A number of efforts have been made to stimulate the production of a truly great American hymn, but as yet not one has ever won its way into the hearts of the people. To be truly national, a hymn must fulfil a number of requirements. It must express some very deep emotion common to the people; this emotion must be of the very highest type and not of the lower or cheaper grades. The tune must be of the best of music, and simple enough to be easily sung and appreciated. A simple, majestic, beautiful tune will sink its way gradually deep into the hearts of men until its strain quickens their every emotion. And if we have coupled with this, inspired words expressing some great, noble and national feeling, then we will possess a real national hymn. Such a song is a product of genius, and cannot be called forth by the offers of prizes or fame. Even when written, the true national song will not be instantly heralded as such. The melting pot only can determine its worth. The American national hymn, if it is not already written, undoubtedly will be, in time. As generation after generation of men seek to find expression for their feeling in poetry and music, gradually but surely there will evolve a hymn that will become a sacred part of our national thought, and thrill all men with noble, patriotic emotion.—*The Presbyterian Banner*.

WHEN one enters into the common life, resolved to live it in the spirit of Jesus, bringing into all its occupations, even the homeliest, the faithfulness, the thoroughness, the courtesy, the consideration, the gentleness of ideal demeanor, then to him is given, in answer to his gift, the blessing of the wise men, and under his own roof, though the street he lives in be narrow as that in which the carpenter and his family were lodged, the Lord Christ shall appear daily.—*George Hodges*.

THE CHURCH AT WORK

EDUCATIONAL WORK OF THE GENERAL BOARD

THE REV. LESTER BRADNER, Ph.D., has returned from a trip abroad, during which he visited the Holy Land and spent some weeks in Germany seeking a survey of religious education in that country. For the present, he will have an office at the headquarters of the General Board of Religious Education, 281 Fourth avenue, New York City, and will give his time to the organization of the Teacher Training Department of the Board.

During the last year the subject of teacher training has commanded increased attention. The General Board has prepared a comprehensive plan which outlines courses of instruction to be given in local centers. A Correspondence School has been put in operation, which at present has an enrollment of over 200 scholars. This school aims to supply teacher training for those who have no opportunity for class work. Besides developing the above features, Dr. Bradner will be ready to cooperate by suggestions and advice with those Sunday school leaders who are seeking to develop teacher training in their departments or dioceses.

GOLDEN ANNIVERSARY OF AN OHIO CHURCH

FIFTY YEARS ago on September 5th, Ascension parish, Wellsville, Ohio, was organized. The golden anniversary was celebrated on September 6th and 7th. The beginning of the parish was due to the zeal and energy of Mr. and Mrs. E. H. Ayres and Mrs. Ayres' parents, Mr. and Mrs. R. W. Ransom, who first conducted a Sunday school in their home. The first vestry consisted of the following members: E. H. Ayres, A. M. Haley, J. T. Smith, C. E. Gorham, Wm. Haley, J. R. Bagley, and R. W. Ransom.

The parish was admitted into union with the convention of the diocese in June 1866. In 1870 the present church was built, this being the year in which the parish was incorporated, Mr. George Jones of Wellsville being the only charter member still living.

Mr. John Thomas, the then superintendent of the Cleveland and Pittsburgh railroad, was instrumental in raising funds for both church and rectory, the latter being completed in 1872.

The first rector of the parish was the Rev. Mr. Lee. It would be impossible to make mention in so brief an article of all the people who have been active in the parish and of the successive rectors.

On Saturday evening, September 6th, there was a reception in the parish house for the parishioners and friends. There were read congratulatory letters from former rectors and friends of the parish. This was followed by a detailed history of the parish. An address was then given by the Rev. Robt. Kell of St. Stephen's parish, East Liverpool, Ohio. Mr. Kell has an abiding interest in the parish, since he ministered to it one summer while a student in Alexandria Seminary, Va., and again took charge of it from East Liverpool in the years 1908 and 1909. His address was both helpful and inspiring.

One interesting fact in connection with the reception was the presence of Mrs. J. B. Mills, who assisted in organizing the first Sunday school. A letter was read from Mr. E. H. Ayres, who resides in Detroit, Mich.

The services on Sunday consisted of Morning Prayer and Holy Communion, by the

Ven. A. A. Abbott, Archdeacon of the diocese of Ohio, under whose charge the church is at present.

