

The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—AUGUST 1, 1914

NO. 14

NEW YORK 37 EAST 28th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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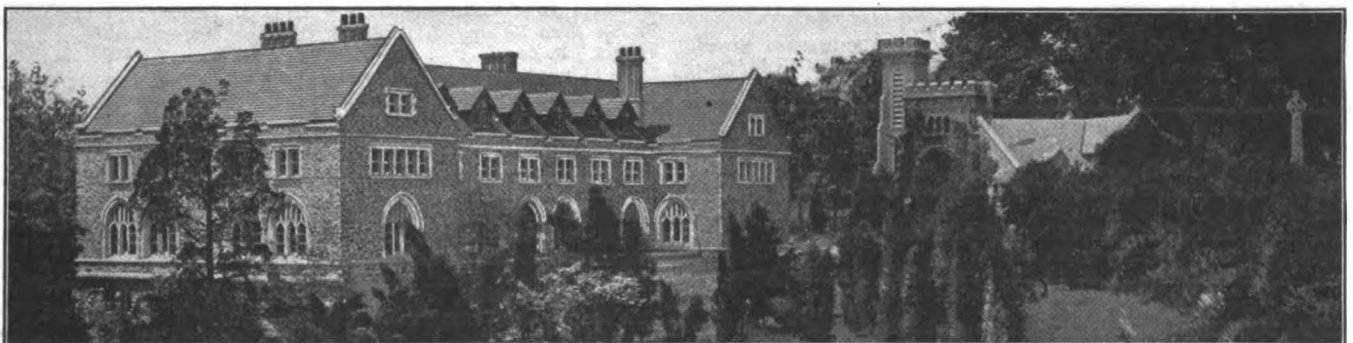
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THE LIVING CHURCH

PRINCIPAL CONTENTS

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 37 East Twenty-eighth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.
CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.
FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.
DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.
All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.
Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.
Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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WHY WILT thou defer thy good purpose from day to day? Arise, and begin in this very instant, and say, "Now is the time to be doing; now is the time to be striving; now is the fit time to amend myself." Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.—Thomas à Kempis.

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EDITORIALS AND COMMENTS

Christian Science and the Church

WE have heretofore commented on the anonymous article printed in the *North American Review* last December, *Must Protestantism Adopt Christian Science?* which purported to be written by "a priest in the Protestant Episcopal Church" and which, reprinted in pamphlet form, was widely circulated among Churchmen; and we have referred also with commendation to a reply by the Rev. R. H. McKim, D.D., printed in a later issue, in which he showed, clause by clause, how the Apostles' Creed is repudiated in every one of its tenets by Christian Science, thus indicating that Christianity could not "adopt" Christian Science as a philosophical or theological system without repudiating its entire body of doctrine. There was later a reply to Dr. McKim by the same anonymous writer; and now, in the July number, we find both controversialists appearing again, the original writer defending an affirmative answer to the question, *Must the Church Adopt Christian Science Healing?* and Dr. McKim writing on *What Christian Science Really Teaches*. It is these last two articles to which we now direct particular attention.

The first and hitherto anonymous writer now makes his identity known. In this he does well. He started with an initial handicap in not signing his name at the outset. He is the Rev. J. Winthrop Hegeman, Ph.D., rector of Christ Church, Ballston Spa, N. Y., in the diocese of Albany. We learn that Dr. Hegeman was educated at Princeton and the Union Theological Seminary, graduating some years before his ordination in the Church by Bishop Henry C. Potter, and evidently came into our ministry somewhat past middle life from the Presbyterians. So remarkable (from the Churchly standpoint) is Dr. Hegeman's position that this brief recital of the steps in his career will be of interest. In the Church he is not "to the manner born."

For Dr. McKim appears to be entirely justified in pointing out that the philosophy or the theology of Christian Science is one that contradicts the Church's Creed at every point. If therefore the Church is among those bodies which, according to Dr. Hegeman, "must substantially adopt the *faith* and practice of Christian Science if its churches are to fulfil their mission to the world,"—a duty which Dr. Hegeman lays upon "Protestantism"—she can do it only by receding from the historic theology of the centuries. She must then apologize for her error in supposing that she had a revelation of truth to maintain and to teach, for she must then confess that what she has taught as truth for eighteen centuries has been untrue. This is no mere development of doctrine, no added appreciation of the historic faith such as we believe to be given from age to age. Christian Science in its theology is, first of all, a repudiation of the Catholic Faith and a substitution of a new faith in its place. If there were question of this, Dr. McKim has abundantly proven it, though one finds so large an element of contradiction in Christian Science that it is not strange that quotations can be taken from the writings of its founder which may, at times, seem to repudiate the repudiations. But it ought to be possible for Christian Scientists and Churchmen to agree—in spite of Dr. Hegeman—upon this fact, which is so easily demonstrable. The two theologies mutually contradict each

other. We fail to see how this can logically be called into question.

And when Christian Scientists present their newly evolved theology, it is not strange that they do not appreciate that the historic Church cannot treat theologies as all on a par, each brand-new production to be examined *de novo* and accepted or rejected entirely apart from any question as to its source. Christian Scientists act upon the postulate that religious truth is to be discovered by logic; Churchmen proceed upon the contrary postulate that basic truths in religion are revealed of God to the Church. Dr. Hegeman, coming into the Church from another environment, is evidently one of those men who have failed to enter into the Catholic conception of the Church. It is not at all unusual for those who come to us from various Protestant ministries to fail altogether to appreciate the basis of authoritative teaching in the Church, and so to pass through the Church's ministry to some other body. Dr. Hegeman appeals to "Protestantism" to change its faith. Possibly Protestantism may be in position to heed his call. But if the historic Church wakes some day to find its fundamental principles, such as are enshrined in the Catholic Creeds, to be false, it will not blithely pick up a new theology in place of an old one. It will simply go to pieces. And it ought to go; for then it will have been demonstrated that the Church had no revealed truth after all. A religious body must have either a divinely revealed faith or a human system of philosophic speculation. If it has the former it cannot give it up for a new form of the latter.

Hence Dr. Hegeman begins by totally misunderstanding either the Church or Christian Science. We suspect he really divides his misunderstanding between both, for we cannot reconcile his position with either of them. If he understood the Church aright he would not suggest in his earlier paper that it should now "adopt" a new "faith." He would know that to be impossible. And we feel that if he understood Christian Science aright he would see how mistaken he is in supposing that Christian Scientists can accept, at one and the same time, both the Apostles' Creed and also the philosophy of *Science and Health*. On Protestant grounds, the private interpretation of the individual being supreme, one may choose between these two systems. On Catholic grounds, the Church having authority in controversies of faith, one is bound to accept the Church's doctrine as basic. On neither ground at all can Dr. Hegeman be justified in asking the Church to give up one faith and take another.

BUT WE DO NOT deceive ourselves by supposing that these considerations will seriously dissuade many from adopting Christian Science. In the very general decline of religious belief there are plenty of people who have no hesitation in throwing the Apostles' Creed overboard that they may accept the newest cult that appeals to them, and Christian Science certainly has had an appealing force in our generation.

Where we particularly regret Dr. Hegeman's articles is in that he had an opportunity by having sought to understand

both the Church and Christian Science, to do a service to both of them that he has not done.

There is something in Christian Science. To point to the bad scholarship of *Science and Health*, to show how inconsistent is its theology with that of Christianity and its science with that of biology, philosophy, and the whole related group of natural sciences, does not exhaust the subject. The real service that a sympathetic student of the system might have performed would be to try to separate the true from the false in Christian Science and then to try to coördinate its truth with the truth of the Church.

There are Churchmen and scholars who are doing this. The three collaborators who have recently produced that remarkable book, *The Whole Man*, have made the attempt with much success. Dr. Percy Dearmer's work, *Body and Soul*, is a similar attempt. Very likely the last word in this coördination is still far from utterance, but these attempts are much more helpful than Dr. Hegeman's essays can be because they start, as he does not, from a realization of the Church's true position. Dr. Hegeman throws his case away when he asks the Church to "adopt" Christian Science.

Christian Science has helped to dissipate an age of materialism. It would probably have been dissipated in our generation anyhow, for it had run a course of more than a century, and bad philosophies tend to die out in about that length of time. But Christian Science hastened its end, and deserves credit for it. If it has not put a truer philosophy in its place, it has at least helped to make way for a truer philosophy by whomever such may be presented.

That God dominates His world; that mind dominates matter; that man is primarily spirit, made in the image of God, are thoughts that are not new in our day, but to which Christian Science has given emphasis. If it is weak in its deductions from those facts, and still weaker in its application of them to the spiritual life, the facts are yet the principles that are bound to dominate the religion and the philosophy of the twentieth century.

What is the source of sickness? Theology answers, sin. Science is finally beginning to give the same answer. Probably we shall ultimately find that every germ disease is a product of sin; not necessarily of the sin of the sufferer, but of the body of sin which is in the world and to which mankind is continually adding, at the same time that the forces of religion are seeking to reduce it. The extent to which the ravages of the venereal germ are responsible for sin, "unto the third and fourth generation," is now known to include very many of the disorders of the race. We have learned that typhoid and similar germs are the result of filth. But filth is also resolvable into sin. Pasteur is responsible for the statement that it is possible for all germ diseases to be eradicated from mankind. How much of sickness would be left if these should all be cleansed from the human system? It is becoming increasingly probable that every disease germ that attacks the human organism is the result of sin somewhere. Christian Science says both sin and sickness are illusory and to be wiped out by realizing their unreality. Christianity answers, Nay, they are real, but we must work harder to root them out.

But sin is curable. May not the power to cure disease, the fruit of sin, then be inherent in the Church? "But that ye may know that the Son of Man hath power on earth to forgive sins, then saith He to the sick of the palsy, Arise and walk"—presents a sequence of cause and effect that the age of materialism has largely lost. Christ proved His power to forgive sin by healing diseases that were the fruit of sin. He certainly extended the greater power to the Church. In its earlier ages it was assumed that He also gave the lesser power to heal disease to the Church as well; but gradually the Church ceased to exercise that power, at least in a normal way. But to this day a part of the power conferred upon every Bishop at his ordination, at least in the Anglican communion, is: "Hold up the weak, *heal the sick*, bind up the broken, bring again the outcasts, seek the lost." Have our Bishops then a latent power which they have failed to exercise, so that now they hardly know how to go about it? The Roman communion has permitted its sacrament of unction to be misused; but the Anglican communion has permitted it to be disused, which may be worse. And neither communion is making the healing of the sick a serious part of its work.

Christian Scientists are now taking seriously the command to heal the sick. And they are having much success. This is

not to say that their success is such as to demonstrate the accuracy of their teaching with respect to it, for their teaching takes no account of their failures and is therefore at least faulty. But it does not follow that the system of Christian Science is also efficacious in forgiving sin. They who seek only restoration to health, and for that are willing to trample on the Church's faith, the Church's sacraments, and the Church's life, surrendering them all and "adopting" in their stead the "faith" of Christian Science, may be bartering the greater for the less. The Church has at least never been forgetful of her greater duty, to pronounce the forgiveness of sins. In seeking to restore her normal exercise of the power to heal sickness, let us not confound the lesser with the greater. It is more important to have one's sins forgiven than to have one's health restored.

So forgiveness of sins, with the condition of peace and confidence in Almighty God thus engendered, may perhaps be applied more directly to the exorcising of disease germs from the system as also to the quieting of nerves and the upbuilding of health than the Church has, in recent generations, applied it. By all means let us humbly learn from Christian Scientists, and from anybody else, how deficiently we have applied our religion to the cure of disease and let us seek to do better in future. So also we are now learning that we have been deficient in applying our religion to the evils of the social order and therein also we must do better. Our personal religion has been painfully inadequate. It has been too largely an emotion rather than a motive power. It has been too individualistic. We have not rated the sacraments at their full value. "We have left undone those things that we ought to have done. We have done those things that we ought not to have done. And"—as a consequence—"there is no health in us."

But the gradual wearing out of the human frame is not disease. The Church cannot cure it, because it is not the result of sin. The Church does not wish to cure it. It is the quiet, gradual falling away of the mortal as it puts on immortality. It is the stage in which the seed, seemingly decaying, is really losing itself in the plant that shoots up from its root. It is the outward symbol of the passage from time into eternity. Oh, the beauty of the process! The things of time, the interests of the world, gradually pass into nothingness. The human soul realizes itself. Heaven draws near. "This," says St. Cyprian, "is not a passing away but a passing over and a transit to things eternal after this temporal journey has run its course. Who would not hasten to what is better?"

The Church means it when it teaches the reality of this blessedness. We seek to cure all frailties that are the result of sin or imperfection, confident that God never intended that eternity should be reached by any such route. But the Church would not, if it could, prevent the normal passage from this life to eternity. It would be no blessing were that made possible.

Moreover it is perfectly clear that there are deaths in earlier life even from infancy, that are due to causes that may be considered acts of God and are not traceable to sin. Simply as one out of many possible illustrations of such we may mention deaths from catastrophes in nature, as tornados and earthquakes. These are not illusions of mortal mind, nor are they due to the sin or the error of man. In the eternal perspective, death is not an evil, to be avoided. It is the natural way of translation from lower life to higher life, and God keeps in His own hands the determination when it shall come to each one of us who is born on earth.

One hundred per cent. of Christian Scientists ultimately die. The philosophy of Christian Science is completely disproven by that fact, whatever good there may incidentally be in that system.

One hundred per cent. of Churchmen ultimately die. That death is a factor in life, and not an evil to be eradicated, is thereby conclusively shown. The Church's theology is abundantly vindicated.

Jesus Christ suffered and died—but not from sickness. Suffering and death are therefore factors even in perfect life.

But the Son of Man still hath power on earth to forgive sins, and has never ceased to exercise that power, primarily—not exclusively, no doubt—through the Church. The Church may well act for Him again, saying to the world: "That ye may know that the Son of Man hath power on earth to forgive sins . . . Arise and walk."

We are confident that the Church can do it when she will.

It has always been the policy of THE LIVING CHURCH to permit in its columns a wide latitude of criticism when it is offered in courteous language by responsible parties. In accordance with that policy we are printing in our Correspondence columns a letter entitled Expense of Missionary Administration. We should be derelict in our duty to our readers if we did not accompany the letter with a statement that in our view the charge of extravagance in salaries at the Church Missions House is wholly unfounded.

Criticism of Missionary Board

If in the appointment of officials there has been "selection of men not of a business education" the cause has probably been that they are selected because of a better education, fitting them more truly for their particular work in the Church. Neither the President nor the Secretaries are charged with administration of finances, except in an incidental way. The finances of the Board of Missions are administered by men who serve with no salary at all and with the assistance of bookkeepers and clerks who serve on such salaries as are customary for their positions.

The President and the Secretaries are charged with missionary rather than with business duties. Their salaries are not excessive. They are chosen as being the best fitted men that could be found in the whole Church for their respective positions. If, after choosing them, the Church failed to pay them proper, dignified salaries, such as would enable them to live modestly in reasonable comfort, the Church would be disgraced. The President of the Board, occupying the most dignified and perhaps the most responsible elective position in the American Church, receives a salary considerably smaller than that which is received by several of his brother Bishops in the metropolitan sees or by a number of city rectors. The Secretaries receive salaries that are not too large for their positions.

Under-payment of the clergy is quite usual in the Church. It is less conspicuous in the employees of the Board of Missions than it is elsewhere in the Church. It is greatly to the credit of the Board that this should be the case. If the representative body of the national Church did not set the example of paying a living wage to its laborers, we could make no complaint when vestries or other bodies pay grossly inadequate salaries to rectors and other clergy. What is wrong is that, in many cases, these are paid too little; not that employees of the Board of Missions are paid too much. We shall hope that the Church will stand by its official body in continuing that proper policy.

Mr. Reeves asks where he can find "a record printed and kept of the ratio to salaries the leaders at the Church Missions House pay annually towards Missions." We may ask in return where is the "record printed and kept" of what he pays? It is of course none of our business what Mr. Reeves thinks it right to pay for missionary purposes, nor is it any of his business what the "leaders" pay.

It is, in our judgment, exceedingly unfortunate that confidence in our missionary administration should be undermined by ill-considered criticisms of this sort. It is always useful to discuss ways and means for increasing missionary efficiency, and for promoting economy, whether in the central office or in the field. For our part we do not consider that reduction of a single salary would promote, but rather that it would impair, such efficiency and such rightful economy.

HOW much is still to be done in order that international peace may rest on a sure foundation, the events of the last few days have shown. It is impossible to reach any other conclusion than that war has broken out because Austria wants war. The pretext is pathetically inadequate. The answer of Serbia to the ultimatum of its stronger neighbor does not justify war. If from the extreme Austrian point of view more redress for the murder of the archduke was required, there was still no necessity for closing negotiations by the hasty severing of diplomatic relations and the instant beginning of war.

Europe and War

Obviously, Austria desires war. Why?

Serbia is a tempting morsel. It is distracted by the Balkan wars, which have left it poor and almost defenseless.

Shame on a "Power" that takes advantage of such condition!

The worst of it is that the European system of alliances,

defensive and offensive, embroils other nations altogether without their desire. Does Russia, indignant at this aggression, intervene to protect her protégé? Then the Triple Alliance is automatically brought into the dispute; not to seek to establish righteousness and justice, but to help their ally, right or wrong. And with the Triple Alliance in the field against Russia, France certainly and Great Britain possibly are automatically brought into it, without the slightest desire to be embroiled. And so all Europe may be engulfed in a war of staggering proportions, with nothing whatever at stake to justify or to explain it.

That Great Britain is honestly laboring for peace we have no doubt. That the German Emperor will similarly do so is more than possible. But both these are partly defenseless by reason of their treaties of alliance. A power from beyond Europe may possibly hold the key to peace.

Let the United States offer its good offices immediately in the interest of peace. Happily, such action is no longer deemed intrusive, and we owe a great debt of gratitude to the South American nations that stayed our hand in Mexico. Let us pay that debt by seeking to find a way to promote peace in the "Near East."

There is not a day to be lost, if we are to do it.

And the good faith of the aged Emperor, who is so near the end of his earthly career, is at stake.

ANSWERS TO CORRESPONDENTS

D. S.—The six tall altar lights rest only on custom and a quite modern custom. They are generally kept exclusively for Holy Communion, leaving smaller lights for Evensong. Their number has no particular significance.

W. B. E.—(1) King Henry VIII. died January 28, 1547 and was buried at Windsor. We do not find who conducted the funeral.—(2) He left money for masses to be offered for the repose of his soul.—(3) He had been excommunicated by the Pope some years previous.

S. S.—(1) The whole Catholic Church has not been led officially to expound the Scriptures verse by verse in commentary form because it is not the province of the Church to close intellectual questions dogmatically except where great issues are involved.—(2) No commentary on Revelation can be regarded as "certainly correct."—(3) The present Jewish Prayer Book goes back only a few centuries.—(4) We cannot say.

ARGUMENT.—(1) There is some authority to the contrary but the best usage is for a deacon to wear the scarf in the way that is practically universal in the Anglican communion, over one shoulder.—(2) The stole has been reserved for sacerdotal functions generally until about the middle of the nineteenth century, when Anglican clergy began wearing it for choir offices. The latter use is now general, and though there are those who retain the older practice, present custom justifies the later use.—(3) We do not understand the question.

BE YE ALSO READY

If you knew you were going to die to-night,
How would you spend to-day?
Would you endeavor some wrongs to right,
Or, waste it, in idle play?
Would you foolishly murmur and fret and frown?
Would you look about you with lustful eye?
With a cap and bells, would you act the clown?
Would you eat and drink till the end drew nigh?
Would you hoard your wealth, like a miser, cold?
Would you lie and cheat in your greed for gain?
Would you sell your soul for a little gold?
Would you scorn the poor in their want and pain?
Would you slander a brother, whose upright life
Had won him a place in the halls of fame?
Would you gossip and tattle and stir up strife?
Would you filch from your neighbor his honest name?
Ponder these questions well, dear friend;
And give us a truthful answer, pray;
If you knew that to-night would come the end,
How would you spend to-day?

J. FREDERICK BISHOP.

LOOK AROUND YOU, first in your own family, then among your friends and neighbors, and see whether there be not some one whose little burden you can lighten, whose little cares you may lessen, whose little pleasures you can promote, whose little wants and wishes you can gratify. Giving up cheerfully our own occupations to attend to others, is one of the little kindnesses and self-denials. Doing little things that nobody likes to do, but which must be done by some one, is another. It may seem to many, that if they avoid little unkindnesses, they must necessarily be doing all that is right to their family and friends; but it is not enough to abstain from sharp words, sneering tones, petty contradiction, or daily little selfish cares; we must be active and earnest in kindness, not merely passive and inoffensive.—*Little Things*, 1852.

FRUITS

FOR THE EIGHTH SUNDAY AFTER TRINITY

BY their fruits." But the human organism bears so many different kinds! No man bears altogether bad fruit, nor does any bear nothing but good fruit. A dissolute man often has charm of manner and shows evidences of kindness of heart, while a "good" man sometimes seems lacking in both. The "bad" man has his virtues—conspicuous ones at times—and the "good" man his vices. How may we, then, apply our Lord's test?

Well, we cannot do so adequately. We are bidden not to judge the sinner, at any rate; but we may all judge righteousness because it prevails at the last. A fruit is not necessarily good because it is pleasant to the eye or to the taste. The most wholesome and sustaining fruits of the earth are not overly pleasant to either sight or taste. We realize this whenever we have to care for children; and we seek to serve them with the wholesome rather than with the pleasant. But so childish are we all that the pleasant makes the greater impression, and the more so as we are least conscious of need.

When need bears down upon us, however, the vision is cleared and our instincts assert themselves naturally. A man lost on the desert dreams of water, not wine; and the starving man craves strong meat rather than sweetmeats. We are more apt to judge rightly when we have "endured hardship"; and the Gospel for the day indicates this fact in the passage, "heirs of God and joint-heirs of Christ; if so be that we suffer with Him, that we may be also glorified together."

But most of us spend a great part of our time in avoiding suffering. We are not starved or athirst; nor are we hungering and thirsting after righteousness. If we were, we should naturally desire strong spiritual food and reject the merely pleasant. Spiritual meat and drink are not received kindly even by God's people, unfortunately; and the strong word "in season" is more than likely to create a sensation in any congregation—particularly so if "in season."

Therefore, not being an hungered we turn to the lesser meats; flattery, for instance, which is neither soup nor meat, but dessert, and quite likely to be bad for one, especially if turned into a constant diet. A child can scarcely be expected to enjoy dinner when he knows that ice-cream is to follow; yet there are certain hard-handed toilers who would not scorn corned-beef and cabbage; aye, and little children of the streets also.

The dessert is perfectly proper; children and pampered adults, however, are prone to like it too well. An orange tickles the palate more than a potato; but the world could get along much better without the orange than without the potato.

So is it with the fruit that we bear. There are qualities that we like because they are attractive, and without regard to their value. The dissipated man's charm and urbanity cause us to overlook the horrors that strew his wake; and the serious, sometimes ungracious, bluntness of the pure-minded seems a thing to avoid except in the time of our extremity. Righteousness need not be unattractive, although it often is; but we may not mistake it when we find it coupled with suffering for righteousness' sake.

Human goodness and human charm may both exist in the same person; but they are two very different fruits. The gracious manner and the occasional kind deed may be the easiest way for those who display them; they are more than likely to be. A rebuke bravely spoken and an attitude of dissent held without compromise can be the outcome of a very genuine love; and this was certainly so when our Saviour gave expression to them.

We must, indeed, judge the tree by the fruit; and we may not stop there. We must judge the fruit also; and by its effect upon them that have eaten.

Does the thing that we like draw us near to, or keep us away from, God? Is a man's life-effort for good or for evil? What has it cost him? Does it nourish or create desire? Evil fruit either poisons or creates unnatural appetite. Good fruit sustains.

R. DE O.

THE MINDS that are alive to every word from God, give constant opportunity for His divine interference with a suggestion that may alter the courses of their lives; and, like the ships that turn when the steersman's hand but touches the helm, God can steer them through the worst dangers by the faintest breath of feeling, or the lightest touch of thought.—Richard H. Hutton.



READING over the letters of Aubrey de Vere, I find some passages which are still full of profitable suggestion, after over two generations:

"It will not do" (he writes), "for the Cambridge men to take up Highchurchism in the spirit in which they took up the Transcendentalism before—'Postquam nos Amarylls habet, Galatea reliquit.' Philosophy is essentially contemplative—it sophisticates itself, and misses its vocation when it becomes practical, except indirectly; influencing the goings-on of the world impalpably as electricity acts upon vegetable growth. It is otherwise with the Church. She is at once heavenly and practical; and as the Ideas of God are creative, and are intelligible to man only as constituting the Laws of the Universe, so the Abstractions of the Church must find access to her children in the shape of plain duties and objective doctrines. The Church does not, while on earth, herself know the thousandth part of the truth, or reveal to her sons one thousandth part of what she knows; but when she speaks she must speak plainly—she is not double tongued; her eye is single and her speech simple.

"Religion, then, cannot be exhaustively defined by man. It cannot on earth be completely reduced to system, because the full intellectual system corresponding to our faith can only be grasped by the mind of God. But, on the other hand, its gradual analysis must move on fixed principles; it must be presented to man in certain definite outlines; it must stand in majestic contrast to the kaleidoscope of human speculation, which is ever moving and suggesting to us a new pattern; it must be a standing rebuke to subjectivity; it must ever recall the reality and supremacy of what is deepest in human nature, which is apt in mere philosophic reverie to take its place, not as a fixed and certain ruling fact or law, but as only one of many possible phases of thought."

The desirable *via media* between the over-definition which means narrowness, and the arbitrary eclecticism which involves the risk of losing the essence of Christianity—between the excesses of Oxford or Rome and of Cambridge—is indicated in the following passage from the letter of which a portion has been already quoted:

"Logical definitions and compact systems are quite inadmissible in theology. On the other hand, a plain, unequivocal use of terms is necessary, and a general 'method' is most desirable in teaching. This 'method' is what is called the 'proportion of Faith,' without which religion may be so distorted as to be practically lost. In the spiritual part of religion, definitions are impossible for the same reason as in matters of pure Reason. To define is to limit; and therefore cannot be applied to the Infinite. So again we can only systematise that of which we see the whole, or, at least, the more important parts of which we can compass and measure. When theologians do this, they take their stand as it were above religion, instead of below it. This is one error of almost all sects; and of Rome the giant sect with the institutions of a Church . . .

"If religion could be reduced to system, it would be the strongest argument against its Divine origin; for while the works of man are systematic, the works of God are to us full of paradox. Thus which religion may be so distorted as to be practically lost. In the spiritual part of religion, definitions are impossible for the same reason as in matters of pure Reason. To define is to limit; and therefore cannot be applied to the Infinite. So again we can only systematise that of which we see the whole, or, at least, the more important parts of which we can compass and measure. When theologians do this, they take their stand as it were above religion, instead of below it. This is one error of almost all sects; and of Rome the giant sect with the institutions of a Church . . .

"Now let us look at the other side of the question. In every question of vital interest we must have clear thoughts and earnest feelings. Our duties above all must be plain. Such words as 'Faith,' 'Mediator,' etc., cannot be defined; but we all know what they mean, and what course of action they prescribe to us. When we cannot explain our thoughts logically, we can by *description* and *illustration*; and, in this way, we are bound to do so. 'If the trumpet give an uncertain sound, who shall arm for the battle?' If we do not set forth our meaning, how can we know whether we have any? For the larger number of thoughts which float about in our brains are mere apparitions and nonentities—they are inferences from false premises—inductions from a dream—distinctions between two things neither of which really exists or which belong to different categories—in fact, mere bubbles of fancy, colored with the lights of the affections and prejudices, connected by some vague association, dissolving or changing every moment, and followed by a new succession more rapid than the generation of insects. Of all the thoughts at this moment going on, in the brains of men, not one in a thousand has anything that answers to it either in pure reason or

the truth of things. What, then, if Religion, instead of holding forth a substance of Reality in the midst of this phantom dance, forgets her peculiar and positive function—watches the maniacs till she grows mad, catches the impulse, and joins the rout? The history of heretical communions, the manifold and melancholy changes of sects from bad to worse, ought surely to be a warning.

"For my part, I can see no hope of permanence except by holding up a fixed standard, such as the Creed. If we thought with the German philosophers that our religion were only the best phase which human thought has yet manifested—that all truth is relative, and all knowledge progressive—that Christianity might be called, like Wordsworth's 'Excursion,' 'part of the second part of a long and laborious poem in three parts,' then of course the less fixed are our words, the less trouble there is in changing them. If, on the other hand, the truth was committed to us once for all, we retain it in the Creed; and the Creed can itself be maintained only by plain and distinct unambiguous statements on the subjects controverted . . . If it were not possible to be plain without being syllogistical, Christianity could not be a permanent thing in a world of change. So much as to the unambiguous use of words—in this I hope you will agree with me; and we shall not probably quarrel about system. We make religion a mere science or art, when we systematise it logically or rhetorically, making the Christian Faith take the mould and shape of our own brain. Yet this is precisely what everyone will do naturally if left to himself; and the only way to correct this evil tendency is to maintain that 'proportion of faith' which we find established in the Scripture, and preserved in the universal mind of the Church.

"We cannot contemplate Christianity as a whole, but we can recognize its main Truths in the Scriptures interpreted by the Creeds: its great principles are still extant like the footsteps of Providence. These we can preserve impartially—we can denounce any novelty inconsistent with these, or calculated to alter the proportion of faith, to violate the analogy of doctrine, and give as it were a new physiognomic expression to Christianity. The more we contemplate Christianity in a catholic spirit, the more we shall find that this 'analogy' has a real existence; we shall daily discover more and more that it has great Principles, such as prove that a vast Spiritual System exists, though it is not for man to discover it. We know by calculation that the earth is round, though we cannot see its circle like that of a star. The Copernican system (in which our position is not central) has its laws as well as the Ptolemaic. Thus, it seems to me, that although we have no right to devise a religious system of our own, yet the only way of preventing every thinking man from falling into this error is by adhering to a plain, permanent, unequivocal, and methodical theology. The Church must remember that God has His system, and that her duty is to keep her face toward it; keeping the deposit of faith, and following those great common principles which, like parallel lines, point to one point, though that point is buried in infinity."

TWO CUTTINGS lie before me in significant juxtaposition. Joseph P. Maulhardt of St. Louis, committing suicide with carbolic acid, left this note:

"The world is against me. To my dear wife and children I bid farewell. I have been sick so long and my case seemed helpless. I can not sleep day or night and can not content myself with anything. I was fearing that I would suffer a nervous breakdown. I thought it best to leave this world. I will be forgiven for this rash act, for the mind can no longer control the body. *I have read Christian Science day after day in hopes that it would help me in my sickness.*"

The tragic hallucination of Eddyism appears in the second paragraph:

"NEW HAVEN, Conn., June 16.—Marcus H. Burch, a New York business man, dropped dead as he left Yale Field after the Yale-Harvard baseball game to-day.

"He had crossed the street and stepped into the works of a firm of monument makers when he felt faint.

"He sank upon a gravestone and died instantly.

"His wife tried vainly to arouse him, but refused to believe the diagnosis of physicians, who told her that he was dead.

"He was removed to local undertaking rooms where she insisted that an examination be made by a local Christian Science practitioner. Medical Examiner Scarborough pronounced death due to apoplexy."

USE THY utmost endeavor to attain such a disposition of spirit that thou mayest become one with Me, and thy will may become so entirely conformed to My all-perfect will, that not only shalt thou never desire that which is evil, but not even that which is good, if it be not according to My will; so that whatever shall befall thee in this earthly life, from whatsoever quarter it may come, whether in things temporal or things spiritual, nothing shall ever disturb thy peace, or trouble thy quietness of spirit; but thou shalt be established in a firm belief that I, thine omnipotent God, love thee with a dearer love and take of thee more watchful care than thou canst for thyself.
—*St. Catharine of Siena.*

NEW MEDICAL DISCOVERIES IN EUROPE

Our Correspondent Tells of Remarkable Articles in German and French Papers

MONUMENT ERECTED TO THE PHYSIOLOGIST, MAREY

The Last Parochial Schools in Paris Closed by the Government

CARDINAL AMETTE MAKES VIGOROUS PROTEST

LAUSANNE, SWITZERLAND, June 28, 1914.

THE treatment of tuberculosis of the bones and joints by sunlight is the subject of an exceedingly interesting copyrighted article by Prof. Dr. Oskar Volpius of Heidelberg and Rappenau, in the *Berliner Tageblatt*. Sunlight would seem to be rather a transcendental substitute for the surgeon's knife, or at least, to act by suggestion; but the doctor-professor is one of the most renowned and successful specialists in this department in all Germany; and he gives not only scientific reasons for this method of treatment, but considers its beneficent results as definitely established. The article is not written to exploit the cure but to furnish an argument for the establishing of sanatoriums for the treatment of patients of limited means, who cannot afford to go to the high mountain plateaus where the sunlight cure is usually applied. Sanatoriums on lower levels and more accessible from large cities could be made effective by a longer period of treatment, and the use of concentrated arc lights and the Roentgen rays.

"A profound change first entered into the therapy of surgical tuberculosis when news of the astonishing healing power of the sun, especially the high mountain sun, gained publicity," says Dr. Volpius, and he proceeds to ask: "What then are the results which are attained in sanatoriums fitted up and conducted for this treatment? Up to the present, the time for observation has been very short, considering the chronic character of such a malady as tuberculosis of the bones and joints.

"The number of institutions for this treatment is also, up to the present, very small. Taking in Germany only, we have Sahlenberg, near Kuxhaven, Hohenbeichen, near Berlin, and Rappenau, near Heidelberg, fitted up for this treatment. It is impossible therefore to furnish any useful statistics, and an account must be confined to gathering together cases of our personal knowledge.

"It is a firmly established fact that this modern treatment of surgical tuberculosis shows net results that stand far above anything that has been looked for or attained by previous methods of treatment. Our patients flourish and take on weight and improved condition of blood. The swellings on the bones and joints recede. Gatherings become absorbed. Fistulae subside and heal up. Yes, even joints, which had to be considered as having lost their power to function, regain a satisfying and self-originating power of movement."

While on the subject of new and improved medical practice, I must mention a physician who in his specialty is perhaps the most discussed man in medical circles on the continent. He has originated and applied a method of treating cases of scarlet fever and measles that has practically eliminated contagion in these diseases and materially checked or suppressed the dangerous complications that so often follow the former of the two. The physician is Dr. Robert Milne, who directs the sanitary service at the large institution for abandoned children in the East End of London, called "Dr. Barnardo's Homes," after the name of its founder. Dr. Milne is a Scotchman, but his work has lifted him above the limits of locality and he has become a teacher of medical Europe. A Paris daily, *Le Matin*, has sent one of its best men to London to interview him and secure an account of his method and practice. Here is in substance, what he said:

"Some thirty years ago, when I was about to leave Scotland to come to England, someone rather vaguely gave utterance to the hypothesis that if patients afflicted with scarlet fever were rubbed with oil or an unguent, the scales would not be able to scatter in the air when the skin began to peel, and that, in consequence, the dangers of contagion, which at that time were attributed solely to the diffusion of the scales, would be considerably diminished. One fine day I had the idea of trying that. I chose carbolized oil and employed it at the beginning of the sickness of five different children attacked by scarlet fever at five different houses. Although each of the children had numerous brothers and sisters, their cases remained isolated in each family. I regarded this absence of contagion with pleasure but did not, as yet, realize its full importance.

"Soon after, when I became physician to Dr. Barnardo's Homes, I found myself in the presence of an epidemic of scarlet fever, which

had attacked 120 girls out of 500 who composed the colony. I recommended the application of the unguents and the swabbings with carbolized oil, and from that time on continued the method.

"Epidemics of scarlet fever, although very frequent before at the institution, became extremely rare, and then confined to very few, while at the schools, they were as frequent as ever, and attacked a half and sometimes three-quarters of all the children.

"Exactly what is your method of treatment?" asked the interviewer; and the doctor answered: "This; as soon as possible, and without waiting for a definite confirmation of the diagnosis in doubtful cases of scarlet fever and measles, it is necessary to swab the tonsils and pharynx as deep down as possible with oil carbolized at 10 per cent. The swabbing should be repeated every two hours for twenty-four hours, or longer. It is seldom necessary to continue the swabbings longer in the cases of scarlet fever. In the case of measles, on the contrary, it is better to continue them three times a day during some days. For the swabbings, a tampon of cotton should be used about the size of the second phalange of the thumb of the patient, completely soaked in the oil, and the motion should be from above downward and then upward, so as to take in the pharynx in the unction; the tongue in the meanwhile being held down with the handle of a spoon. In connection with this, it is necessary gently to rub the body of the patient from the top of the head to the soles of the feet with essence of pure Eucalyptus. This should be done morning and evening for the first four days, and then once a day till the tenth day of the sickness. The treatment should be begun early and applied rigorously—and is recommended to all, doctors, nurses, and mothers of families. There is no danger in case of error."

During the coughing time in measles, and the sneezing period in scarlet fever, the doctor places a sort of cage covered with light and transparent gauze, over the head and chest of the patient. This gauze is sprinkled from time to time with essence of eucalyptus. This catches and destroys all germs that would be scattered by the cough and sneezing.

This method of Dr. Milne not only prevents all danger of contagion, but it suppresses the numerous serious complications which usually follow scarlet fever. "Not one," says the doctor, "has made its appearance in more than a thousand cases under observation."

Le Matin quotes Sir James Goodhart, one of the most eminent physicians of the United Kingdom, as saying of Dr. Robert Milne and his method, that it represents one of the greatest revolutions in modern medical science, and that he has nothing to add to the statement of one at the top of his profession.

A monument erected to the great physiologist Marey, has recently been unveiled in the park of the institution which bears his name at Boulogne on the Seine. The illustrious physiologist had occupied himself principally with the study of movement; and he was the real precursor of modern aviation and of the cinématograph by virtue of his invention of the present method of chronography and chronophotography. But, as President Poincaré said in his address on the occasion, "Marey's chief title to greatness was not so much his invention of instruments of precision of remarkable delicacy which have established the classical methods of to-day, but his founding of the institute which bears his name and which has done so much to put an end to past anarchy in scientific experiments."

The last 20 parochial schools of Paris were closed yesterday by order of the government, acting under the law of 1904.

Parochial Schools Closed

In connection with this event, so sorrowful to the Roman Church in France, Cardinal Amette addressed an eloquent protest to the curés of his diocese; and at the same time, a moving farewell to the sisterhoods and brotherhoods on whom the blow has fallen in spite of their many services rendered. He said, in part:

"A decree has just appeared which orders the closing of the twenty parochial schools which the diocese of Paris still possessed. Though foreseen, the measure is none the less grievous, and we cannot let the matter pass without an energetic protest. We protest in the name of the superior rights of religion and the Church against a condemnation which has nothing else for a motive than the religious character of its victims. It is particularly because our brothers of the Christian schools, and sisters of the different orders have consecrated their life to God in associations approved by the Church, that they have been forbidden to put their devotion to the service of the children of France. There is here an unwarranted attack against the highest and most sacred of all liberties. We protest in the name of the public interest. In our parochial schools the children receive an education as highly developed and as careful as in any schools in France. Their success in the academic examinations attest this each year with *eclat*. They learn there at the

same time, that Christian morality which is the sole solid guarantee of the social order. Beside, their education costs nothing to the State, and very little to the families. To suppress these schools is to impose a further burden upon the already distressed public finances.