The interior of the church had been re-decorated for the occasion. The organ has been repaired and pipes gilded through the generosity of two members of the parish. The church is in good financial condition, although at the present time it is without a rector.

FORTIETH ANNIVERSARY OF A PORTO RICO CHURCH

ON SUNDAY, August 24th, commemorative services were held in Holy Trinity Church, Ponce, Porto Rico, in celebration of the fortieth anniversary of the church. Being the oldest Non-Roman Catholic church building in this Island, this event marked an epoch in the history of religious freedom in Porto Rico.

So desirous were the English speaking people living in Ponce around the year 1867,



INTERIOR, HOLY TRINITY CHURCH
Ponce, Porto Rico

to have an English church on the Island that offerings and donations came from all races and classes, and many were the five dollar gold pieces given by pious Roman Catholics for that good work. It was not until 1872 that sufficient money was donated, and the present building was erected, and consecrated to the service of God by the Bishop of Antigua, the then spiritual superior of the parish.

Since that day, forty years ago, services have been held and Sacraments administered to those children of the Church of England and the American Church living on the Island. At the time of the American occupation of Porto Rico, in the year 1898, the English Church handed over to the American Church the congregation and property, the latter promising to provide services and sacraments to the English speaking people of Ponce. During the American regime the parish has progressed but slowly, owing to the reason that no rector has remained over three years as executive head of the work. It is now over three years since the last rector returned to the States. At present, the Rev. Paul R. R. Reinhardt, a deacon ordained last May in New York City, is in charge of the parish.

The anniversary sermon was preached by the Rev. Leonard Read, of Mayaguez, Porto Rico. He was also the celebrant at both Holy Eucharists. It was appropriate that Mr. Read should have been the anniversary preacher, as his father, a priest of the Church of England, had, forty years ago, assisted the Lord Bishop of Antigua in the consecration of the church. Mr. Read himself was admitted to the diaconate and ordained to the priesthood in the same church. The services were well attended.

WEST VIRGINIA RESOLUTION TO GENERAL CONVENTION

THE FOLLOWING resolution was adopted at the council of the diocese of West Virginia, which met in Charleston in June, and was placed in the hands of the deputies for presentation to the General Convention.

"WHEREAS, Medical research has proved that many diseases are transmitted through labial contact with vessels used consecutively by many people; and

"WHEREAS, The knowledge of such facts has caused many communicants to become troubled, and has also, we believe, interfered with their devotional enjoyment of the great service of the Church; and

"WHEREAS, For the sake of the peace of mind of the Church, it is wise to be prepared for any possible action which may be taken by civil authority concerning the results of medical research as these results appear to bear upon our present mode of administration in the Holy Communion; and

"WHEREAS, The mode of administration by dipping the bread into the wine, known as Intinction, has been recognized and practiced, as expedient in cases of emergency; therefore, be it

"Resolved, That in our opinion the following rubric should be inserted among or after those at the end of the office for the Communion of the Sick, or in some other proper place in the Book of Common Prayer; to-wit:

"In times of contagious sickness or disease, the Priest may administer both elements at the same time, by dipping the bread into the wine, and placing the species in the mouth of the communicant, saying, when so administering the Holy Communion, both Words of Administration in full to each such communicant."

"THE CHURCH IN MODERN SOCIETY"

"THE CHURCH in Modern Society," is the title of a series of sermons which are to be given in the Church of the Holy Trinity, Brooklyn, during the General Convention, which is to be held in New York, October 8th to 22nd. The preachers are leading Bishops and clergymen of the Church. They will discuss phases of the great questions which confront modern society.

The course will begin on the evening of October 5th with a sermon by Rt. Rev. Theodore I. Reese, Bishop Coadjutor of Southern Ohio. His subject will be "The Church and America," and he will take up the duty and responsibility which Church people owe, under modern conditions, to American society as a whole. Bishop Reese has been the chairman of the Ohio Board of Industrial Arbitration, and came into vital contact with the great strike in Akron, Ohio, last spring. He has studied at first hand the conditions in the Hocking Valley coal region, and knows American society in its lower sides as well as its upper.

On October 12th Rev. Edward L. Parsons of Berkeley, Cal., will speak on "The Church and Religious Education." Mr. Parsons has been a deputy to the General Convention from the diocese of California for the last nine years, and is recognized as one of the leaders of thought among the younger men. To the subject of religious education Mr. Parsons has given deep study, and he has

had practical experience in one of the largest parishes in the West.