"At present, our protests will appear in vain and without effect, but we have confidence in the justice of God who hears them, and in the good sense of the people of France, who, sooner or later, will recognize their true friends, and will know how to compel respect for their liberties.

"To the dear brothers of the Christian schools, who will soon disappear from our midst; to our so deeply devoted daughters of charity, and their sister workers of the other orders; we express, in our name, and in the name of the families of our diocese, the most lively regrets, our unalterable appreciation, and our invincible hope to see them one day return to the schools in connection with which, their only reproach was their success.

✠ LEON-ADOLPHE, CARDINAL AMETTE,

"Archbishop of Paris."

W. E. NIES.

RUSSIAN ARCHBISHOP FORESEES CHURCH UNION

ST. PETERSBURG, July 25, 1914.

MONSIGNORE PLATON, the newly-appointed Archbishop of Kischineff, has just returned to St. Petersburg after having spent seven years as head of the Russian Orthodox Church in the United States. "During those seven years I lived in America, I have grown to love that country," said the Archbishop to-day. "There everybody is busy. Life boils with a continuous activity. Americans are so keen, so full of energy, so manly in appearance, strong in character, firm of will. At the same time I always found them considerate for others, full of sympathy for the misfortunes of their friends and so warmly hospitable that people in Europe can hardly understand it.

"During my seven years in the states I never had the slightest unpleasantness. Everywhere I have been received with the greatest consideration, especially from the heads of the Episcopal Church, with whom I have been privileged to establish a close understanding."

The Archbishop introduced a highly interesting development of what toleration might do.

"Personally, I hold," he said, "that but one thing stands in the way of a complete union between the Orthodox and the Episcopalian Churches. Certain rites of our Church the Americans will never bring themselves to accept, such as fasting. But these are only minor matters, to which we might without sacrificing principle yield to achieve so great an object.

"Think what it would mean if we were united to America by religious ties! It would be the first step toward a complete unity of interests and what would not the whole world gain by a close alliance between two such powerful countries as Russia and the United States of America?

"I shall always consider that I spent the happiest years of my life in America and shall always preach to my fellow countrymen the wisdom of a close alliance with the United States." —*Milwaukee Free Press*.

A NEW AGE OF FAITH

IT REQUIRES no gift of prescience to discover the new signs on the horizon that indicate the dawn of a new age of faith. All around the world evidences abound that serve to indicate that Jesus Christ is coming to be more and more widely recognized as the Sovereign Master of the universe. Even commerce itself is feeling the touch of a new spiritual power. Truths that hitherto were feebly apprehended and half believed in, are coming to be recognized as the infallible maxims of corporate individual life. If creedal Christianity is showing signs of reconstruction, it is but a further evidence of the world's demand for a more intimate appropriation of the life of Him who declared Himself to be "the Way, the Truth, and the Life."

Denominational badges and shibboleths mean less to-day than they have ever meant before, and while the standards of the great religious bodies still hold their honored place, there is a spirit abroad that recognizes and demands a larger fellowship among Christian disciples and a more cordial cooperation in the common concerns of the kingdom.

Personally, we believe that presently we are to witness the greatest religious awakening in human history. If industrialism and commercialism do not feel the impact of our faith, it is a cheap and worthless thing. If we are to answer the spiritual yearnings of our age, we must be filled with an enthusiasm for God and His Kingdom. This enthusiasm transcends every form of patriotic pride because the Kingdom we serve is not bounded by time or space, but reaches out and on into the infinities of eternity.—*Rev. James E. Freeman, D.D.*

ENGLISH CHURCH GIVES NEW RIGHTS TO WOMEN

Provides for Women Members of Board of Missions and Declares their Status in Parochial Councils

MAY NOT SERVE IN RURIDECANAL CONFERENCES

Suffragette Outrage in London Church

LAMBETH CONSULTATIVE COMMITTEE SUMMONED TO HEAR KIKUYU CASE

The Living Church News Bureau }
London, July 14, 1914 }

THE important and somewhat contentious question of woman's place in the corporate life and work of the Church bulked large in the proceedings of both Houses of the Convocation of Canterbury and of the Representative Church Council at the respective sessions held last week at the Church House, Westminster.

In the Convocation it was decided that twenty (out of 300) members of the Board of Missions should be women, while the Representative Church Council, composed of Bishops, clergy, and laity of both Provinces, resolved that Churchwomen should be electors and also eligible to membership in parochial councils.

In the Upper House of Convocation, THE ARCHBISHOP made a statement in regard to the proposed change in the constitution of the Central Board of Missions. He felt they owed much to Bishop Copleston (the late Bishop of Calcutta and Metropolitan of India) for having brought the Board of Missions to its present state of efficiency and practical executive force. Under the Bishop's chairmanship, proposals for certain changes had been long considered, and practical unanimity had been arrived at. The result of these proposals would be that hereafter the Board would consist of 300 members, and in the following constituent proportions:

Diocesan Bishops of both Provinces.....	40
Priests (or other Bishops) elected by the Lower Houses of Convocation	40
Laymen elected by the Houses of Laymen.....	40
Three representatives from each of the forty Diocesan Boards of Missions	1:20
Coöpted members	40
Women members	20
	300

The only change in principle, the Archbishop explained, was the admission of Churchwomen. He thought it was detrimental to the work of the Board that women were not among its members. His only feeling about the admission of women was whether it had not been made rather "too tentatively or in too niggardly a spirit"; but he deprecated amending the proposal unless in full consultation with the Board. The Archbishop hoped their Lordships would approve the draft constitution, and that the Lower House would concur.

In the ensuing discussion the BISHOP OF OXFORD expressed his regret that in admitting women to the Board it was to be done by way of coöption and not by way of election. He greatly desired that the women should be, like the men, elected representatives. The BISHOP OF WINCHESTER both agreed and disagreed with the Bishop of Oxford. He did not agree with him in thinking that there would be a difference of *status* between the elected and the coöpted members of the Board. The Bishop of London said in effect that they might be content for the present with this first step in the admission of women to the Board. The new constitution was accepted *nem. con.*

The very grave and urgent matter of indecent and criminal assaults on children also engaged the serious attention of the House and evoked a notable discussion. The following resolution was adopted unanimously:

"That this House desires to put on record the distress and apprehension which it feels about the large number of criminal assaults on young children which are now reported and to express its earnest hope that public opinion will actively concern itself in supporting legislative proposals dealing with these evils and in remedying conditions of life (such as ignorance and overcrowding) conducive to this kind of immorality; and further, that it will uphold judges and magistrates in their efforts to put down a species of crime which is horrible in itself and full of danger to the morals of the rising generation."

The BISHOP OF ELY, who brought forward the resolution in its original form, believed that this matter, among many social evils, was especially pressing on those who were actively concerned for the cause of social purity. He thought that by passing the resolution the House would have done what was immediately possible to put facts of the utmost seriousness before the Christian conscience of the country. Whether there was increase or not in this class of

crime, the actual number of criminal assaults on children was a dreadful and menacing fact. Figures collected by the Secretary of the Church Penitentiary Society for 1905 and 1907 from the reports of rescue workers showed that there had been dealt with 793 of these cases. It was public opinion which must ultimately remedy this evil. Public opinion, however, required constant reiteration of the facts and dangers to convince and to stimulate it. With regard to the question of ignorance, the Bishop believed that simple, reverent instruction and warning should be given to children in the elementary schools—not by all teachers, but by those specially fitted and selected for the work. His Lordship also drew attention to the evil of overcrowding which, it was declared, was responsible for so much as 20 per cent. of crimes of incest.

THE BISHOP OF LONDON, who seconded the resolution, described the provisions of his Criminal Law Amendment Bill in the House of Lords. There could be no possibility of doubt, he thought, as to the extraordinary extent of the terrible evil dealt with by the Bill. They must press on with efforts to diminish the cause of this evil. Until the housing problem was effectively tackled there would be a constant repetition of these assaults on the young. His Lordship also emphasized the need of more effective supervision of the children in large urban elementary schools during the time they were in the playgrounds; a good deal of mischief happened in the play time. The BISHOP OF WINCHESTER observed that more of these cases came to light than formerly owing to greater vigilance being exercised. He was of opinion that criminal assaults on children should be severely punished, and at the same time methods of prison reform should be utilized to bring out the moral sense in those who committed them. Other Bishops continued the discussion. THE ARCHBISHOP, before putting the resolution, said he rejoiced at the opportunity the House had taken of considering so grave and important a matter. This subject was so grave as to make one feel in touching it that one was "at the gates of hell," but then they remembered the promise that there was something against which the gates of hell should not prevail—namely, the Church of God. It was because they were given a great trust as standard bearers and leaders in the Church of God that they felt themselves peremptorily called upon to be at the front in a fight of this kind. The Archbishop felt bound to point out that it would be a grave mistake to imagine that attention had not been given to this question, both by men and women, long before it was brought to the fore in connection with the so-called women's question. The resolution, as I have stated above, was adopted unanimously.

The subject of the admission of Churchwomen to the Central Board of Missions gave rise to quite a breezy discussion in the Lower House. The Bishop of Buckingham moved that the House concur in the approval given by the Upper House in this matter. Few had done, he said, more in the cause of missions than the women of the Church, and the course that was now proposed was only an act of justice to them. The DEAN OF CANTERBURY led the opposition to concurrence with his characteristic ability as a debater. Perhaps his most cogent contention was that so long as the governing bodies of the chief missionary societies did not include women, there was a difficulty in admitting them to the Central Board. Ultimately the House concurred in this change in the constitution by 61 votes to 31.

On Thursday, the day after the prorogation of the Southern Convocation, the Representative Church Council, consisting of the members of both Houses of the Convocations of Canterbury and York, and of both Houses of Laymen of the two Provinces, met at the Church House under the presidency of the Archbishops. The Council first took the question of giving women among the faithful the right to vote in the election of parochial councils. The Houses of Laymen had agreed that qualified electors should be "laymen above 21 years of age resident in the parish who either (a) are actual communicants of the Church of England; or (b) have been baptized and confirmed and are admissible to Holy Communion, and do not belong to any religious body which is not in communion with the Church of England."

THE BISHOP OF SOUTHWELL, on behalf of the Committee on the Representation of the Laity, moved an amendment substituting the word "persons" for that of "laymen," thus including women as qualified electors. The DEAN OF CANTERBURY, who, as we have seen above, was against the admission of women to the Central Board of Missions, was also resolutely opposed to giving them the initial franchise in the Church. The BISHOP OF LONDON, in pleading for the women, said that they were not here dealing with "threatening people," such as those who were struggling for the political franchise, but with a body of women who were only too anxious to serve God and His Church. The BISHOP OF MANCHESTER intimated that he would be guided by the opinion of the laymen in the Council. Mr. OSCROFT, a "workingman," said that when he saw the work which "working women" were doing in his parish he could not refuse them the same privileges which they granted to men. LORD PARMOOR (formerly Sir Alfred Cripps), chairman of the Canterbury House of Laymen, referred to the criticism made in some quarters against the Houses of Laymen as at present constituted, of their being too clerically-minded. If the Council gave the franchise to women they would have what would really be a second clerical body

elected under conditions which would give it little weight of authority. The ARCHBISHOP OF YORK, intervening in the debate, asked why should the mind of women be excluded from the mind of the Church? Were not Churchwomen more educated in regard to the great mission of the Church, its life, history, and services, than the majority of men in the Church? When his Grace advocated the granting of the franchise to women he was not thinking of young ladies of 21 who went in for playing lawn-tennis, but of the multitudes of factory girls and mill girls in the East End of London and in the great industrials of the North Country who were examples of what women as well as Churchwomen ought to be.

The amendment being put to the Council, the voting by orders was as follows: Both Upper Houses of Convocation—22 for, 3 against; both Lower Houses of Convocation—90 for, 15 against; both Houses of Laymen—76 for, 72 against. The amendment was therefore carried by 188 votes to 90, and then became the substantive motion.

The question of giving women the right to sit on parochial councils was next considered. LORD HUGH CECIL, M.P., while in favor of giving the initial franchise to women, could not vote for their admission to seats on parochial councils. He held that they could not decide the question of an appeal to rights and privileges, but in regard to what was or was not the vocation of particular individuals in the Catholic Church. Ultimately the Council agreed by a large majority that representatives on parochial councils may be women. The Bishop of Southwell's amendment that one-third of the representatives may be women was lost by 94 votes to 31. A further amendment by the Bishop of Oxford that not more than one-half of the representatives may be women was negated by only one vote.

On the second day's meeting of the Council there were a number of tiresome suffragist interruptions, which the Archbishop of Canterbury seemed to take with more *sangfroid* than some others of the assembly. A debate ensued on the Bishop of Southwell's motion to admit women as representatives to the Ruridecanal Conferences and the Diocesan Conferences. LORD PARMOOR voiced, as the voting showed, the preponderant opinion of the Council, and no doubt the mass of Church opinion outside the Council, when he said that they should go no further than the step they had taken the previous day in giving representation to women. The result of the division was as follows: Both Upper Houses of Convocation—13 for, 8 against; both Lower Houses of Convocation—36 for, 39 against; both Houses of Laymen—27 for, 94 against.

Another suffragist attempt has been made to blow up the Church of St. John the Evangelist, Smith Square, Westminster. In March

Another Suffragist Outrage

last a stained-glass window of the church was shattered by a suffragist bomb, which had been placed under a pew. At the close of Evensong on Sunday night at this Westminster church a woman was seen to bend forward with a light in one of the pews. She was detained, and the police were sent for. A bomb was found concealed under her seat, and she had succeeded in lighting the fuse attached to the bomb. When charged at Westminster Police Court with this bomb outrage, the prisoner declared she meant the bomb to go off and blow up the church. It appears that this suffragist was at present out on license under the Home Secretary's "Cat and Mouse" Act. The prisoner was remanded for a week. It is rather extraordinary that such a wicked attempt should have been made on this particular church, for the rector, Archdeacon Wilberforce, has been for years an advocate of woman suffrage.

It is authoritatively announced that the Lambeth Conference Consultative Committee has been summoned by the Archbishop of Canterbury to advise him on matters in dispute arising out of the Kikuyu Conference. The committee will meet on July 27th.

The Question of Kikuyu

J. G. HALL.

MY ROSE

Life gave me once a rose of gold
Of perfect grace and waxen mold;

It could not bear neglect, but I—
I did not know, and let it die.

Though many roses round me grew,
Of perfume rare and pink in hue;

I could not reach a single one,
That reared aloft to greet the sun.

I coveted life's roses red,
Whose crushed, encrimsoned hearts had bled;

Their beautiful banners might not wave
Beside the gold one's barren grave.

Years afterward life brought to me
A pale, white rose, held reverently;

Close to my heart this rose is laid,
It cannot fail, it will not fade.

EMILY BEATRICE GNAGEY.

SURVEY OF SUBURBAN NEW YORK

Archdeacon Hulse Makes Careful Study of Conditions

WORK OF ST. JOHN'S GUILD IN DANGER FROM LACK OF FUNDS

New York Office of The Living Church }
37 East 28th St. }
New York, July 27, 1914 }

ARCHDEACON HULSE has recently made an exhaustive survey of social and Church conditions in the diocese of New York. To many of our readers, accustomed as they are to think only of city churches and city congregations, there are interesting and startling facts in this valuable report. After mentioning churches and stations where a comparative degree of prosperity prevails, the Archdeacon says:

"We are in the habit of thinking of the Jewish problem as peculiar to New York City, but we face it in Sullivan county as well. There are probably 500 fewer Gentiles in Sullivan county than there were ten years ago. The Gentiles are being crowded out. Some villages are now exclusively Jewish; others are becoming so. Churches which used to be prosperous are being abandoned. The people are moving away, and the few that are left cannot support them. These are discouraging conditions, but they have given us an opportunity. Our most successful missionary work is being done in the face of this constantly increasing hostile Jewish population.

"We work under difficulties. The population of the country is moving to the cities. Our younger people are continually moving away; they go to places where they think the opportunities are greater. Our country churches are training up members for other parishes. It is in some respects a discouraging, but a necessary and useful task. The foundations of character and efficiency are being laid in the country. Those who are working in these lonely and half-forgotten places are helping to build up the nation and the Church, and without their efforts other men would labor in vain; they work, and other men enter into their labors.

"Such is the character of the work for which we are especially responsible. But we are members of a great diocese, and so, interested in all the diocesan work. The diocese is more than an aggregation of parishes or an association of Archdeaconries; it is a unit, and we must help to unify it. Every missionary struggling with his own difficulties, and not knowing exactly how to meet them, must feel that he has the entire strength of the diocese back of him, that all the others are interested in what he is doing, and vitally concerned about his success. For permanent growth we must gain all along the line—city and country, town and village. The way to get this sense of having the whole body back of one, is for each to be interested in the common work.

"In order that we may be interested in the work of the diocese, we must know something about it. The romance of distance must not make us overlook our work at home. The diocese of New York, though small in extent, has work as varied as the Church at large. We have the problem of the mountain whites as the South has; we find them within thirty miles of New York; and we have a most successful school at St. John in the Wilderness. The parish at Tuxedo is responsible for a very enterprising work at Eagle Valley; and Mrs. E. H. Harriman is maintaining a social settlement at Sterling Lake.

"In order that we may know more about it I will venture to mention some features of this common work.

"You are familiar with rural work; that in Dutchess county is much like our own on this side of the river.

"Nearer the city we face other problems through the displacement of the old settlers by rich men who come from the city seeking a summer home. The old residents are moving out as they sell their farms for fancy prices, and the churches they used to support are finding it difficult to pay their way. There are honorable exceptions, but as a rule the summer resident contributes little of value to the community, and sometimes his example is a great detriment.

"The great mission field in the city is the Bronx. We now have twenty-five churches and missions in that Borough; thirteen being maintained in whole or part by the Board. We do not need any more at present, but we must equip those we have more generously. They are village churches and within a few years a city of tenements has grown up around them. They need parish houses, they need enlargement, they need help from outside to do things on a generous scale. The Bronx now has a population of over 600,000 concentrated in tenement houses within a few blocks of the lines of traffic. The East side of a few years ago has moved up there bodily.

"The Archdeaconry of Richmond (Staten Island) occupies a place by itself; in time it is bound to be well populated. All Saints', Mariners' Harbor, is now using the floating chapel which was formerly used by the Seamen's Church Institute. We have purchased a plot here, and plan to move the church on shore as soon as possible. This is an industrial neighborhood which has suffered from the hard times of the past few years; with returning prosperity, it will grow rapidly.

"The Italian mission in Port Richmond was burned down last

January. Since then the congregation has been worshipping in a small store.

"We have also the problem of the beaches of Staten Island. Here we have a large colony of summer people, living in small bungalows; their children run wild all summer long. There is no Sunday school, and no religious services of any kind. I would like to purchase some land here and put up a building which we could use for a Vacation Bible School on week days, and for worship on Sundays.

"The great missionary work in Manhattan is that of caring for the Immigrant. To a large extent this is being done by the parishes, and where possible I believe it is best to have established parishes do it rather than start new missions for any particular class; it brings the new-comers into closer contact with old members and helps to Americanize the immigrant. It is not always possible, however, and some new work we must have, to reach out after these many who throng to our doors.