On the evening of the same day "The Church and the State" is the subject which will be presented by Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia, and president of the Indian Rights Association. In his capacity as a defender of the Indians' rights Dr. Grammer has seen the workings of some of the churches and has reached some convictions as to the relationship which should exist between Church and State.

The Bishop of Hankow, China, Rt. Rev. Logan Herbert Roots, will be the preacher on the morning of October 19th, taking as his topic, "The Church and the World." Bishop Roots is a Christian statesman—Bishop who has been since 1896 in the midst of China and its stirring problems, and has seen the ancient empire rise from its position of isolation and claim a place in the world as a modern democracy.

The "Socialist Bishop" will be the speaker in the evening of October 19th and will speak on "The Church and Socialism." Rt. Rev. Franklin S. Spalding, Bishop of Utah, is a social radical, and a missionary who has performed heroic service in one of the most difficult sections of the country. He is a recognized authority on the subject of the Mormons, both the spiritual and the economic phases of their life, and a preacher of great force and enthusiasm.

On the evening of October 26th, the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, will speak on the topic "Christianizing our Civilization." Bishop Williams has been for years a follower of Henry George, and an ardent advocate of the taxation of land values. No preacher has been more outspoken in criticism of special privilege or more persistent in advocacy of social justice.

MR. SILVER'S LETTER OF RESIGNATION

THE FOLLOWING letter, resigning his appointment as Department Secretary for the Missionary Department of the Southwest has been sent by the Rev. H. Percy Silver to the Presiding Bishop, who is also president of that department:

MISSIONARY DEPARTMENT OF THE SOUTHWEST
TOPEKA, Kan., Sept. 12, 1913.

The Rt. Rev. D. S. Tuttle, D.D., D.C.L., President of the Missionary Department of the Southwest,

MY DEAR BISHOP TUTTLE:

Having been appointed, by the President, to be Chaplain at the United States Military Academy, West Point, and having accepted same, I beg herewith to tender my resignation as Secretary of the Missionary Department of the Southwest, and request that it be accepted to take effect October 1, 1913.

It is not without considerable sadness that I break the tie which, for almost twenty years, has bound my life to the work of the Church in this West and Southwest Country. As Secretary of this Department—laboring in the interests of extending the Kingdom; endeavoring to arouse our people to a sense of world-wide obligation; challenging them to accept the privilege of service, and to labor with the Master, to win the World for Him and bring it as an offering to the Throne of Heaven. . . . In all this I have ever been conscious of my own utter unworthiness, and have never ceased to thank God that He permitted me to work in His Name and for His Glory.

These have been wonderfully happy years for me! Everyone in this department . . . the Bishops, the clergy, and the laity, have done everything in their power to assist me

in the performance of my duties; and, added to that official co-operation, there has been a sympathetic and loving personal relationship which has given me courage and filled my heart with joy.

I take this occasion to express my heartfelt gratitude to all who have so graciously extended to me the hospitality of their homes, and in countless other ways made the difficult task assigned me one of continuous delight.

My prayer is that God may be pleased to shower His richest blessings upon the Church in this department, and grant to all a vision—which may prove an inspiration—and lead to more serious co-operation with the whole Church in an earnest and practical effort to

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reach the whole world with the Master's message of Liberty, of Peace, of Love.

To Bishop Lloyd and the Secretaries at the Church Mission's House, and to my brethren, the secretaries of the other Missionary Departments, I desire to say—and as a matter of record—that at all times, and under all circumstances, in innumerable ways, I have been helped, encouraged, comforted, and stimulated, by their courteous and consistent co-operation.

To all my friends and fellow-laborers I can but feebly express my profound thanks, and shall ever treasure the memory of the years it was given me to be one with them in the glorious work for the Extension of the Kingdom.

Faithfully yours,
(Signed) H. PERCY SILVER.

DEATH OF THE REV. E. M. TRACY

THE REV. ELLSWORTH MORTON TRACY of Thomaston, Conn., died at his home Thursday, September 11th, aged 37 years, of Bright's disease. Funeral services were held Saturday afternoon at his home. Mr. Tracy was born in Waterbury April 17, 1876, and was the son of Morton and Ida (Kilborn) Tracy. He was graduated from Trinity College in 1900, was graduated from the General Theological Seminary in New York in 1903, and was ordained to the diaconate in the Church of the Holy Trinity, Middletown, the same year, and advanced to the priesthood a year later, by Bishop Brewster. Thomaston was his third parish, his first being in Ogdensburg, N. Y., and his second in Maplewood, N. J. He went to Thomaston in 1909 as rector of Trinity Church. He was a member of Phi Beta Kappa, the scholarship society. He leaves his wife, who was Miss Bertha Bristol of Waterbury; two sons, Ellsworth Morton Jr., and Phelps Kilborn Tracy; his father, Morton Tracy, and one sister, Mrs. Robert S. Walker, all of Waterbury.