"The work of our Mission Board is with those who are poor in this world's goods, but rich in faith and hope. They will constitute the Church of the future, and richly will they repay any effort which is now made in their behalf. Society is always dying at the top and being replenished from below. If the Church continues her ministry only to those on top, she will soon die out with them. If we desire to survive and grow, and be a power in fashioning the life of the future, we must be ready to minister not simply to those who are now on the crest of power and influence, but also to those who will be. This is especially the work of our missions; and if we do not support them, the Church will dwindle away until it becomes nothing but a name."

Not in many years has so urgent an appeal been made as the one just sent out by St. John's Guild.

Its value and extensive work for the indigent poor is well known, and the present crisis will doubtless cause old and new friends to

**Value of
St. John's Guild**

send subscriptions to avert such a calamity as the one prophesied in the following lines:

"Unless there is response soon to an appeal for funds sent out recently by the trustees of St. John's Guild, it will probably be necessary for them to abandon the Floating Hospital of New York Harbor and the Seaside Hospital at New Dorp, S. I., according to S. Boyd Darling, general agent of the guild. These two hospitals have been kept open for sick babies and their mothers. 'It seems incredible,' Mr. Darling said, 'that a charitable organization in existence since the civil war, and which has been saving the health and lives of the little babies of the poor of this city, and relieving their suffering from the intolerable heat of tenements, should lack the support of the people of New York City—but such is the fact.'

"Mr. Darling said that 57,887 babies, children, and women were treated on the Floating Hospital in the summer of 1913, and in the same time 2,134 patients were cared for at the Seaside Hospital. Last winter 584 convalescent babies, children, and mothers were treated at the Seaside Hospital.

"The service of both hospitals, Mr. Darling emphasizes, is free. A sick child is the card of admission for himself, his mother, and his brothers and sisters under the age of 6. There are no restrictions of admission, except that contagious disease cases are refused. The Floating Hospital is on the *Juilliard*, which makes daily trips down the bay.

"Mr. Darling says that 25 cents will give one baby one trip on the Floating Hospital, 50 cents will give one baby and one mother one trip, \$1 will give a family one trip, \$50 will name a crib for one month, \$100 will name a crib for the season, and \$250 will pay all the expenses and entitle the donor to name one trip of the hospital boat. At the Seaside Hospital \$5 will pay the expenses of one baby for one week, \$10 will pay the expenses of a baby and mother for one week, \$100 will name a crib for one season, \$350 will name a day, and \$3,000 will endow a crib.

"Contributions should be sent to Isaac N. Seligman, Treasurer, 103 Park avenue, city."

BALLOONING SPIDERS

As spiders from their spinners throw
The films on which they sail the sky;
So from my deepest bosom I
Must build up yonder shining bow—

The ladder upon which I rise
From swale and swamp, from fog and reek
To atmosphere of mountain peak,—
From mountain peak to boundless skies.

God gives to each the latent force
To move along the shining road,
And learn to change the weary load
For eagle wing and star-lit course.

LE ROY TITUS WEEKS.

THESE FREQUENT looks of the heart exceedingly sweeten and sanctify our other employments, and diffuse somewhat of heaven through all our actions.—*Robert Leighton.*

**ITALIAN "FESTA" UNDER CHURCH AUSPICES
IN CHICAGO**

St. John's Church is Crowded for Special Services

VACATION NEWS OF CLERGY AND CHURCHES

*The Living Church News Bureau }
Chicago, July 27, 1914 }*

ON Saturday, July 11th, and on the Fifth Sunday after Trinity, July 12th, the Italian congregation of St. John the Evangelist, Rees and Vine streets, the Rev. Joseph Anastasi, priest in charge, kept the feast of Santa Rosalia, under the auspices of the Santa Rosalia Society. It was the most impressive and largest observance of any Italian *festa* held so far in the history of the Church's Italian work in Chicago, and its influence in furthering the knowledge of the Church's Catholicity will be far-reaching among Chicago's Italian population. The festival began on Saturday evening with a Solemn Evensong, at which the preacher was the Rev. B. Salcini, priest in charge of St. Paul's Italian mission at Herrin, Ill., in the diocese of Springfield. Father Salcini also celebrated at the early Eucharist on the following morning, and the members of the Santa Rosalia Society made their corporate Communion at this service, according to a rule of the society. At 11 a. m. there was a Solemn High Mass, the Rev. Joseph Anastasi being the celebrant, Father Salcini preaching the sermon. There was a very large congregation, crowding the church to its utmost capacity. On this Sunday afternoon there was a solemn procession through the streets of the North Side Italian district. First came a band, then came the Society of St. Francisco Paola of the South Side, of which Father Anastasi is the chaplain; next followed the Society of the Crucifix, from the West Side Italian colony, after which marched the Santa Rosalia Society. Each of these three societies carried a banner and the Italian and American flags. They were followed by the above-named clergy, who were preceded by a crucifer and by the acolytes of St. John's mission, the whole procession concluding with another band. The procession was very reverent and dignified throughout, and when all had reached St. John's Church at the close of the line of march, Solemn Evensong was held, the church being completely filled and several hundreds of people standing outside in the street during the entire service, unable to get into the church. After the Evensong there was a band concert in front of the church, a band-stand having been erected for the occasion. The festival was a great success, though the local Roman Catholic Italian priest did his conscientious best to make it a failure. He and his followers had begun a week previous to make as much trouble as possible, distributing literature freely through the district, thus bitterly denouncing the Church and complaining of St. John's mission and of its priest in charge. He also warned his flock against even looking at the street procession of the festival, and he promised excommunication to everyone who would enter St. John's Church during the festival, or who would follow the street procession. Despite these frank and earnest efforts, St. John's Church was open not only for all these services but all day on Sunday, and a constant stream of people went in and out of the Church during most of the entire day. The hostility of the Roman priest was freely discussed throughout the district, and the beauty of the festival services was widely praised by hundreds. It was an epoch-making event in these early days of the Church's attempt to hold out a welcoming hand to Chicago's churchless Italians. It is clearly understood by the leaders of this mission work that there is no intention whatever on the Church's part to proselytize any Roman Catholics from their inherited allegiance, but only to extend a greeting to those Italians who have already definitely broken with the Church of Rome. There are thousands of these lapsed Romanists among Chicago's three Italian colonies, and they are just beginning to learn that there is a branch of the Church which is Catholic but not Roman. Most of them are of the laboring class, with but little time or equipment for ecclesiastical investigations. Great interest is taken throughout the diocese in this Italian work.

The Rev. W. H. Frost of Fremont, Neb., is in charge of St. Simon's, Sheridan Park, during July and the first part of August, while the rector, the Rev. L. F. Potter, is absent at Bay View, Mich. The full schedule of Sunday services is maintained during the summer at St. Simon's, the regular Sunday school sessions giving

**Services
and Vacations**

place to a weekly series of lantern talks on Missions. St. Simon's choir went into camp on July 11th at Cedar Lake, Wis., for ten days, in charge of the choir-master, Mr. P. W. W. Fairman.

The Rev. George B. Pratt is taking charge of St. Martin's Church, Austin, during July and August. The rector, the Rev. R. H. F. Gairdner, is spending these months in Canada. The choir camped at Lake Geneva, Wis., through July.

The Ven. W. R. Plummer, Archdeacon of Indianapolis, will take charge of the services at St. Barnabas' Church, Chicago, during August, while the rector, the Rev. E. J. Randall, is taking his vacation, part of which (August 4th to 13th) will be spent at the missionary conference at Lake Geneva, Wis., the remainder at Ephraim, Wis. St. Barnabas' choir camped out at Lake Keesus, Wis., during the latter part of July.

TERTIUS.

THE BISHOP OF VERMONT ON CURRENT ISSUES

THE convention address of the Bishop of Vermont is printed in pamphlet form. After telling of conditions in the diocese, he discusses the value of the Provincial Synods, and expresses his expectation that great benefit will be derived from the organization. "It should serve as a check on the individualism of particular dioceses; for this purpose General Convention is too remote an authority. In process of time I should hope that a good deal more of duties and powers may be devolved upon these Synods by the General Convention, which is at once overloaded by work and overwhelmed by its numbers—like the British Parliament. For instance, the election or nomination of Missionary Bishops within its own limits might be given to the Province, and the confirmation of Bishops elected by its component dioceses. This would afford an opportunity for a full and fair consideration of any objections that might be raised to an election, which is impossible now when the Standing Committees and Bishops act each separately and secretly, gathering information from irresponsible correspondence, of which those primarily concerned have no knowledge. On the other side, educational institutions which are beyond the support or control of a single diocese might well be cared for by a group of neighboring dioceses. But these are matters for gradual development."

He felt that the multiplication of boards, and particularly their tendency to levy separate apportionments, was of doubtful expediency, and he criticized some of the stipends paid by the Board of Missions. He protested against "the fad of apportionment run mad." "The Board of Missions," he said, "is now instructed by General Convention to make for each Department or Province an apportionment of *Men and Women* for the missionary work of the Church in such proportion as may seem to them equitable, and each Department is to use its best endeavors through such machinery as it may devise to supply this quota of men and women. The general tendency of a good deal of action of this sort is to magnify what is technically called the missionary work of the Church, because it is carried on across the seas or in the western part of our continent, at the expense of missionary work of a more quiet, but not less really self-sacrificing kind in older parts of the country, from which our best men and women are taken either for city or for distant work. God forbid that I should say a word to diminish the zeal for the extension of the Church and the offer of its ministrations to all men. But I do desire proportion in our view. If we had men and women in our mission fields like all the workers, for instance, in the English Universities' Mission to Central Africa, unmarried while members of the mission, and receiving no stipend but provided with support and necessary expenses from a common fund, the missionary zeal of the Church would be kindled and contributions would not, I believe, be lacking. Now it is felt that, with the single exception of distance from friends, our missionaries are in no harder position than many of our home workers, while they are pledged a larger stipend with a good many other advantages beyond what the others enjoy."

WE THINK it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God. There is nothing in the whole world able to do us good or hurt, but God, and our own will: neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.—*Ralph Cudworth.*

CHRISTIAN SOCIALISM IN ENGLAND

BY THE REV. WM. P. LADD

ONE of the most interesting developments in the Christian life of England at the present moment is connected with the interdenominational conference of Christian social unions which holds a united summer school annually at Swanwick in Derbyshire. At one of this year's sessions Dr. Percy Dearmer remarked that the doings of the summer school would occupy more space in the newspapers than the actions of the militant suffragettes if the newspapers and the English newspaper reading public had not lost all sense of the relative value of things. And one may suspect that to the Church historian of the future, Swanwick will be a more significant name than that other East African which recent theological debate has made so familiar. It is unfortunate that the Swanwick summer school is not better known. And it is in the belief that American Churchmen will be interested to learn of it that this account is written.

Swanwick is a sort of English Northfield or Silver Bay. The organizers of the Student Movement have purchased and built over an old country place, and there a continuous round of religious conferences and conventions is held during the summer months and even in winter, the student conference which meets annually in July being the largest of these conferences. The United School met this year June 20-29. About 300 were in attendance. The general subject under discussion was "Land and Labor." Such topics were treated as land-tenure, housing, wages, state or individual ownership and control, town-planning, and the reconstruction of village life. Two regular sessions of the school were held daily, at 10 A. M., and 5 P. M. Among the regular speakers were such men as the Bishop of Oxford, Mr. J. Heath, warden of Toynbee Hall, Mr. G. Edwards, the organizer of the farm laborer unions, Dr. A. J. Carlyle of Oxford, Prof. W. J. Ashley of Birmingham, Mr. Seebohm Rowntree, Lord Henry Benfinck, and Father Ploper, S. J. After the regular address a half hour was given to questions, then an hour or more to open discussion. There was no flagging of interest and all the discussions moved on a high plane. One received the impression that one here saw the English nation at its best, conservative yet progressive, practical yet idealistic, with its genius for applying reason and conscience to the solution of great public questions.

Of necessity there were no united services. But a few minutes at the beginning of each session were given to silent prayer. Quakers, of whom there were many at the conference, held a daily service; so did the "free Churchmen." There was a daily Eucharist in the parish church and matins and compline said in a room of the main conference building. Bishop Gore, Archdeacon Escuret, Rev. F. B. Barnett of Mitchell, S. D., and Fr. de Morgan of Mirfield, preached on the two Sundays at the parish church.

The membership of the conference was remarkable for its diversity. No one type predominated. Peers of the realm, professors, farm laborers, clergymen, Tories, socialists, single-taxers, Quakers, Roman Catholics, and Anglican Monks, spoke from the same platform and conferred together with reference to the building up of a more Christian society. Moreover outside the meetings there was a practical demonstration of Christian fellowship in that all these classes mixed freely in discussion and social intercourse. On arrival each member received a badge bearing his name and residence. At the first meal Miss Lucy Gardner, the wonderfully efficient secretary and organizer of the conference, announced that the badges were to be considered a sufficient introduction and that nobody was to sit at meals with those one already knew. The resulting freedom must have seemed strange to many; to the Anglican lady, for instance, who had never taken tea with anyone not a member of her own Church. But all seemed to enjoy it. An Oxfordshire laborer had always thought heaven was going to be something like this but never expected to see anything like it on earth. A lady found here one week of fellowship to cheer her for the other fifty-one weeks of isolation. And from one member of the conference came this beautiful tribute: "Swanwick has completely altered my point of view, I look upon everyone now as a potential friend."

There is no space for a description of other features of the conference which helped to make it so delightful. One afternoon there were sports, one evening an entertainment, another evening the conference resolved itself into a country community and gathered under a mulberry tree to sing old English folk songs. There were meetings not on the regular programme,

such as an address by Wm. Temple, a lecture by Dr. Dearmer, a discussion of the religious aspects of the women's movement, a talk on retreats by Fr. Plater, a little conference on spiritual healing called together by the author of *Pro Christo et Ecclesia*. Some of these less formal meetings will perhaps live longest in the memory.

Next year's conference will be held about a week later than the present one, and if there are any American Churchmen interested in social problems or in Christian unity who would like to avail themselves of the privilege of attendance, the writer of this article will be pleased to furnish them with any further information, and can assure them, on behalf of Miss Gardner, that they will receive a hearty welcome.

COLORADO CHURCHMEN ON THE MINERS' WAR

TWO "Open Letters" to the Secretary of Labor at Washington have been published recently in Colorado papers having reference to the strike and the war in the coal fields of that state. The first bears the signature of Dean Hart, the Bishop of Colorado, and several others, and urges that the Secretary of Labor should use his influence to put an end to the strike and to make peace in the district. "Less than one-quarter of the miners," says this letter, "belonged to the union. Those who did not were so far contented with conditions that they could not be expected to join in the strike—at least the result proves that to be the case. In reality, there has been no general strike, because many men—in the neighborhood of 10,000—have been regularly employed all through the times of disturbance, and the state has been continuously supplied with near its normal quantity of coal." It is stated that there have been about seventy-six violent deaths, most of them unprovoked murders, in connection with this strike. To these are to be added countless cases of assault and of wanton destruction of property.

Another reason given "why the strike should be called off is the bad faith of those in charge of it. When it became necessary to call out the troops it was demanded that both strikers and mine guards should be disarmed. The guards did so in good faith and practically all of them left the country.

"A like good faith does not appear to have been shown by the strikers. They gave up a comparatively few worthless arms but hid the good ones. Then when almost all of the state troops had been withdrawn they brought their rifles out of the hiding places."

It is charged that on more than one occasion the strikers "showed their utter want of ordinary morality by displaying a white flag and then attacking the men who recognized and trusted this world-wide symbol of armistice."

Further than that, it is stated the strike ought to be called off because it is lost. "There is not a ghost of a chance for success." This letter concludes, "Let the agitators, brought from other states, be withdrawn, as the mine guards have been sent away, and let the miners be allowed to resume work and much greater credit will be done the union than is possible by continued agitation."

The second letter followed a few days later, and is signed by James H. Brewster, who will be recognized as a leading Churchman and social worker. Mr. Brewster, also addressing the Secretary of Labor, points out that "the first and third signers of this 'open letter' are dignitaries of the Church commonly known as the Episcopal Church." He then quoted at length from the resolutions of General Convention relating to social justice, and declared that "as a lay communicant of the Episcopal Church who has studied for several years our local complex conditions, I should be derelict in duty did I fail to direct your attention to certain erroneous statements of fact and to certain unwarranted implications contained in this 'open letter.'"

Mr. Brewster quotes also from an editorial in THE LIVING CHURCH, drawn out by these resolutions. "The gentlemen signing this open letter," he says, "first aver that they are citizens of Colorado. Are they sure of this? One of them is commonly reported to have declined for over thirty years to become a citizen. How recently has he changed his mind?"

With respect to the disarming of the mine guards, he charges that though they were "disarmed as mine guards, they were re-armed as enlisted militiamen, were paid by both the coal operators and the state, receiving the larger pay from the operators." The use of the mine operators' employes as deputy sheriffs and militiamen was one of the potent causes of what

these Churchmen and educators call "unprovoked violence." "One at least of these spies, under operators' pay while at the same time drawing union benefits, reported regularly to a mine-guard-militiaman and appeared as a witness for the operators before the Congressional Committee under the supervision of this same mine-guard-militiaman."

With respect to the charge of assaults and wanton destruction of property, he asks what the writers of this open letter have to offer for the burning and looting of the Ludlow tent colony by representatives of the state, and for their alleged instances of brutality, including also violation of the flags of truce. For each of the charges that he makes he cites the pages of the record of the Congressional Investigating Committee on which the evidence can be found. Mr. Brewster does not condone violence. He says, "It is deplorable; its wickedness retards our progress towards that day when democracy may be fully realized in our land and the present prejudice and injustice will be supplanted by mutual understanding, sympathy, and just dealing. But to speak of the violence of the Colorado strikers as 'unprovoked,' to charge them with the entire responsibility for it, is a mockery of truth. Mine guards, traitors, and spies provoked violence, but there is yet a deeper and more fundamental provocation, and that is long years of violation of law by the operators."

Mr. Brewster quotes figures to disprove the statement of the previous letter that only a minority of the employes are striking, citing further evidence which he quotes that "only from 30 to 33 per cent. of the company's former employes were at work five months after the strike was called," and declaring that the facts go considerably beyond these figures.

In conclusion he asks the Secretary that if he should use his influence to call off the strike as he is requested to do, he will "for the sake of justice, as well as for your own sake, assign reasons for your action which will bear examination in the light of truth."

"HE GOETH BEFORE THEM"

BY ZOAR

HOW often in our life have we come to the turning of the road, to the parting of the way! We stand irresolute. Would we turn back, if we could, to these pleasant fields which but lately our feet were treading so joyfully? If we have not grown in wisdom, if our mind and heart are still full of the things of this world, if our face is not "stedfastly set toward Jerusalem," our cry will be: "Oh! that I might go back and live over again these happy days!" Who has not known these moments of passionate longing for things that have been? Yet we are not of those who, having put their hand to the plough, look back, not fit for the Kingdom of God. The deep furrow of life sown with seed to eternity, watered with our sorrowful tears, must be completed ere we go to our rest. And so, day by day, we plough on—"until the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done."

But sometimes, and in some lives, how much oftener it happens than in others, a sudden halt is called. We have reached the end of one furrow; where the next? If only we could see clearly to what other part of the field He calls us, how gladly we would begin the new furrow! But we do not see, we do not know, and for a while all is silent within and without. We can but pray: Lord, show Thou me the way, that I may do Thy will.

"Though it tarry, wait for it; because it will surely come." Oh! how wonderful is His word; how true His promises! In the deep stillness of His temple while awaiting His sacramental Presence, the message came, bringing peace to an anxious, restless heart: "When He putteth forth His own sheep, He goeth before them." Familiar words indeed, read and re-read, heard countless times, yet never before had their personal message reached the depth of that heart as on that bright Whitsuntide morning. The reassuring, loving words filled it with the peace of God which passeth all understanding: "He goeth before them." Why, then, art thou so heavy, O my soul, and why art thou so disquieted within me? O put thy trust in God; for I will yet give Him thanks, who is the help of my countenance and my God.

DO NOBLE THINGS, not dream them, all day long, and so make life, death, and the vast forever, one grand, sweet song.—Charles Kingsley.

The Department Secretary:

His Value to the Church in the Promotion of Missionary Interests

By the Rt. Rev. C. K. NELSON, D.D., Bishop of Atlanta

IT will be remembered by some of those who heard the great discussion on the reorganization of the Board of Missions, which occurred at the General Convention in San Francisco, that among the new features suggested by a Joint Committee on the subject was an agent of the Board of Missions to be secured for each of certain divisions or departments, which would fill the same place for the Church's work that a Division Superintendent does for a Railroad, or the District Agent for an Insurance Company. As a member of the committee which brought in the report leading up to the appointment of what is known as the Department Secretary, I have been greatly interested in the success of this new agency.

It may not be improper to say at the outset that to interest and confidence in this plan by all concerned is largely due the success of the Secretary; but it is *intelligent* interest, *patient* confidence, and *continuous* support which may be claimed as necessary to make a good Department Secretary.

The subject comes before the Church at the present time in the form of objection in certain Departments, resulting in the omission to elect in one, and, as we are informed, the desire to drop such officer of the Board of Missions in one or two others. So far as I have observed, the objectors to the plan, or to the officer, have presented their side in the Church press.

Being fully persuaded that the departure made in 1901 has been abundantly justified by the results, it seems to be proper for a member of the Board, and fair to the men engaged, that something should be said in support of a system which, in some places, has been found invaluable, while in others it is discountenanced.

It is perfectly certain that the plan has not failed in all the Departments, and it would seem to be wise not to move for the abandonment of a workable plan without prior effort to amend the methods in accordance with successful demonstration.

So important is the personal equation in the question, that if one or more Secretaries prove a disappointment there may result wholesale condemnation of the entire plan, which would be as unreasonable as it is ungenerous and unjust.

There are many positions in the Church where success is not found in the first or even the second or third appointment; some of our American parishes are witnesses of this truth.

I

That is true of this branch of the Church's work which applies to every business organization. It must be sufficiently and properly advertised. For such purpose a Secretary who is well-informed and knows both when to speak and, equally important, when to keep silent, is calculated to be very useful. That this advertising is needed for the purpose of the Church's existence, her duty and her effort, is easily discovered by a little catechizing of the clergy, not to say the intelligent laity. What is the Church's business, how it should be performed, and who are responsible for its performance, are among the last things that the well-bred parishioner in a successful parish knows about or cares about.

So that a judicious campaign of education is a primary requisite of any permanent success of a Department Secretary. Given a competent man, trained in the work, his visits break into the ordinary routine of parish life, which tends to parochialism, and concentrate the attention of the clergy and people upon the Church's world-wide service. That such an investment should show a profit in due time is reasonable. But knowing, as well we do, the apathy of so many Churchmen to the Church's principal business, it is not reasonable to expect immediate financial returns. Many a man employed in the world's business on a much larger salary has to wait a good many years before any financial results can be distinctly traced to the man and the method.

The short-term idea, elsewhere suggested, would be absolutely fatal to the success of this method. In the Laymen's Missionary Movement and other organizations it is repeatedly found that two or three years are necessary to develop efficiency, and some of the men who are to-day doing the very best work in these organizations would have been displaced if judged by their lack of success for the first two or three years of service.

II

There are reasons why returns do not appear as promptly in the Church as in business organizations. We have no definite commodity to sell, or business to place in tangible form. The work of the Secretaries is by its very nature somewhat spasmodic and irregular. They are dependent upon the consent and approval of the Bishops in their Department; their appointments must be secured at the convenience of the parochial clergy, if they be so successful at the outset as to be invited or requested to come into a parish.

There has been no school for the training of Department Secretaries, hence their aptness and efficiency must be gradually developed. The Secretaries have been obliged "to blaze a new trail"; to secure data not usually furnished in diocesan or parochial reports; to make experiments; to discover successful methods adopted in some churches; and to gather, compare, and systematize results, trying one plan to throw it aside, and only gradually working out a method, both scientific and spiritual, which will prove permanently effective.

III

It is admitted that some special adaptation and some peculiar abilities are necessary to make a good Secretary. He is required to direct the thoughts of Churchmen along new lines; to lead them into new and untried fields of effort. He must cultivate great patience and the ability to make terse but pleasant response to enquiries; he must develop the desire and purpose in rector and people to substitute practical and enduring methods for old, haphazard plans; perhaps assist the rector in picking out the members of his Mission Committee, and by addresses and charts, develop both interest and capacity.

To do all these things, do them well, and do them effectively, demands experience, and experience takes time.

The suggestion that the chief value of a Department Secretary is to prepare the way for the Provincial Synod must be dismissed with a smile. If one should spend his time working up new legislation and meddling in business which does not belong to his calling, someone ought to, and someone most likely will, remind him that he is out of his jurisdiction. It is worse yet if he occupies himself with diocesan concerns and the relating from place to place what he has seen and heard; but none of these faults need characterize a Department Secretary, if the Synod recognizes its responsibility to select a wise, active, and godly priest (or maybe a deacon or layman) as its Secretary.

IV.

The work of the Department Secretaries has proceeded far enough to show what kinds of effort are fruitful, and so there is no need for men to be quite as ignorant and awkward in this business as they may have been ten or more years ago. And anyone who is really in earnest can get information for the asking.

V.

It is my good fortune to be a member of a Missionary Department which, from very small and unsatisfactory results, has been brought to a degree of enthusiasm in its coöperation with the General Board as the result in the largest degree of a most intelligent and efficient Secretary, who has held and properly responded to the confidence of the Bishops and other clergy of the Department.

To complete this defense of the office, I subjoin a brief exhibit of that which has been accomplished in a few churches widely different in situation and constituency, remarking that it is my conviction that there is nothing exceptional in the results; but that the only places showing disappointment are those where proper preparation has been omitted and the spiritual conception obscured by the idea that this is a money-raising scheme.

I fear that I have in these words expressed the cause of failure of the work of some Secretary; not that he gave the impression of a money-raising effort, but that he has not been able to divest the layman's mind of commercialism.

Having made enquiry of several churches which I knew

had carefully made the Every Man Canvass, the answers show to me conclusively two things: first, appreciation of the worth of our Department Secretary; second, conviction of tangible results. On the first point the opinion is unanimous in effect, that a thoroughly satisfactory canvass would not have been possible without the advice and influence of the Department Secretary.

Trinity Church, Columbus, Ga., had no definite pledge for missions before the canvass; sum raised, \$400. As a result of the canvass, \$900 was pledged for missions, the income of the parish was greatly improved, and the number of contributors rose from 100 to 175.

The case of St. James', Wilmington, N. C., has already been published somewhat in detail. Before the canvass, contributions for General Missions from all sources were \$1,931.28; subscribed during the canvass, \$4,750, with \$850 Special; actual receipts the first month, \$545.75; total estimated increase, \$5,600. For parish support, the former total was \$9,017. The Every Member Canvass increased this by \$3,500. The contributors were 160, now 425. Those who formerly contributed through envelopes numbered 250, now 400. The endorsement of the Department Secretary is unqualified. He brought about the canvass against the sentiment, in the first place, of the rector and some of the people. He wisely directed it and is regarded as indispensable.

St. John's, Wilmington, N. C., changes its contributions between 1912 and 1914 from \$421 to \$1,500; for current expenses from \$1,500 to \$3,000; the membership of the church from 219 to 267; and subscribers from 125 to 220. Every family in the parish but two took envelopes.

The rector of Trinity Church, Columbia, S. C., says that the first great impetus came through the Laymen's Forward Movement. This was quickened and conserved by an eight-day educational visit of the Secretary. The amount for missions used to be \$255; the year ending May 1913 it was \$1,093.94; this year a little over \$1,200, due largely to the work of the Secretary in arousing the rector and inspiring and educating his people. It is certainly more than a justification of the expenditure for the Secretary.

St. Luke's, Atlanta, shows that prior to the canvass 50 persons contributed \$481.50 for missions. As a result of the canvass 217 pledges are made, aggregating \$1,866.95, which represents the actual increase both of pledges and those who make them, and each week brings in additions. It is difficult to give the exact influence of the canvass upon parish support, but that and other causes going with it increased the annual receipts by \$1,299.09.

The canvass at St. Paul's, Chattanooga, has not as yet been completed, but the pledge for missions has been increased from \$451 to \$2,600 and for parochial support from \$5,200 to \$7,700; the number of subscribers from 180 to 450. Practically the same results may be shown for St. Peter's, Charlotte, N. C., and Christ Church, Tuscaloosa, Ala.

The value of his work is felt in every diocese and parish where he has the approval of the Diocesan and the coöperation of the rector. Singularly, the people rarely present any obstacles to the beginning or pursuit of the plan.

The moral of all which is, that the value of an efficient Department Secretary cannot be computed in dollars and cents. Let the selection be undertaken with the utmost care; let the clergy all coöperate; do not hamper him; give him time to develop; and then you will be in position to decide whether the particular Secretary is the man for the place; but data are still wanting to show that the office should be abolished.

A CONSTANT anticipation of evils which perhaps never will come, a foreboding which takes away life and energy from the present, will simply hinder and cloud the soul, and make it timid and sad. If troublous thoughts as to the future will press, darkening a bright present, or hurrying on coming clouds, the safest thing is to offer them continually as they arise to God, offering too the future which they contemplate, and asking for grace to concentrate our energies on the immediate duties surrounding us. Many have dreaded troubles which they thought must come; and while they went on ever expecting to make the turn in their path which was to open out fully the evil, lo! they found that they had reached the journey's end, and were at the haven where they would be. Even for others it is not wise to indulge in overmuch looking forward in fearfulness. Come what may to the dearest ones we have on earth, God and His upholding grace will be there, and He cares for them more than even we can do. An earnest commendation to His love will avail them more than all our fretting.—*H. L. Sidney Lear.*

FAITH AND THE SUPPLY OF CANDIDATES FOR HOLY ORDERS

A SERMON PREACHED AT THE ANNUAL CONVENTION OF THE DIOCESE OF MASSACHUSETTS, APRIL 29, 1914

BY THE REV. FATHER BULL, S.S.J.E., PRIEST IN CHARGE OF ST. JOHN THE EVANGELIST'S, BOSTON

"*Jesus Christ the same yesterday, to-day, and forever*" (Heb. 13:8).

IN the opening of his famous Conferences on Jesus Christ, delivered in the Cathedral of Notre Dame in Paris, Père Lacordaire broke forth into this fervent prayer—"Lord Jesus, for ten years I have spoken of Thy Church to this auditory, yet it is indeed of Thee that I have always spoken; but now, and more directly, I come to Thy self, to those Divine features which are the daily object of my contemplation, to Thy sacred feet which I have so often kissed, to Thy divine hands which have so often blessed me, to Thy forehead crowned with glory and with thorns, to that life whose sweetness I have respired from my birth, which my youth disregarded, which my manhood regained, which my riper age adores and proclaims to every creature. O Father, O Master, O Friend, O Jesus, second me now more than ever, since being closer to Thee it is meet that my hearers should perceive it, and that the words which fall from my lips should manifest the nearness of Thy adorable presence." May our Lord, this morning, grant us a like grace!

I want to speak of Jesus Christ, at the opening of this Convention, for two main reasons. The first is the commonplace of our day, "the split between the Church and the Age" as it is called, the indifference of masses of men of all conditions and characters to the Church, or organized definite Christianity; and the suggested opposition of theology "to the literary, scientific, and philosophical certainties of our time," as the editors of the *Homiletic Review* very boldly describe present conditions. Though in truth, as they base the inquiry into the present problem which they have been conducting, on an utterance of Abraham Lincoln, it would seem that it is really no new condition we are facing, but only the world-long problem of faith and human nature, presented more pressingly, more intimately, more insistently, and on a wider scale than ever before.

The second is a domestic condition. I refer to the supply of candidates for Holy Orders in this Church. I do not know how far the figures of *The Living Church Annual* are trustworthy, and they differ somewhat from those printed in the Report of the General Convention. The difference I assume is due to the difference of the earlier, or later, returns from any given diocese as reckoned for a given year. But the figures from *The Living Church Annual* are these; in 1911 there were in all, Candidates and Postulants, 872 young men seeking Holy Orders; in 1912 there were but 820 recorded; in 1913 only 751. The drop in the number of Postulants in two years was exactly one hundred, from 427 to 327. The drop in Candidates was 21, from 445 to 424.

If the vocation to the priesthood gains a wonderful power and added blessing, when it has been the steady aim, the sanctifying, consecrating impulse of boyhood and early youth, then the decline of recognized Postulants is a serious and sobering reflection, and sufficient by itself to demand our attention, whatever qualifications we might feel disposed to make in our final judgment.

The General Convention returns only deal with Candidates for Holy Orders, and there is some difference in the results. I have tabulated the returns of the last five Conventions, and I find that in 1901 there were returned 473 Candidates, and in 1913, 461. One year may vary from another accidentally, but I have taken the average of the returns of the five years in which the last five General Conventions were held, and I find it to be 468. This year is seven below the average of these five years, and actually twelve less than twelve years ago.

The result is the same by other calculations. Communicants have increased thirty-five per cent. on the number in 1901. Clergy have increased but twelve and one-half per cent. And meanwhile the Board of Missions tells us that Bishop Funston asks for ten more clergy for Idaho, Bishop Spalding asks for men and money for Utah, Bishop Thurston asks how twelve clergy can supply 30,000 square miles of territory and a population of 800,000. All this within our own borders. And without, in the mission fields of the Church abroad, our men are but units, where opportunities demand tens. The Century of Missionary Opportunity finds us with diminishing candidates for Holy Orders. The question of money seems serious, the question of men far more vital.

I desire to pass by, deliberately, reasons that I believe to be secondary for a decline that seems to me incontrovertible—reasons of a financial, social, or even intellectual nature. I press home upon you that if the Sacred Ministry is the Ministry of Jesus Christ, it waxes and wanes precisely in proportion to faith in Jesus Christ. A vocation to the Sacred Ministry is the kindling of a sacred fire in the heart of boy or man; if faith has grown cold, and the Figure of Jesus Christ is covered with a haze of doubt and speculation, there is no source whence that fire can be kindled. The Priesthood is a life of oblation; if the Sacrifice of Jesus Christ is lost to sight, its inspiration is gone.

For this double reason then, the perplexed yet earnest restless-

ness of the age, and the seemingly doubting hearts of our boys and young men, let us meet the challenge of this inflexible text, "Jesus Christ yesterday and to-day the same, and forever." Have we hold of this truth? What is the truth proclaimed? What is the nature and the character of the witness we are bidden to bear—are actually bearing?

JESUS CHRIST. The familiar title, that declares a personal Name and a divine office, sums up, we know, our Gospel. I cannot this morning ask you to think of more than the personal Name. But how it thrills our hearts—Jesus, the human name of God the Son, telling of the Revelation of God and the redemption of man. How this Name is the foundation of all enthusiasm of devotion, in the fulness of faith, manifesting itself in us in lives of sacrifice.

This had been its fruit, before their eyes, to whom the Epistle to the Hebrews was written. "Remember them that have the rule over you (their first Apostles), who spake unto you the Word of God. And considering (attentively surveying) the issue of their life, imitate their faith." It was not their teaching, it was their example they were attentively to consider, the issue of their life, the sacrifice, the source of that faith, remained, though these first witnesses had passed on. And now in their turn those to whom the responsibility had come must bear like witness of life as well as of spoken testimony, a witness of life resting on faith, a witness of life which, when the work of testimony was finished, would live and work in the souls of men, presenting Jesus to them. For this is our task: "Ye shall be My witnesses." It is no mere testimony about Jesus; it is the presentation of Jesus. It ought not to distress us overmuch, to surprise or to disappoint us overmuch, that this witness seems undesired by many, that there is "a split between the Church and the Age," that "other agencies than the Church and sometimes anti-Christian agencies, are at work to effect many humanitarian reforms that we are apt to claim as the Church's special sphere"; that man is seeking, as ever, only ever more feverishly, his own salvation. The presentation of Jesus has to awaken the desire for Him and for His gifts; it has to reveal man's need, as well as the fulness of its satisfaction in Him; and before we say that these goods are not desired, and we jettison our whole cargo, let us be sure that we display them properly. But even if we could assure ourselves that we had really been true witnesses, the rejection of our witness would not by itself be a sign of the insufficiency of that, to which we bear witness, for man's needs, or of its inexpediency for our age. He, when He first came, "came unto His own, and His own received Him not."

But we dare to say that it is rather true that the old cry, "Sir, we would see Jesus," is being repeated to-day. We who know Him know that the seeing of Jesus is the one way of hope, of life, of recovery, of renewal, of fellowship, and of advance, and the very energy of man's efforts after these things in other directions and by other means only rings the more in our hearts as really, though unconsciously, the cry of those Greeks of old.

But here comes the challenge of the text. It is not a new Jesus that this age requires, but a new sight of Jesus—a Jesus who makes all things new. We speak of a new interpretation of the Gospel; we may not change its basis. He, cries the Apostle, abiding ever Himself, is an unchanging Person, clothed in the glory of the now unchanging nature, which He took of us; yet He shines with an ever new radiancy, with ever new developments of power and of salvation. He is the unchanging Lord, who ever calls for new witnesses of Himself, and demands of them the presentation of Himself, by the reproduction in every age, and under all circumstances, of the changeless principles of His incarnate life; the unchanging Jesus, the lineaments of whose character, the fashion of whose life and love, whose Face must shine in the world to-day, through us His members, with the light that shone yesterday. He thus uses His true Apostles, as in every age He raises them up.

Here then is the essential importance of our maintenance of the Faith in His Person, and in His Incarnation; in His Godhead and in His Humanity. Do we always realize that it is His Godhead which is the revelation of God's love? It is His coming which revealed the love of God, rather than His teaching. It is the fact of His presence in our nature, His humiliation, and His death. If He were but best, and holiest, and most inspired of men, He would be but a wave tossed up in exceeding beauty, and falling back into the deep of humanity. He would bring God no nearer, though He might make human nature seem more divine. But if in Jesus we confess, not human nature reaching up to God in a supreme achievement, but God gathering human nature into Himself—"He took the manhood into God"—God stooping, not man rising, then we have a revelation of God in action for our redemption and for our blessing, whence faith and hope and love spring naturally into being.

And equally, if we are to meet the sometimes inarticulate, sometimes distorted, but always passionate cry of humanity to see Jesus, we must preserve the great truth of the redemption of our whole nature in Him. The Resurrection of the Body of Christ is the most intensely practical truth of Holy Scripture. We do not get rid of it by post-dating the Gospel of St. John, or by sharply emphasizing the difficulties of the Appearance of the Lord. We may cast away the twentieth chapter of St. John's Gospel; we do but lose the sanest, calmest, most convincing, yes the most scientific account of

the Resurrection, leading up to what Bishop Westcott called "the highest expression of faith in the Divinity of our Lord contained in the Gospel," the Confession of St. Thomas. And shall we put in its place the theory that "He materialized by thought power from the condensed atoms of the ether those Appearances which were differed on each occasion, as His thought of Himself differed?"