MEMORIALS AND GIFTS

BY THE will of the late Ezra H. Linley, St. Luke's Hospital, St. Louis, Mo., will benefit to the extent of \$10,000, and St. Peter's Church will receive \$500,000. St. Luke's new addition to the building is progressing rapidly towards completion, the walls being now ready for the roof.

THE CHAPEL of the Holy Cross, Freeland, Baltimore county, Md. (Rev. James F. Plummer, priest in charge), has recently been presented by Miss Mary E. Montgomery with a handsome oak hymn-board. The lot adjoining the chapel has been much improved by a substantial wire fence.

A WHITE marble font, given in memory of John Stack, sometime a vestryman, was recently placed in the Church of St. John-in-the-Wilderness, Gibbsboro, N. J. It was blessed by the rector, the Rev. G. Wharton McMullen, on Sunday, September 7th.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

New Church at Cedarcroft—Brotherhood Meeting—Other News

GROUND was broken on Thursday, August 28th, at Cedarcroft, Govaus, Baltimore county, for a building for the congregation of the chapel of the Nativity, which was organized on Christmas Day, 1911, by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Charles street avenue, Baltimore county, who is still in charge. The new building will be sixty-four feet long by twenty-five feet wide, with sacristy and Sunday school rooms on either side twenty by thirteen feet. A tower, eight feet square,

will form the main entrance. The nave will be forty by twenty-five feet, with a chancel twenty-four feet in depth. The interior will be finished throughout in oak and ash, and the exterior will be stucco, with dark green trimmings and slate roof. The materials for the building, for which foundations are now being prepared, formerly composed what was known as Corunna chapel, erected some years ago in Garrett county, Md., near the town of Bayard, W. Va. Its usefulness at that place having, through changed conditions, ceased, it is the wish of the donor, Mr. W. McCulloh Brown of Bayard, to have it placed where it may be of lasting service. This building is being taken down in preparation for its removal to Govaus. It is

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hoped that the new chapel may be ready for worship in November.

A SPECIAL joint meeting of the Maryland Junior and Senior Assemblies of the Brotherhood of St. Andrew was held at All Saints' Church, Baltimore (the Rev. Edward W. Wroth, rector), on the evening of Tuesday, September 2nd. The principal speaker was Mr. Alexander M. Hadden of New York, who told of the preparations and plans of the national convention of the Brotherhood in New York, beginning October 1st. It is expected that Maryland will send a delegation of at least seventy-five members to the convention.

St. MARK'S CHURCH, Baltimore (the Rev. O. W. Zeigler, rector), has recently perfected an arrangement whereby the sum of \$10,000 has been secured for the use of their work. This is the second step in what seems to be a real rejuvenation of this old work. The first step was taken a year ago, when the house adjoining the church property was purchased for \$5,000, the rental of which pays interest expenses and nets the church about 8 per cent. on the investment.

MASSACHUSETTS

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

Brockton Church Soon to Reopen—A Military Service

St. PAUL'S Church, Brockton, enlarged and renovated, will be reopened on November 6th with special services in which Bishop Lawrence and Bishop Babcock and others will take part.

DEAN ROUSMANIERE of St. Paul's Cathedral, Boston, preached to a large congregation of military men on Sunday, September 14th, the congregation including the British Naval and Military Veteran Association, the Sons of St. George, German Veteran Association, and other organizations. The regular choir returned to their duties for the first time that Sunday after their summer vacation. At the morning and evening services that same day the Rt. Rev. Louis C. Sanford, Bishop of San Joaquin, preached.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

"St. Louis for 1916"—Work Among the Deaf—Other News

A LETTER has been sent out to each delegate to the General Convention setting forth reasons why St. Louis is the logical meeting place for the convention in 1916, mentioning the fact that it will be the fiftieth year since Bishop Tuttle's consecration to the episcopate, and giving assurance that meeting places and hotel accommodations are available and that money to provide all other facilities is ready. "St. Louis for 1916."

OUR St. LOUIS deaf mute priest, the Rev. James H. Cloud, is doing a work which ought to be made known widely; not for the sake of any reputation for himself, which he would not seek, but because of the benefits which will accrue thereby to many who otherwise cannot know that there is anybody within reach who can minister effectively to the "children of silence." We have before told of the work in St. Thomas' mission for the deaf mutes here in St. Louis. Mr. Cloud spent the first three weeks of July in Los Angeles. The night before he left he baptized two infants and four adults, and presented twenty-one persons for Confirmation. This was the first such class ever confirmed in the Eighth Department. Next Mr. Cloud officiated in San Francisco for the

deaf. Then followed activity in the tenth triennial convention of the National Association of the Deaf at Cleveland in the latter part of August, and in the conference of Church Workers Among the Deaf meeting in the same city the same week.

THE PARISII house of the Church of the Holy Communion, St. Louis, has been refinished and redecored, the changes making it not only more attractive, but more useful. This has been done during the summer, and while the rector, the Rev. James Wise, was absent for several months recovering from a serious illness and consequent operation. On the first Sunday evening after Mr. Wise's return, with health and strength fully restored, the congregation held a special service of thanksgiving, which was very largely attended. This was but the logical action following the service of prayer, which was held at the time of the rector's surgical operation.

THE CATHEDRAL parish in St. Louis and the diocese of Missouri have lost a faithful and effective worker by the passing away of Charles S. Freeborn, which occurred at his home on Monday, August 25th, in the eighty-seventh year of his age. Mr. Freeborn had been a member of the parish of Christ Church for fifty years, a member of the vestry and of the succeeding chapter when Christ Church became the Cathedral for forty years and the senior warden for thirty-four years.

A STRONG advance is about to be made in St. Louis by the provision for the first time of a resident minister in charge of St. Timothy's mission. This mission has grown to considerable proportions and has erected a combined church and parish house.

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"At the age of 50 years I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

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Lve. Birmingham	6:10 A.M.
Lve. Chattanooga	10:25 A.M.
Arr. New York	1:00 P.M.
Lve. Vicksburg	9:25 P.M.
Lve. Jackson	10:45 P.M.
Lve. Meridian	1:55 A.M.
Lve. Tuscaloosa	4:30 A.M.
Lve. Birmingham	6:25 A.M.
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OHIO

WM. A. LEONARD, D.D., Bishop

Advancement at Niles—Interesting Items from Other Points

THE MISSION of St. Luke's, Niles, the Rev. L. P. McDonald, D.D. (priest in charge), has recently added to its parish equipment a large lot adjacent to the Church, on which is located a commodious dwelling for rectory purposes. Some months ago this growing mission made final payment on its church building.

THE VACATION Bible School for Children, which began the first week in July, and closed the middle of August, reports an enrollment of 161, one-half of whom were news-boys. The office of executive secretary in connection with the Cathedral staff, has been created, and a well-trained young layman appointed thereto. During the summer, in each department of the Cathedral fabric, including the deanery, parish, and choir houses, and Cathedral hall, electric light with all modern fixtures, was installed. At St. Thomas', Berea, a mission under the oversight of the Cathedral (the Rev. Luke J. Boutall in charge), ground has been broken for a new parish house, the funds for the erection of which are practically in sight.

IN THE work at Trinity Cathedral, Cleveland (the Very Rev. Frank DuMoulin, LL. D., Dean), several items of special interest are noted. Under the religious education department, a leaflet has been sent out giving detailed instructions about the Sunday school, which resumed its sessions September 14th, its purposes, hours, and places of meeting of the various classes, names of the teaching staff, etc. The school is divided into three departments, junior, middle, and senior, and under the caption of "What We Aim to Teach," a special object for each department is named, together with subjects appropriate to the different ages of the pupils.

DURING THE absence of the rector of St. Paul's, Canton, the Rev. A. W. Higby, on his vacation in August, the interior of the parish church was entirely renovated, re-decorated, and, to considerable extent, re-furnished, gas for lighting being supplanted by electricity. At a meeting of the executive committee of the Board of Missions of the diocese on the 9th inst., the Rev. Mr. Higby was continued another year in charge of Trinity mission, Alliance, and he was authorized to close the purchase of a large and fine lot for chapel purposes on which the mission had held an option for two months.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Finding Positions for Institution Workers

THE EXTENSION committee of the alumnae of the Church Training and Deaconess House of the diocese of Pennsylvania, wish to call the attention of the clergy to the fact that it has undertaken the work of dealing with applications for positions for the graduates of the house in parishes, institutions, and other kinds of Church work. Applications for workers may be addressed to The Extension Committee, 708 Spruce street, Philadelphia, Pa.

SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Bp.

Several Clerical Changes—News of Work in Various Places

THE BISHOP has directed the following changes in the Indian field: Rev. Joseph Goodteacher from the Yankton Reserve to Cheyenne River; Rev. Charles Jones, from Rosebud to Lower Brule; Rev. George G.

Laurence, from Santee to Yankton; Rev. Joseph Marshall, from Pine Ridge Agency District to Pine Ridge, Corn Creek District. New postoffice addresses are as follows: Rev. Joseph Goodteacher, Cheyenne Agency; Rev. George G. Laurence, Andrus; Rev. Joseph Marshall, Kyle; Rev. Charles Jones, Lower Brule; Rev. Dallas Shaw, Cut Meat.

THE BISHOP lately made a visitation of a rural community, Kaspar, many miles from any railroad, where regular services are held by the Rev. S. S. Mitchell, lately of Trinity parish, New York. Because of the haying, the farmers and their helpers could not leave the fields till sundown. Then chores had to be done, Sunday clothes to be donned, and drives of from two to eight miles to be made to the schoolhouse. The service finally began with a large and reverent congregation at 10:30 P.M. All remained till the close of the service at midnight. In spite of the lateness of the hour at which this service ended, twenty-two of the same persons attended a celebration of the Holy Communion in the schoolhouse at an early hour the next morning.

THE REV. PAUL H. BARBOUR, of the class of '13 at Berkeley, has entered upon his work in the Indian field. His address is Route 4, Sisseton. Mr. Barbour is a son of the late Professor Barbour of Berkeley. He is a graduate of Trinity College and took post-graduate work at Oxford. His wife is the daughter of the Rev. Melville K. Bailey of New York, and an honor-graduate of Columbia. The work on the Sisseton Reserve will be greatly strengthened by this addition to the staff. Mr. Barbour makes the tenth Berkeley man at work in South Dakota.

THE FIRST motorcycle to be used regularly in the missionary work in this district has been furnished to the Rev. E. F. Siegfriedt. Mr. Siegfriedt's field extends along a territory over 100 miles in length, with poor train service. By means of the cycle, he is able to visit many points which could not otherwise well be reached. The Bishop hopes to be able soon to provide cycles to other missionaries covering large territories.

THE REV. PHILIP J. DELOBIA and the Rev.

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Luke C. Walker, the well-known Indian priests, will attend the General Convention. Both speak good English, and are open for engagements to tell of the work among their people. They should be secured for addresses through the Church Missions House.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

The Bishop Returns from Europe—Grace Hall to Reopen—Other News

THE BISHOP, who has passed the summer in Europe, expects to return to the episcopal residence, Austin, before the end of the month. At present he is at Digby, Nova Scotia, with Mrs. Kinsolving, and the Rev. W. O. Kinsolving.

GRACE HALL, the diocesan hall designed as a home, under the auspices of the Church, for young ladies who are students at the University of Texas, will reopen about September 20th, under the care of Mrs. J. M. Leisewitz, who has been matron for a number of years. This hall accommodates about forty girls, and is always full. While it is open to students of all creeds (and those of our own are commonly a minority), the rules of the institution require attendance at All Saints' chapel and the rector of All Saints', the Rev. Wm. Hall Williams, is chaplain of the Hall.

THE MEMBERS of St. John's Church, Brazoria, have granted the use of the church lawn to the ladies of the Parents and Teachers' Association as a playground for the children of the town. The grounds have been equipped with swings, gymnastic apparatus, and sand-garden.

TO OFFSET the aspersions recently cast upon our Church by an "evangelist" at Angleton, the rector of the Church of the Holy Comforter, the Rev. Joseph Carden, hired a moving-picture theatre, and demonstrated to a large and interested audience our Church's lineage and standards.

THE STANDING COMMITTEE has published resolutions in commemoration of the late Mr. Robert M. Elgin, who had been their secretary. That office is now filled by Mr. H. L. Mitchell of Houston.