We may find it hard to tabulate and account for the Appearances of the Lord, but on the hypothesis that they were real we should expect that they would pass beyond our accounting. The Resurrection of the Body of Christ is the introduction of a new spiritual power. It is embedded in the practical spiritual and moral teaching of St. Paul, as deeply as in the fervent devotion of St. John. Do we realize that it is the Sacred Humanity of Jesus, which is the instrument of our redemption now, of His present mediation, the source of all sacramental grace? The Word of God who was in the beginning with God, was the Mediator of the first creation. But it is the Word made Flesh who is the Mediator of the new creation, full of grace and truth. "There is one God and one Mediator between God and man, the Man Christ Jesus." If that Flesh could have been laid aside, then indeed He would have passed from us and left us to our struggle in the flesh graceless, and crying once more, "Who will show us any good?" "What is truth?" Then indeed man must be his own helper, his own discoverer, his own saviour!

But the very words of this Sacred Service renew our faith. "The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life." God grant us to "discern the Lord's Body" here. Then we may feed on Him in our hearts by faith with thanksgiving. The revelation of what our nature will be, and can be, in Christ, is as necessary to us in our life on earth, as the revelation of what God is in Himself; and the secret of our attainment is our union with His life.

But these two truths, marvellous as they are in their power and beauty, will not commend themselves by themselves. It is a living Jesus that, coming from God, and returning to God, and calling us to union with Himself, must be seen and felt present in the world. It is the manner of our presentation of Jesus which robs it of its power in the world, even if so far it is rightly made. How was He present amongst men? In the garb of service, that rested on sacrifice. He was poor, single, surrendered. His service of men rested on the sacrifice of Himself to the Father.

Here is our need. It is lives of voluntary poverty for His sake, of single-hearted detachment from the ties of earthly affections, and of surrendered wills, that will present that gracious Figure rightly amongst men—the unchanged Jesus, once more living manifest to our eyes. It is the fact that our God humbled Himself, and took upon Him the form of a servant, which inspires this adoring worship. It is the completeness of His sacrifice for us which inspires a like sacrifice on our part. It is the vision of His glory which makes all other possible human achievements pale and die out of our hearts.

But this is where we fail. The world does not recognize in us the Poor Man of Nazareth. We are not near enough to sorrow, or to suffering, or to sinners, to help them. We are not empty enough of self. We are still "our own," and walk in our own path, and how often please ourselves. And we marvel at indifference or hostility to Christ!

No one class, no one condition of life, any more than any one age of the world, can claim a monopoly of sacrifice for Christ, or has laid upon it the necessity of bearing such witness for Christ. Wherever the living Christ enters in, He leads His worshippers and His lovers in His own footsteps. But let us thank Him, that He has manifested His very presence again amongst us by inspiring men and women to follow Him in the ways of the Religious Life, under the voluntary vows of Poverty, Chastity, and Obedience. Let us seek, each in his own vocation, a more real surrender to Christ, to live really as He lived; then lifted up, not now on a cross but in crucified lives, lives that are mortified to self and to earth because made alive to Heaven and to new and higher uses in Himself, He will draw all men unto Himself.

Then our young men, our boys, will not hold back. They will have an inspiration—"The Son of God who loved me and gave Himself for me." They will have learned to worship with complete surrender—"My Lord and my God." They will have confidence—"I am He that liveth, and was dead, and behold, I am alive forevermore." They will have a Gospel for man. They will be the joy, the glory, of Christ their Lord.

LOVE'S PRAYER

Teach me to love Thee, Lord:
Without one thought of heaven winning,
Nor from hell's fear assur'd release;
Not for the plaudits of the sinning;
Not even for interior peace.
Giving, nor looking up to take
Return of love as love's reward;
But only for Thine own dear sake
Teach me to love Thee, Lord.

BENJAMIN FRANCIS MUSSER.

SOCIAL SERVICE

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

THE CHURCH IN THE COUNTRY

THE Church in the country is receiving a great deal of attention in the various dioceses and especially in the diocese of Pennsylvania. In connection with the recent diocesan convention, Clarence S. Kates, a vestryman of St. Paul's, West Whiteland, of which the Rev. Dr. Jules L. Prevost is the efficient rector, prepared a very interesting and instructive statement on The Church in the Open Country and the Rural Social Survey, parts of which here follow:

"Several months ago this diocese at the call of the Bishop held a most interesting conference for the purpose of presenting the first step to take in the wide-felt desire to attack the decay of so many of our country parishes. On account of our Bishops' concern about the number of decaying parishes in the rural environment, this conference received their hearty support, as Bishop Rhinelander presided and Bishop Garland made a formal address, and both remained during the entire conference which continued from 4:30 to 10 o'clock.

"Many of our rural parishes of long standing are sick. They had a healthy birth, and a vigorous youth; now when they, therefore, should be strong and flourishing, they are sick. What is to be done? . . .

"Diagnosis is practically only another word for survey. When the parish does not respond to general treatment, call in the specialist, and have a careful, detailed survey made.

"The survey when carried back brings out the source of the earlier well being of the parish, and, incidentally, the cause of decay, and, of course, in going forward, shows what is essential to restore to vigor or whether regained health can be expected. Here and there it may demonstrate that its days of usefulness are over (due to changed conditions). It is just as important to know that, and act accordingly, than waste men, time, and money on what is demonstrably a lost cause.

"But the inspiring results of a survey are found in those instances where there are definite indications that the worst is over. The declining environment has reached its limit and new conditions are forming which will produce again a demand for the church, and also furnish it with renewed blood and air for its strengthening and eventual complete return to its wonted healthy activity and self-sustaining power, needing only a carrying over through its convalescence. And in the opinion of the writer that will be the result in nine parishes out of ten.

"But the survey also shows just what is at hand for the rector to use, and it shows that whereas this or that important item may not be here, it is existing under similar conditions there. Obviously, create it here, and soon. It enumerates and classifies each human element—the social side as contrasted with the economic. A survey for the rural parts of this diocese of Pennsylvania, which means the counties of Delaware, Chester, Montgomery, and Bucks, would show the location and membership of each grange, each lodge, each church, school, club, and their relation to each other, and to the families of each township. The facts brought out (and they would be facts, not guesses or opinions) would be invaluable to the clergy, and indeed of great value to the banker, real estate men, store-keepers, etc.

"And this is not visionary. It is an accomplished fact in many counties in many states to-day, although undertaken but three years ago. It requires about four months to cover a county, and experts are now available for this work, blank forms are developed, and the work may be said to be standardized."

A NEW SORT OF RESTRICTED DISTRICT

Here are some sane words from the Sheriff of Pierce County, Washington (in which is located Tacoma):

"I believe thoroughly in a restricted district, but it should be made up of a different class of people from the class that have occupied such districts in the past. Every doctor who has a patient afflicted with a venereal disease should be required to inform the health physician, and all these persons, no matter what their social or financial standing, should be placed in this restricted district, and kept there until the health physician raises the quarantine on them. They are a good deal more dangerous to society than smallpox or diphtheria patients and they ought to be at least excluded from healthy people as carefully as people with any other infectious or

contagious disease. There is no more sense in allowing people to visit a district known to be infested with syphilis than there would be in throwing open the doors of the pest house and inviting any one who wanted to, to visit the patients there. We might just as well divide our cities up into restricted districts for other violations of the law. Why not provide that robbery shall be committed only in the east end of town, burglary only in the west end of town, murder only in the north end, and arson only in the south end? Crimes against humanity ought to be as severely punished as crimes against property. Every man and woman convicted of renting his or her property for immoral purposes, should also be compelled to take up his or her residence in the restricted district and stay there as long as they remain in that city. All decent and healthy people should be excluded from this district, and it should be inhabited only by people who believe in a restricted district, and who, by their manner of living, have qualified themselves for residence in that district."

Sheriff Jamieson speaks out of a long experience. He was for four years in the police department, eight years in the prosecuting attorney's office, and has been about five years in the sheriff's office.

CO-OPERATION IN NEWARK

Widespread coöperation has been the policy of the Newark diocesan Social Commission. In his annual report, Fr. Elmen-dorf said:

"We have coöperated with the Consumers' League in making a survey of the condition of working girls in the state; with the Child Labor committee, in making known the child labor conditions and the proposed legislative remedy; with the work of the People's Legislative Bureau; the New Jersey Motion Picture Commission; the New Jersey Conference of Charities and Correction; and the New Jersey Housing Association. With the exception of the Consumers' League and the New Jersey Housing Association, the secretary holds office in all these organizations.

"The most important state organization undoubtedly is the Conference of Charities and Correction, and in the recent conference at Asbury Park it was evident, from the size of the local attendance, that there is important work for the commission to do another year, in getting the Churches to realize the importance of the conference and the great educational value of its sessions.

"Our plan has been, first of all, to relate the Church to the various state organizations. The next step in coöperation for the commission to take is to study the municipal welfare organizations in various parts of the diocese, and learn in what way the Church can be of more service to them than it is at present.

"In coöperation with some thirty-five other organizations we formed the People's Legislative Bureau. (Credit for this organization should chiefly be given to Miss Emily Hamblin of Newark.) The bureau does not lobby, but is formed for the purpose of giving information regarding the status of bills presented at Trenton which are concerned with social welfare."

THE REV. ROBERT P. KREITLER, of St. Luke's, Scranton, Pa., has been elected to the chairmanship of the Bureau of Recreation, the first municipal venture of this kind in Scranton. He is also on the new board of associated charities to reconstruct the charitable work of that complex industrial city.

THE DIOCESAN Social Service Commission of Pennsylvania has elected the Rev. Joseph H. Earp, of the Memorial Church of St. Paul, as secretary in succession to the Rev. Professor Foley, of the Divinity School, whose other duties made it necessary for him to retire.

IN ENGLAND, 21,000 laws were enacted during the nineteenth century. In 1911 alone, 25,000 were enacted in America by the Federal Congress and the forty-eight states.

THERE IS NO cosmetic for homely folks like character. Even the plainest face becomes beautiful in noble and radiant moods.—*Newell Dwight Hillis.*

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.

WOMEN IN THE CHURCH

To the Editor of The Living Church:

FROM the fact that discussion still continues about the status of women in the Church, it is evident the question is not yet settled, and that many feel the present laws and practices are unjust, both to women and to the Church at large.

The time has gone by to think of women as the property of men, and to think they are an inferior order or not interested in the affairs of the Church. No one denies that women are different from men; if they were the same there would be less necessity for them to have a direct voice in Church affairs, but as they are different they are needed to bring their different point of view into its councils.

Christianity and the Church are meant for humanity, and humanity is made up of the two sexes, men and women, and only by their combined wisdom, experience, and devotion can the Church fully serve humanity. It seems to be thought by some that it is a serious objection that there is no precedent for allowing women to sit in convention, either diocesan or general. But how was precedent made? If nothing was ever done except the things that had always been done, no advance could ever be made. New customs and laws come by the experience of the past and the wisdom of the present, and we hope that the present may pave the way for greater and better things in the future. Women are still handicapped in innumerable ways by customs which say "thus far shalt thou go and no further," but Christianity is emancipating women from these unnecessary limitations, and after a time I hope the freedom of choice will be hers, in the same measure that it is to men.

One other thing urged, in a recent letter in THE LIVING CHURCH, is that the money which the women give generally comes from their husbands. Is this just? Granted that the husband is the bread-winner, and yet many women have their own independent money, he goes out from his home to toil for wages; but is not the toil of the woman in the home of money value? Her care of the home and the children is worth wages, and some day I hope it will be the universal custom for the woman to have her rightful share of the family money without question, although she stays in the home and does not go out to labor.

A recent article in a magazine, by George Creel, says the matter with the Church is that it does not work "full time." This partly accounts for the trouble. But I think the Church not only needs to work full time, but it needs to use its full power, and certainly women are a power which the Church only partially uses.

Every one commends the splendid missionary work of the Woman's Auxiliary, and far be it from me to suggest that it do less; rather, let it do more. But why should there be an auxiliary of women to the Board of Missions? All baptized persons (men and women) are theoretically members of the missionary society of the Church; the board which represents all these men and women should be composed of both men and women. Women can work through societies of women for missions, men can work through societies of men for missions, but it should never be forgotten that both men and women belong to the great missionary society of the Church, and that the Board, which directs the missionary enterprises, should be made up of those who are best fitted for the work, making no discrimination of sex.

Is there anything in the Gospels which indicates that Jesus Christ valued women less than men? Compare the two wonderful discourses Jesus had with the Samaritan woman at the well and with Nicodemus at night. These were wonderful truths which He told, and does not He seem to think the outcast woman of Samaria was as capable of receiving and teaching as the Jewish nobleman?

Providence, R. I., July 20, 1914. MARY B. ANTHONY.

VICIOUS INDIAN CUSTOMS

To the Editor of The Living Church:

IN an account of the Indian convocation in South Dakota, in your issue of July 25th, I note how a progressive Indian introduced a resolution, petitioning the Department of Indian Affairs to put a stop to certain vicious customs among Indians. "The better Indians are unanimous in their condemnation of the customs mentioned"; and yet the resolution was finally tabled because "as a result of long experience" the majority in the convocation think "that it is quite useless to petition the department."

What a state of affairs this discloses! In the face of "vicious customs" degrading to the Indians themselves and condemned by the

better Indians, petitions are useless. Evil conditions are so strongly entrenched, that it is useless to try to remove them.

Can such shocking conditions be true? The statement reflects both on the United States government, and on the Church's management of our Indian affairs.

Is our United States government so strongly wedded to evil, is our Church so feeble, that it is useless to petition for the removal of evils? Last October the Archdeacon in charge of our Indian missions among the Chippewas, who was a delegate to our General Convention from the diocese of Duluth, planned to have a resolution introduced, calling for an investigation of conditions among Indians, and a publication of facts. He met with such discouragement from others in General Convention that his resolution failed.

In other words, the missionaries of the Church among Indians could not get a successful hearing by the Church at large.

Our missionary on the Standing Rock reservation in North Dakota has disclosed a shameful state of affairs among Indians in North Dakota. And now comes a like helplessness on the part of the Indian convocation in South Dakota.

I could myself tell of many things in Oklahoma and elsewhere, that I have seen with my own eyes. I have in various ways tried to have reforms made. My words and writings have had some effect, especially in the reforms made in regard to tuberculosis. But many gross evils remain. I have hopes, that under the Provincial system, these things may be discussed and action taken. The diocese or missionary district is too weak, the General Convention is too large and unwieldy, to take up these needed reforms.

D. A. SANFORD.

LIBERTY AND LOYALTY

To the Editor of The Living Church:

DURING recent months there have been again in the Church press a number of references to "Liberty and the Church," or to some similar topic. On the part of some there is a distinct attempt to drive Catholicism out of the Church. They would have the Church become a small sect, or a large sect. The size makes no difference; they would have the Church become a sect. They compare the Church of the living God to political parties, secret fraternal orders, or even to the editorial rooms of the public press. Catholics have a larger vision of the Church. A sect, a political party, may well have its prescribed definitions and definite policies from which one cannot depart without disloyalty to the society. But the Church, the Body of Christ, is the company of all faithful people, and it is love, loyalty, fealty, faith in Christ, which binds them together.

Now it must be apparent that life cannot be defined, for life, the life of Christ for example, is infinite. divine. Whenever one attempts to define life, human or divine, he is attempting the impossible, for he is attempting to make definite and finite the infinite. What binds men into the Catholic Church is the divine life; not the definitions of minorities or majorities about that life. The Catholic Church is not of this age or of any age, nor is it of any one place, nor of any one group or society of men however large. When, therefore, a group of men attempt the impossible, and try to define the Being of God or the nature of Christ's Personality or any personality, it is obvious, since they are dealing with infinite life, that their attempts to make the infinite finite or definite will result in division, and probably they will forget that it is the life of God that binds them and not the definitions about the life of God. This might be a harmless pastime. But when the majority seek to compel the minority to accept their definitions, their attempts at the impossible, and then anathematize that minority for not agreeing with their attempt to do the impossible, then instead of a harmless pastime the majority is engaged in making a heresy in the Church, and is dividing it into sects. So in the period of the Ecumenical Councils the majority made heretics of themselves as well as of the minority. The majority became the trinitarian sect, and the minority corresponded largely to the unitarian sect. Neither could speak for the Church, but only for their own party or sect.

What we stand for is Catholicism, not sectarianism. The Church is not the majority or the minority, it is the company of all faithful people. St. Vincent correctly described the meaning of the word "Catholic" when he made it include "all men." The whole is larger than any one part, be it the majority or the minority, be it the part I agree with or the part I disagree with. Now some people write as though those who do not agree with them ought to

step out of the Church or at least out of her ministry and so stop taking from the Church the (large) rewards and compensations that they receive. If a man believes in the Catholic Church, and if he believes that the Anglican Communion is a true part of the Catholic Church, then he would be intensely disloyal to the Church and to himself if he left because he did not happen to agree with some of his fellows. On the other hand, he is obliged by his loyalty to remain in the Church, and to labor to preserve her Catholicity. If this Church of the English-speaking people is not Catholic, if she is only a sect, then it is a small matter whether we stay in or not. It may be that there are some Catholics who are willing to endure the loss of their (large) stipends in order to help keep the Church from dwindling into a sect.

Faithfully, W. R. H. HODGKIN.

Berkeley, Cal., July 21, 1914.

EXPENSE OF MISSIONARY ADMINISTRATION

To the Editor of *The Living Church*:

ON page 118 of your paper for May 23, 1914, I notice some comparisons of expense ratios, given to exonerate the management in our General Board of Missions for its high salaries and selection of men not of a business education. I have never given it scarcely a moment's thought, until reading the gross misrepresentation in the above report. For instance, to compare the per centage ratio of expense for collection and administration at Church Missions House, with that of Fire Insurance companies is something worse than misleading, for the following reasons:

First. From 15 to 35 per cent. of gross premiums on Fire Insurance is paid to local agents throughout the world, occupying the relative positions to that business as local priests throughout the world do to the Church.

Second. From the expense ratio of Fire Insurance companies must also be deducted the salaries of all special agents, who occupy the relative position to the business as all our Bishops throughout the world do to the Church. The expense ratio for administration of the Church Missions House does not pretend to include either the remuneration of all the priests or that of any of the Bishops, except one.

Third. A Fire Insurance company handling and accounting for only \$1,714,227.02 annually would be out of business if it allowed the salaries at the home office administration that are allowed at the Church Missions House.

If the other comparisons are no more reliable, and such tactics are in the least necessary, in publishing an article for the uninformed, we readily believe that whatever the ratio of expense at the Church Missions House may be, it is too great; else where is an excuse for such reckless comparisons?

I trust Mr. King will issue a statement that the article, so far as Fire Insurance comparison is concerned at least, was gotten up by some one else while he was out of the office, and that he was unaware of its being in the special report. Fire Insurance men will not be easily convinced of there being nothing unusual with the ratio of expense at the Church Missions House, upon reading an article of this character. Taken with the picture in the *Spirit of Missions* for March 1913, where an old shack was printed and described as a "Typical Dwelling of the rancher among the great hills of Washington," when as a matter of record the shack was removed several years previous and did not exist, is enough to make one slightly dubious.

Where is a record printed and kept of the ratio to salaries the leaders at the Church Missions House pay annually towards Missions?

M. H. REEVES.

Spokane, Wash., Box 541.