WESTERN NEW YORK

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

Repairs at St. Paul's, Buffalo

THE PARISH HOUSE of St. Paul's Church, Buffalo, which has been closed during June, July, and August, has now been reopened for the men's club, which every day makes use of the reading room, billiard room, and bowling alleys. This department is under the direction of W. E. Wadge, the lay-worker, and is for the convenience of men who have their luncheon downtown and have no place in which to spend the rest of the noon hour. The parish house is opened between 11:45 and 2:30 o'clock, as well as on Saturday evenings, and any man who wishes is welcome. During the year past over 14,000 men availed themselves of this opportunity.

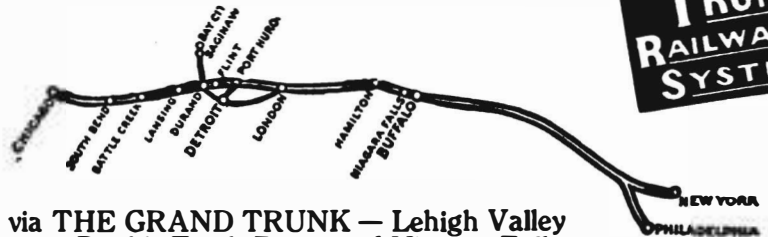
CANADA

News of the Dioceses

Diocese of Montreal

AMONG the branches of parochial work undertaken during the summer in the Church of St. John the Evangelist, Montreal, has been provision in the parish house for a milk depot. The milk bottles are kept in ice chests and are in fine condition in the hottest weather. The mothers of infants in the district in which St. John's is situated, one of the poorest in the city, have greatly appreciated the possibility of getting pure milk

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during the heated season. The daily social work among the poor has been well kept up during the summer by the faithful members of the parish societies.

Diocese of Toronto

THE CORNERSTONE of the new church of St. Clements, Toronto, was laid by the Bishop September 6th, assisted by a number of the clergy.

Diocese of Niagara

THE CHURCH at Nassagawaya, which was almost destroyed by a cyclone on Good Friday last, has been rebuilt and was opened by Bishop Clarke, September 7th. The Bishop is making a tour of the diocese, which will occupy him till nearly the end of October.

The Magazines

CHARLES L. FREESTON, the author of well-known motoring books on the Pyrenees and Alps, recently made a trip to Portugal for *Scribner's Magazine*, and in the October number he describes "The New Republic," which is so often reported on the verge of revolution. Mr. Freeston deals not with its politics, but with its picturesque scenery and its interesting towns and villages.—THE life history which Theodore Roosevelt presents is that of the African elephant. These first-hand observations of the habits of big game animals, and particularly when narrated by so keen an observer as Mr. Roosevelt, are fascinating to old and young, whether they are sportsmen or not.—THE last unpublished poem of Julia C. R. Dorr, who died not long ago at a great age, will appear in October. A posthumous volume of her poems of recent years, will appear this autumn.—A. B. FROST, the American artist whose hunting and fishing pictures are so popular, has been living in France for a number of years. He will picture "Trout-Fishing in Normandy," with Guy Rose the artist. The letter-press being furnished by Mrs. Rose.

TWO FAMOUS FONTS

FEW CHURCHES can claim to possess two famous fonts, but this distinction belongs to All Hallows', Goodmanham, Market Weighton, East Yorkshire. One of these fonts is very ancient Saxon, and traditionally associated with Paulinus and the baptism of Coife. It was disused in the sixteenth century, when the second font was put in the church, the old one serving as a trough and also as a whetstone for axes on the farm of the ancestors of Mr. F. Parkinson of Market Weighton until 1805, when the Rev. James Stillingfleet, rector of Hotham, discovered it, and had it removed to his garden, where it remained till about 1850, when it was again put in its former place in the church, where it now stands. It is in a good state of preservation except for a slight crack and being weather-worn. It is 23½ inches high. The newer font was put in the church in the sixteenth century during the incumbency of Robert Cleving, parson of Goodmanham. It is beautifully carved, but has been slightly defaced on one part of the lettering by some unknown vandal.—*Church Life*.


THE MEEK CURATE

A CHURCH dignitary in Göttingen recently asked a curate who had just delivered a sermon before him, how much time he had spent in preparing it.

"Three hours, sir," was the reply.

"What, only three hours! Why, I devote several days to my sermons many times, beginning them on a Monday."

"Ah, well, sire," answered the meek curate, "you know the apostle tells us, there is a great diversity in gifts."—*Exchange*.



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