"THE CHURCH OF ENGLAND SHALL BE FREE"

To the Editor of *The Living Church*:

A SHORT time ago a correspondent in your columns called attention to the wrong use in controversy of that article of *Magna Charta* in which it said: "The Church of England shall be free." This is commonly taken to refer to the Papacy. Not only does the whole article show plainly that what was in the mind of the Churchmen at the time was freedom from the King and laity, not freedom from the Pope, but this was also the view of the contemporary Bishops. In 1243, Robert Grosseteste, Bishop of Lincoln, writing to Boniface, Archbishop-elect of Canterbury, refers to this very clause. The Bishop of Norwich had been elected to the bishopric of Winchester; his claim had been rejected by the King, and the temporalities had been withheld from him; he had appealed to the Pope, who confirmed the election and wrote to the King to that effect. Now Grosseteste says that if the King continues in this, he will act contrary to his fidelity to the Pope, to whom all princes, sons of the Church owe fidelity (*cui, i. e., the "Lord Pope," praeter fidelitatem communiter ab omnibus principibus ecclesiae filii debitam*), but he will also violate the Great Charter and the oath of his father, King John, of illustrious memory.

In another letter the same article is referred to as granting the freedom of clerics from answering in the King's courts, and in another, as granting freedom of election to all bishoprics.

Grosseteste was in a position to know, for he was the most

patriotic Bishop of England, an Englishman of the Englishmen. His letters, edited in the Rolls Series by the Rev. Henry R. Luard, should be studied by all who wish to know the real relation of the Church of England to the Papacy between the *Magna Charta* and the great Statutes of the Edwards. It is rather different from what most of us imagine.

H. P. SCRATCHLEY.

STAY ON THE FARM

To the Editor of *The Living Church*:

THE social evil is one of the problems that concern the good people of cities and towns more than it does those living in rural communities, for in the country there is no such thing, and in this respect, at least, the morals of country people are much better than those of their city cousins. How to curb and eventually eradicate the social evil is a question that one asks himself over and over, and the answer has not yet come.

To one has occurred the thought that the law of supply and demand has been left entirely out of the question, whereas it is a matter that largely regulates the evil traffic. Stop the supply, and whether the demand ceases or not, there must be a diminution of the traffic in souls; but how to stop the supply? Here is the key to the situation. It is the discouragement of the emigration of young men and women from the country to the city; and the suggestion is made that a "Stay-on-the-Farm" campaign be inaugurated.

It is recognized that many of the bright pictures of city life and its emoluments (painted for the admiration of country boys and girls) are the products of those who would eventually secure many of these unsophisticated youth for their evil purpose. I have said that the morals of the country boys and girls are largely above reproach in this respect, and, therefore, they know little or nothing of the wiles of the procurer. The newness of city life and ways extends not only to its proper but to improper relations, and it is not long before many are drawn into the maelstrom of the strong current of illicit action. Reduce the number of young people who annually come to the city, and you reduce the number of those who add fuel to the devastating flames of lust and vice.

This "Stay-on-the-Farm" movement (if such it may be called) has nothing to do with the "Back-to-the-Farm" movement, and is neither offered to augment nor to supersede that campaign. That has its advantages and disadvantages; but the suggestion here offered has for its object the encouragement of fathers and mothers in surrounding their sons and daughters with such pleasures and amusements, and in giving them such liberties, as will make their leaving their country home uninviting.

Cordially yours,

Baltimore, Md., July 24, 1914. ALAN PRESSLEY WILSON.

"REVEALED BY FIRE"

BY ZOAR

HAVE you ever experienced, dear reader, the peculiar sensation of witnessing a success which, as you happen to know, for you were "behind the scenes," is not deserved? Someone has climbed, using his fellow-men for a pedestal, gathering as he did so, the very best they had to give, boldly appropriating what was theirs intellectually and, without giving them the credit for their share in the work, using it to win the plaudits of a credulous world. Success crowns the bold robbery, for beautiful words, high-sounding phrases, sham ideals, have masked the thoroughly selfish aim. The trick is done, the crowd stands and wonders. And this is success? Poor, silly world, how easy it is to throw dust in thine eyes!

And now what shall we do about it? Shall we try to unmask the successful fraud? A difficult task indeed, for if a man steals our money, we may bring him to justice, but what if he steals these intangible possessions of ours: our time, our thoughts, our intellectual strength? What then shall we do? Shall we sit up in judgment over our neighbor and condemn him before the merciless tribunal of our indignation? Shall we not rather look into our own actions and probe our own motives? Can *they* stand the test of God's judgment of them?

"Every man's work shall be made manifest and the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." "Every man's work," that is to say our own as well as that of the man or woman we were so ready to condemn. We may rightly call theirs an undeserved success but, when we shall appear before our Judge, we shall not be called upon to account for *their* work, our own work "shall be made manifest." Will it be "gold, silver, or precious stones," or—dreadful thought!—will the fiery test prove it to be only "wood, hay, or stubble," leaving us empty-handed before our Judge?

THINGS are not to be done by the effort of the moment, but by the preparation of past moments.—Richard Cecil.

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

LATELY this department quoted the wish of a cultured woman that she were able to present the biography of Alice Freeman Palmer to every young woman of her acquaintance.

In the somewhat scanty store of American biography the story of the life of this finely typical American girl has a prominent place. I call her a girl for her life closed while she was in the early thirties; but Alice Freeman was a born woman, with a woman's conscience, a woman's seriousness, and almost a woman's cares. For though her nature was rich in all those leadings and tastes which are part of youth, she faced the fatal money problem very early. Determined to go through college, she taught, managed, and economized, and as a student at Ann Arbor, early won distinction. Before she was twenty years old she was at the head of the Ottawa high school, earning money in order to complete her college course. Her letters at this time show the carking money-care that has to overshadow, but not darken, the lives of many American girls.

"I have been as economical as possible," she writes home, "but the money hasn't been sufficient. We have had to burn a great deal of wood, as it has been very cold, and my bill will be twelve dollars. I had to get me a pair of shoes; you know I had only the cloth ones which I wore last summer; they lasted till this spring. I wore my blue hat just as it was all winter, and am wearing my old black one now; I bought two yards of black ribbon and trimmed it myself. I bought a cheap pair of black kid gloves a few days ago, some lace for my neck and sleeves, and a fresh ribbon. You know I have to be dressed well in my position." Again she writes, "Most of the money you have sent me has been paid for books. If you can help me through this year I will try as best I may to take the paddle and push my own canoe afterwards. Whatever comes, dear mother, I know is best for me, still I believe God helps only those who help themselves. I shall try to do my part and I fully expect He will do the rest. Mother dear, I have already come to several places where I could see only one step ahead but as soon as I have taken that one, another has opened before me." All of these trials, however, the better moulded her for her career as instructor and, later, as president of Wellesley College. Here it was that her quiet greatness, with its strong undercurrent of deep religion, gave her wonderful influence, and made her personality pervade every department of college life. With unusual personal magnetism she drew these hundreds of students to her, each as a friend. She managed her time so well that despite the exactions of technical college work, she was able to minister to them in many personal ways. She found time for private chats with those who needed sympathy and stimulation. As her importance grew, she had many social duties, but she made it her rule always to dine in college, when she gave the hour more to the amusement and entertainment of the girls than to her own needs.

Half humorously, half plaintively, she writes home that her new dignity compels her to wear better clothes; because she is too young to carry authority (as she thinks), she must wear "lace and old-looking things." From Columbia College she received the degree of Doctor of Letters, from Union University that of Doctor of Laws, and from Michigan the degree of Doctor of Philosophy. Her biography, written by her husband, Mr. George Herbert Palmer, is a beautiful monument to this great daughter of America, and we echo the wish of Patience Pennington that it may be read by thousands of schoolgirls. This and the life of that adored author, Louisa Alcott, may well supplant some of the foam-like stuff for which our girls wait with bated breath, in some of the magazines.

TURNING the leaves of what college girls call a memory book, pleasant yet regretful thoughts come of a former feminine member of my family. Strictly speaking, I cannot call her an Auxiliary member for she was seemingly without conscience, and was never able to "learn"; but how generously she gave! Three gallons or more each day did my Auxiliary cow bestow upon an appreciative family.

Not long ago in proclaiming through this page the unusual and joyful news that the Girls' Friendly Society Inn at Louisville owned a cow, a wish was expressed to dwell more at length upon this good animal, the embodiment of the domestic graces. Now, in dearth of news, suffer me to pay her homage. Lately I heard a woman saying to another who was on the edge of what is called a nervous breakdown, "When you go away this summer, lead the life of a peaceful cow." Good advice this, with its suggestion of quiet meadows, deep-eyed ruminating, and nothing to do.

But Daisy, the energetic cow I would memorialize, lacked this tranquility. Instead of walking leisurely to and from pasture, chewing her cud, she was unruly, given to running, thereby impairing the quality of her milk. It was deemed easier, then, to milk her in pasture, and of a pleasant evening, a surrey filled with children, a man, and a milk-can took its way to the pasture. But what Daisy lacked in disposition she made up in milk. Those many crocks, thick with yellow cream, I see now to have been the greatest source of housewifely pride which I ever possessed. And the delicious food to be made from them, almost the summer sustenance of a family! The unskimmed milk, plentiful as water, the cream for everything which offered the least excuse for cream, the whipped cream that was to be had for fruit or freezing, and best of all, the schmier-kase.

Recently it was my pleasure to sit next to one of our Bishops at a country dinner, for which the earth had evidently been ransacked for good things. But rivaling them all, yea, even surpassing them, was a bowl of schmier-kase. Ivory-tinted, proclaiming its creamy texture, with a soupçon of pepper as the cook books say, this alluring dish at once took the Bishop's eye. His enconium was both by word and deed. We agreed in our esteem of its place among foods. We thought the human race would have been superior had it been fed on this from the remotest ages. We thought the Church would have been benefited had Sunday school children absorbed this with their Catechism. I am not sure that we really said all these things, for the thread of our main conversation was as follows:

"Madam, will you be kind enough to hand me the cottage cheese? I notice you call it schmier-kase."

"Certainly, Bishop, will you be kind enough to hand it back?"

This effective dialogue, several times repeated, convinced each of us and ourselves more firmly than before, that the very quintessence of delicate nutriment for the human family, is this humble, homely food, the offering of the unpresuming cow.

I HAVE CALLED Daisy my Auxiliary cow, and this is why: She was so indispensable in Church functions. Her cream it was which enriched the coffee at famous chicken-pie suppers given by the guild; hers was the honor when the ice-cream was ravenously devoured by choir-boys shouting for more. Then, too, we sold her products at times, for missions, and at a ridiculously low price, an insult really to the sex, taking into consideration quality and quantity. But that is a despicable thing in human nature, wanting to get a thing cheap because the money is for Church purposes.

The Auxiliary cow passed out of my life when I became a denizen of a city, but a cowless existence has much of emptiness in it. These verses which I wrote to her seem feeble and inadequate now. Had I her now, I would write an Iliad or something on that order.

Daisy, thou art not handsome truly,
Thy hinder legs are somewhat queer,
And thou art of the kind called mooley,
And yet to me thou art most dear.
For of thy milk I'm thinking now
And not thy looks, my mooley cow.

This town has monuments and clubs,
But no such foaming syllabubs
As those health-giving ones we quaffed
Fresh from thy udder, delicious draught!
Daisy, thy name recalls to me
Departed feasts of luxury.

Blanc-manges, custards, schmier-kase, creams,
Such as I now have but in dreams.
Thou furnished muscle, brawn, and fat,
Nerve, sinew, for the house of Pratt.
And if, perchance, some brain there be
We owe it also, dear, to thee.

Oh, sweet it was at milking hour,
To seek thee in thy pasture bower,
To listen to the sweet tattoo,
The while thy nose was deep in bran,
Of Hygela's beverage, warm and new,
Down-dropping in the milking can.

And Dalsy, many and many a cent
Thou'st earned for missions during Lent.
When skirmishing to save the heathen,
For revenue we'd turn to thee then.
Thy cream we peddled o'er the town,
Dalsy, for this thou'lt wear a crown.

And one day, Dalsy, in that land,
Where milk and honey flows, you'll stand.
(May I be also there to meet her,
And praise her up to good St. Peter).

Goodbye, old girl, may joys be thine,
Good bran, sweet grass, and fodder fine,
And though thou art another's now,
Thou'rt e'er to me my mooley cow.

THE EDITOR of this page has long since claimed that Lydia, the seller of purple dyes, was the original Auxiliary woman, and she now claims that the first American vestry-woman has evolved from force of circumstances. During a session of a convocation in Oklahoma, it was moved to remit the assessment upon a little place called Texanna, in view of the fact that it had but one communicant and that a woman. As the vote was being taken, the clergyman in whose field the town is held up a \$5 bill, saying, "Mrs. Rogers of Texanna sends this by me. Two dollars is to go for general missions, two for diocesan, and the remainder for convocation expenses. Mrs. Rogers also desires that she be regularly assessed in a like amount, and begs that she may continue to have the privilege of representing the Church in Texanna." We think this incident is very Providential just now, as throwing light on woman's fitness to represent the Church. Mrs. Rogers is certainly a vestrywoman, and not only that; like Mark Twain's "concentrated inhabitant," she is senior and junior warden, committee on music, secretary, and treasurer. She is a "concentrated" vestrywoman, and the Church may well be thankful for such.

THE IDEA of model meetings as an educational part of larger meetings has been found eminently successful, and a model mission study class, and a model Woman's Auxiliary business meeting were novel features of the annual meeting of the Louisiana branch, held in New Orleans this spring.

MEDITATION ON THE TRANSFIGURATION

HOW human is the experience of the disciples, and how little they try to hide their human weakness in recording the life of our Lord and their own want of comprehension. The simplicity with which they relate their own physical weakness or spiritual dulness, if it were not perfect truth would be perfect art, for it would be the most effective device for throwing into relief the Perfect Man, body always elastic and at command, soul never cowed by fear, spirit always in communion with God.

It may be to our comfort that we ponder the record and learn that by the Holy Ghost given unto them they overcame their weakness and became almost as fearless as their Master and Lord.

The picture St. Luke records of the scene on the mount of vision is touching. The Prince of Life, alone in His communing, as He always was; the most alone, the most uncomprehended of all beings. His loving but inadequate followers heavy with the sleep which the fatigues of their life with Him constantly brought them, hardy fishermen though they were, powerless as the same fatigues were over His exhaustless spirit. Waking from their sleep they saw the excelling glory of the vision which He allowed them to share. Still drowsy, like a half-waked child, Peter the Impulsive, Peter the Loving, spoke to his beloved Master with his most childlike proposal; and even as he spoke, the glory vanished in darkness, as the cloud, which is the reverse side of that glory, over-shadowed them; but out of the darkness came the Voice of the Father.

RE-BIRTH

Lord, I behold Thy fair world, cold and gray—
Made desolate by winter's icy reign;
I hear the gaunt trees sobbing as they sway:
"Oh, to bring back the sweet, glad life of May!"
Lo, Thou that makest new such things as they—
Let me begin with springtime once again!

Perchance I too might rise again; might grow
From all that hath been sad, and harsh, and drear,
To fresh, new strength, new effort; crying, "Lo—
It is I, dear Lord, that died a year ago
With autumn leaves—Thy springtime hath been here!"

Laura Simmons, in *Harpers*.

MY CRUCIFER

A TRUE STORY

By a PRESBYTER

MY crucifer, a clean-cut, reverent boy, always at his post on Sunday morning, could not be induced to come Sunday evenings. He is a human boy, and once to Church on Sunday sufficed. In perplexity I went over the list of boys in the Parish, but none seemed to have just the qualifications for such a serious responsibility. One night I visited the Parish Hall, where a miscellaneous gang of neighborhood boys were playing basket ball. One boy, a lad of sixteen, drew my attention not merely by his loud, imperious commands and rebukes to the others, but by his alertness and fair play; straightway I offered him the position of crucifer at the evening service, and to my astonishment he immediately accepted, and has since that time performed the duties with utmost care and fidelity.

But our troubles came, not from his conduct in the chancel, but from the course of his daily life. Although he presented himself for baptism at Easter Even in the same ready spirit with which he had become a crucifer, yet only a few days after that solemn charge to fight manfully under Christ's banner, I detected the odor of cigarettes in his breath and call him to account. "I won't make you any promise," he said. "If I want to smoke, I'm going to; but I'll tell you when I've done it." Another time I chided him for his frequent absences from Sunday school, for his class was studying the life of Christ and I knew how much he needed it. But he saddened me with the impatient retort: "Oh, I can't get interested in that stuff!"

More serious, however, was our altercation when I heard him curse in the midst of a group of boys. My sharp rebuke brought no reply save an ominous silence. The silence broke a few days later when he called me by phone to ask if he might set up a candy and ice cream stand at the circus, to make money for the Church. I seized the opportunity, invited him to lunch at the rectory, and we spent the afternoon planning the details of the enterprise. That was Saturday. Sunday evening he was at his post, with the same unusual seriousness which always characterized him at the hour of service, exercising the same self-pre-empted function of rebuking the smaller choir boys at any show of unruly behavior. As the service proceeded, I noticed he had taken a chant book and was trying to sing the chants—a physical impossibility—but he went through them unmindful of the discordant result. The hymn before the sermon was announced—that hymn which so wonderfully expresses the vague longings of adolescence—"Lead, Kindly Light." I saw him make a futile search for a spare hymnal; I groped around my own stall in vain to supply his need, then turned and passed him a smile which meant to say, "I'm sorry I haven't a hymnal for you." There was a strained look on his flushed face. He caught the smile, dropped on his knees and buried his face in his hands. One choir boy whispered to another: "Look at Cecil!" But I did not look,—I did not dare,—for I knew that we were on holy ground. The call of the great Captain had come, and His servant had answered, "Here am I!"

Service was over. The crucifer led the choir down the aisle with customary precision. He seemed to be the same boy who had gone up that aisle an hour before. We left the Church together, and went slowly up the dark street unmindful of the soft spring rain. Neither spoke of that sacred crisis. I put an arm around his shoulder and he knew that I understood, and I knew that he understood.

Harvest in the Holy Land

By the Rev. Dr. H. H. SPOER, Jerusalem, Palestine

MAN was created to be a worker together with God. He was put into the garden of Eden "to dress it and to keep it" (Gen. 2:15). Labor was no curse, but the blessing which God bestowed upon man at his creation. The first kind of labor was, in the nature of the case, agricultural, which soon branched out into the many varieties of pastoral life, the occupation of the primitive races.

As we are again celebrating our Harvest-thanksgiving, it

The ploughman urges on his animals with a long, heavy stick, pointed with iron. This is the goad, the tool which Shamgar used with such deadly effect upon the Philistines, Judg. 3:31, and which is meant by the "pricks" in Acts 9:5: "It is hard for thee to kick against the pricks." The animals cannot turn round when yoked to the plough, and any effort to free themselves by kicking must end by lacerating their limbs with the point of the goad. The plough is entirely of



PLOUGHING WITH A CAMEL IN THE PLAIN OF SHARON



HARVESTING. THE GRAIN IS SIMPLY PULLED UP, ROOTS AND ALL

might perhaps be of interest to present, shortly, the method of ploughing and reaping as pursued in modern Palestine.

The fields are not divided one from another by walls, or fences, or even ditches. Single stones, in size about one foot by one-half foot, placed at wide intervals, indicate the boundary line. The removal of such landmarks is very easy, and the law

wood, save for the iron point, and therefore could well be used for kindling-wood in the case of David (I. Chron. 21:23), and Elisha (I. Kings 19:21).

The season of sowing and ploughing begins toward the end of October, and continues through the month of November, sometimes still longer, as it depends entirely upon the rain.



BRINGING IN THE SHEAVES



TREADING OUT GRAIN. A THRESHING FLOOR NEAR JERUSALEM

of Deut. 19:14, "Thou shalt not remove thy neighbor's landmark," is still as necessary as when first promulgated.

Sowing and ploughing are not two separate processes in Palestine. The native peasant sows first, and then ploughs the seed into the ground. The plough used to-day is the same which we find depicted on the Egyptian monuments of thousands of years ago. The ploughshare is simply an iron point, which does little more than scratch the surface of the soil. The plough is generally drawn by two animals, and to "plough with an ox and an ass together" is more frequent than with a pair of animals that match (Deut. 22:10), but the traveler sometimes sees a plough drawn by an even stranger pair—a woman, with an ass or an ox, as the case may be! I have seen a Bedawi ploughing with a camel in the great Mediterranean Plain, where the earth is very soft and deep; not as in the Highlands of Judea and Samaria, where it is shallow and full of stones.

Ploughing cannot begin before the rain has softened the earth, baked almost to the consistency of brick, by the summer heat (Ps. 65:10).

After the "latter rain" (Deut. 11:14), which falls generally between the end of February and the end of March, the grain soon ripens under the warm sun, and the busy harvest-time ensues. Barley, which ripens first, is harvested early in May, in the hot valleys still earlier. The natives all over the country plait the ears of barley and other grain in small designs which they give as a complimentary offering to friends and patrons. It may be that we have in this a relic of the presentation of the first-fruits in the Temple.

As in Joel's time (3:13), so to-day, the sickle is used for harvesting, though more often the grain is simply pulled out, roots and all. The fields are not gleaned after the harvesting, in accordance with the old Levitical law (Lev. 19:9), which applies also to the olive and grape harvest. Both men and

women take part in the harvest, as in the time of Ruth (Ruth 2: 8, 9), and such a scene, in a large field, is very pleasing.

The picture given by Amos (2: 13), "Behold I am pressed under you, as a cart is pressed that is full of sheaves," cannot be seen to-day in Palestine, as the sheaves are conveyed to the threshing floor on the backs of animals, camels, horses, donkeys, or mules. An animal so laden looks more like a walking mountain of sheaves than a quadruped.

The land is very fertile. I have seen a wheat field in the neighborhood of Jerusalem which appeared to have seven stalks with large full ears to each grain, which is much in excess of the by no means unusual "hundredfold" return mentioned in St. Matt. 13: 8.

The threshing floor is always a place exposed to the wind,

ing a breeze generally springs up, this part of the work is done mostly at that time of the day. The winnowing-fan is a wooden fork with two, three, or more prongs, which are broadest near the handle. With such a fork the mass of mingled cut-straw and grain is raised up, and cast into the air. The wind carries away the chaff, the broken pieces of straw fall to the ground at some distance, and the golden grain at the feet of the winnowers; an apt illustration of the wicked who is carried away like chaff (Ps. 1: 4), and the child of God whom He will gather into His garner like wheat (St. Luke 3: 17).

The grain remains upon the threshing floor until the tithe has been taken. It is left in a large heap, and this golden mountain is stamped, at intervals, with the word *Allah*—"God"—to prevent any of it from being stolen; as the removal



A THRESHING SLEDGE



WINNOWING AT EVENTIDE

and the owners of the grain remain upon it during the threshing time, as did Boaz of old. Only wealthy people have a threshing floor of their own (*cf.* Ornan. I. Chron. 21: 24) nowadays, and generally the whole village owns one in common, and the scene, at the time of threshing, is one of extraordinary activity, hundreds of men and beasts being busily engaged.

Threshing is done by one of two processes. The one is called in the Bible "the treading out of the grain." This is done by animals which are driven over the corn, laid in thick layers in a circle, till they are trodden into fragments, and all the grain has fallen out. Hosea, referring to this process, says: "Ephraim is as a heifer that is taught, and loveth to tread out corn" (Hos. 10: 11). The law in Deut. 25: 4, forbade the muzzling of "the ox when he treadeth out the corn." Unfortunately that law is frequently not observed. While the animals are being driven round, new sheaves are added as the old ones are broken into bits. The cattle are shod before being used for this purpose with the flat irons of the country. The animal to be shod, is fastened by a long rope to a strong ox. It is then thrown upon its back, its head is held down and its feet are tied together, when it can no longer struggle, and so is shod without difficulty. It seems that in Bible times only heifers and oxen were used for this work; to-day, however, horses and asses are also employed.

The other method, used mainly in the north, is that of the threshing-instrument, referred to by Isaiah (*e. g.*, 28: 27; 41: 15). This threshing-instrument, or sledge, consists of two stout boards, fastened together, side by side; on the underside of which pieces of basalt or teeth of iron are inserted. The front part of the board is bent a little upward. The sledge is drawn by animals, the driver sitting or standing upon it, to add weight. The sheaves are laid in a circle in thick layers, as in the other process. Threshing with a flail is not practised to-day, although the poor people who have gleaned beat the grain out with a stick (*cf.* Is. 28: 27).

The broken straw and grain are heaped up, and when the threshing is finished, the winnowing begins. As towards even-

of even a handful of grain will cause at least one or two stamps to be disturbed, and the theft will be detected at once. May St. Paul have been thinking of something of this sort when he wrote, "When therefore I have performed this and sealed to them this fruit . . ." (Rom. 15: 28)? Moreover it is a beautiful illustration of God's protecting care: "Grieve not the Spirit, whereby ye are sealed to-day" (Eph. 4: 30).

The process of sifting does not take place upon the threshing floor. The purchaser of a sack of grain will have to sift it before it can be used, as it is mixed with the seeds of the tares, *lolium* (St. Matt. 13: 25), and much earth and gravel. As the country people not only bake their own bread, but also grind their corn (*cf.* St. Matt. 24: 41), the sifting process is quite a familiar sight in the homes of the peasantry, and it is doubtless this to which our Lord referred when He said to Peter: "Satan has desired to have you, that he may sift you as wheat" (St. Luke 22: 31).

As there is a large demand for flour in Jerusalem and other towns in Palestine, much grain from the country east of Jordan, the ancient abode

of the Moabites and Amorites, is brought in to be ground. The illustration represents a grain caravan which has just arrived at Jerusalem from Moab and has delivered its precious burden to the proprietor of the steam-mill. There are many ruins of flour-mills in the country, which were driven by water-power; built by the Romans, the Saracens, the Crusaders, or others. Those of the present day are driven by steam, or other motor-power, as water is very scarce, and the old system of aqueducts has been in ruins for centuries. Thus the old and the new meet; but for all the lapse of centuries and the changes which they bring, we may say now as of old: *Thou crownest the year with Thy goodness.*

"THE MEMORY of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven."—*Selected.*

Church Kalendar



Aug. 1—Saturday.
2—Eighth Sunday after Trinity.
6—Thursday. Transfiguration.
9—Ninth Sunday after Trinity.
16—Tenth Sunday after Trinity.
23—Eleventh Sunday after Trinity.
24—Monday. St. Bartholomew.
30—Twelfth Sunday after Trinity.
31—Monday.

Personal Mention

THE REV. FREDERICK M. C. BEDELL, warden of Leonard Hall, South Bethlehem, Pa., has accepted the rectorship of Trinity Church, South Bethlehem, and begins his new duties September 1st.

THE REV. CLEON E. BIGLER, priest in charge of Trinity mission, Kendallville, and Emmanuel mission, Garrett, Ind., diocese of Michigan City, has resigned, and has accepted the curacy at Christ Church, Woodlawn, Chicago, the Rev. Charles Herbert Young, rector. Mr. Bigler will begin his new duties September 1st, and his address will be 6109 Calumet avenue, Chicago.

THE REV. S. B. BOOTH, priest in charge of the churches at Nampa and Caldwell, Idaho, leaves for Philadelphia early in August, expecting to work in the East for Bishop Funston in the autumn. He should be addressed at 149 Tulpeocken street, Germantown, Philadelphia, Pa.

THE REV. CHARLES E. EDER has accepted the curacy at St. Martin's Church, Philadelphia.

THE address of the Rev. CHARLES MERCER HALL is St. Mary's Church, Asheville, N. C. (P. O. Box 715), of which parish he became rector July 5th.

THE address of the Rev. WILLIS B. HOLCOMBE has been changed to No. 201 Montague street, Brooklyn, N. Y.

THE REV. JOHN LONDON, rector of Trinity parish, Louisa county, diocese of Virginia, will become rector of the Church of the Epiphany, Putawville, S. C., on August 16th. He will also have charge of adjacent missions.

THE REV. GEORGE J. SUTHERLAND has resigned the parishes of St. Peter's, Oxford, and Christ Church, Quaker Farms, Conn., and has accepted the rectorship of St. Paul's Church, Huntington, and Trinity Church, Nichols, Conn. He begins his new work August 1st, after which his address will be R. F. D. 7, Shelton, Conn.

THE REV. WILLIAM JOHN WILLIAMS, rector of St. Mary's Church, Shelter Island, N. Y., has accepted the rectorship of the Memorial Church of Our Father, Foxbury, Ga. He will enter upon his new duties August 1st.

Summer Appointments

THE REV. E. H. J. ANDREWS, rector of Christ Church, Milford, Del., is spending the summer in Texas.

ST. JOHN'S CHURCH, Worcester, Mass., during the vacation of the rector, will be supplied by the Rev. JOHN G. BACCHUS of Brooklyn, and the Rev. PRESTON BARR of Wilkesville, Mass.

THE REV. CARROLL L. BATES, rector of Emmanuel Church, Hastings, Mich., will spend the month of August in visiting various places in the East, and in the Adirondacks. Address Camp Bacon, Inlet, N. Y.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., and national secretary of the Actors' Church Alliance, has sailed for Belfast, Ireland, to fill his usual engagement as summer preacher at St. George's Church, of which the Rev. Hugh Davis Murphy, D.D., is the rector. He expects to return by the end of September, and during his absence the Rev. Marcus A. Trathen, curate, will be in charge of the parish.

THE summer address of the Rev. HERBERT J. COOK, D.D., rector of St. Stephen's Church, Beverly, N. J., is Manchester, Vt., where he is in charge of St. John's chapel.

THE REV. FREDERICK H. DANKER, rector of St. Luke's Church, Worcester, Mass., will spend his vacation in Winchenden and will supply Emmanuel mission during August.

THE REV. JOHN WILLIAM JONES, vicar of St. Paul's Church, and superintendent of city missions, Omaha, Neb., is in charge of St. John's Cathedral, Denver, Colo., during the month of August, and should be addressed at the Deanery.

THE REV. C. O. S. KEARTON, rector of Holy Innocents' Church, Albany, N. Y., sailed from Montreal on Tuesday, July 28th, for London, England, to visit his mother.

THE address of the Rev. GEORGE THOMAS LAWTON, rector of St. Andrew's Church, Minneapolis, Minn., will be Nisswa, Minn., until September 1st.

THE REV. A. R. MITCHELL, rector of St. John's Church, Ionia, Mich., and family, will spend the month of August at their cottage at Cottage Grove, Mich. Mail should be addressed to them at Roscommon, Mich.

THE REV. R. W. NICKEL, rector of St. James' Church, Mansfield, Pa., will be in charge of the services at Christ Church, Corning, N. Y., for the summer.

THE REV. ROZELLE J. PHILLIPS, rector of All Saint's Church, Syracuse, N. Y., will supply the services at Ascension Church during August.

THE REV. W. M. PURCE of Columbus, Neb., general missionary of the district north of the Platte, is spending his vacation at Three Rivers, Mich.

THE REV. OLIVER DOW SMITH, priest in charge of Emmanuel Church, Ashland, Maine, will spend his vacation at Old Orchard, Maine, and will have charge of the services at St. John's-by-the-Sea during the month of August.

THE REV. GILBERT P. SYMONS, rector of Christ Church, Glendale, Ohio, will visit relatives in England in August.

UNTIL September 5th the address of the Rev. GEORGE CARLTON WADSWORTH, rector of Christ Church, Troy, N. Y., will be care R. S. Wadsworth, R. F. D. 1, Wolcott, Wayne county, N. Y.

THE address of the Rev. ANDREW CHALMERS WILSON for August and September will be care of Brown, Shipley & Co., 123 Pall Mall, London, W., England.

DIED

BEEBE.—At Thompson, Conn., on Sunday evening, July 19, 1914, SOPHIA SPARKS BEEBE, daughter of the late Thomas and Anna E. Sparks of Philadelphia, Pa., and widow of Major William S. Beebe, U. S. A. Interment was made at the Military cemetery, West Point, N. Y., on July 22nd.

HARRIS.—Entered into life eternal, July 20th, in Macon, Ga., MARY CLOPTON WILEY HARRIS, aged 77 years.

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.
"Earth to earth and dust to dust,"
Calmly now the words we say,
Left behind, we wait in trust
For the resurrection day.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

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. No advertisement inserted for less than 25 cents.

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.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—By October 1st, priest, married preferred, to take charge of a parochial mission about to become an independent, self-supporting parish, 25 miles from New York City. Loyal Churchman. References. Address "SUB-URBAN," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Priest, thorough Catholic, accustomed to advanced ceremonial, as supply, from August 10th, for four or more weeks. Answer, giving reference, and stating compensation desired, to PHILADELPHIA SUBURBAN PARISH, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

ANY rector or vestry by addressing "EFFICIENT," care LIVING CHURCH, Milwaukee, Wis., can get into communication with an experienced priest, who will be free to take supply or other work September 1st. Highest references given and required.

YOUNG PRIEST, experienced, successful, University and Seminary graduate, desires rectorship or a curacy in large Eastern parish. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, having degrees from college, seminary, and the Johns Hopkins University, desires a parish which wants a live, sincere rector. Address, "A 2," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, experienced, loyal, sound, desires either charge, or curacy, chaplaincy, or educational work. Address "SOCIAL SERVICE," care LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK in a Catholic parish in the East during September wanted by young unmarried priest. Address "A 3," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Experienced person, or nursery governess, for young children. Must be a good disciplinarian, and a member of the Church. Address "CHURCH," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Boy Choir in Middle West. Catholic Churchman desired. BOURDON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN desires a position in small school as teacher or work director. English branches, manual training, gardening, etc. Successful experience. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

A REFINED and cultured Churchwoman wants position as housekeeper in school, or refined home, where little boy of four would not be objected to. Address Mrs. L. M. Cox, Paris, Ontario.

RECTOR'S DAUGHTER (21) seeks position as private secretary. Shorthand, and typist. Musical. Highest references. MONICA, care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS; experienced and efficient; desires parochial work; immediately, or early fall. Address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

WANTED by a Churchwoman, position of trust. Institutional work preferred, or companion and housekeeper to elderly lady. Address "H 2," 306 Central avenue, London, Ont.

MATRON in charge of girls' home wishes position September. Highest references. Address MATRON, Summer Shelter, Whippany, N. J.

PARISH AND CHURCH

AUSTIN ORGANS.—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

BER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in., Cross, \$5.00; 6-in., 15-in., Cross, \$3.00; 3-in., 6-in., Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 Tenth street, Oakland, Cal.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss BALCOM, 965 Holton street, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

CLERGYPEN seeking parishes write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

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

SAIN T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassetts and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. **MOWBRAYS**, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for Working Girls, under care of Sisters of St John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

NEW HOME FOR GIRLS

ST. ANNA'S, Raiston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the **SISTER IN CHARGE**. Telephone 31 Mendham.

FOR SALE

FOR SALE—Chicago Clergyman will sell five complete sets of Vestments in regular Church colors; also a Silver Gold Plated Chalice and two Patens, at reasonable prices. Address **CENTRAL SUPPLY Co.**, 19 South La Salle street, Chicago, Ill.

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

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Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. \$30,000 required each quarter. Cost of administration five and five eighth per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND
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Church House, Philadelphia.

THE IN-HIS-NAME SOCIETY

Address inquiries to **P. G. MELBOURNE**, Hyattsville, Maryland.

EUCCHARISTIC LEAGUE

To pray for the restoration of our Lord's own Service to its Scriptural and traditional place as the chief service of every Lord's Day.

Honorary President: THE BISHOP OF TENNESSEE.

Secretary-Treasurer: **MR. F. G. WHITEFIELD**, 19 Liberty street, Bloomfield, N. J. Booklet free.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

- E. S. Gorham**, 37 East 28th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission**, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
- R. W. Crothers**, 122 East 19th St.
- M. J. Whaley**, 430 Fifth Ave.
- Brentano's**, Fifth Ave., above Madison Sq.
- Church Literature Press**, 71 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
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SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker,
Broad Street Railway Station.
Strawbridge & Clothier,
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

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Wm. Ballantyne & Sons, 1409 F St., N. W.
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Lycett, 317 N. Charles St.

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A. C. McClurg & Co., 222 S. Wabash Ave.
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A. Carroll, 720 N. State St.

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The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

MACMILLAN CO. New York.

The Great Society. By **Graham Wallas**. Price \$2.00 net.

LONGMANS, GREEN & CO. New York.

The Christian Eucharist and the Pagan Cults. The Bohlen Lectures, 1913. By **William Mansfield Grotton, S.T.D.**, Dean of the Divinity School of the Protestant Episcopal Church in Philadelphia, and Church of the Holy Trinity Professor of Systematic Divinity. Price \$1.20 net.

E. P. DUTTON & CO. New York.

Evolution, Old and New; or, The Theories of Buffon, Dr. Erasmus Darwin, and Lamarck, as Compared with that of Charles Darwin. By **Samuel Butler**, author of *Life and Habit; Unconscious Memory; Erechon*, etc. Price \$1.50 net.

The Literature of the Ancient Egyptians. By **E. A. Wallis Budge, M.A., Litt.D.**, Sometime Scholar of Christ's College, Cambridge, and Tyrwhitt Hebrew Scholar; Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum. Price \$1.00 net.

A Short History of the Egyptian People. With Chapters on their Religion, Daily Life, etc. By **E. A. Wallis Budge, M.A., Litt.D.**, Sometime Scholar of Christ's College, Cambridge, and Tyrwhitt Hebrew Scholar; Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum. Price \$1.00 net.

GEORGE W. JACOBS & CO. Philadelphia.

Reducing the Cost of Living. By **Scott Nearink, Ph.D.** Wharton School of Finance and Commerce, University of Pennsylvania. Price \$1.25 net.

Bird Paradise. An Intimate Account of a Lifelong Friendship with Bird Parishioners. By **John Bartlett Wicks**. Price \$1.50 net.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Miraculous in Gospels and Creeds. By **T. W. Strong**, Dean of Christ Church, Oxford.

BISHOP & SONS. Edinburgh, Scotland.

The Mystic Garden of Eden and the Repentant Thief. With an Essay upon the Symbolism of Sacrifice. By **Hector Waylen**, author of *Mountain Pathways; Child-Life and its Spiritual Significance; Are Prayers Answered?; Conscripts of Peace*, etc.

BORROWING on your life insurance perhaps makes it easier for your wife, but undoubtedly harder for your widow.—*The Youth's Companion*.

THE boy who can beat his father in a hundred-yard dash ought to be able to beat him in a sprint to the woodpile.—*The Youth's Companion*.

THE CHURCH AT WORK

SISTERHOOD WITHOUT OFFICIAL STANDING

THE FOLLOWING resolutions were adopted by the Council of the diocese of Florida which met in Gainesville, Fla., May 27th and 28th:

"That whereas there appears in the *Church Almanack* notice of a Home, conducted by the Sisters of the Resurrection, in St. Augustine, Fla., the same being in the diocese of Florida; which advertisement says that said 'home' is loyal to both parish and diocese;

"And whereas said Sisterhood has never made any report to, nor in any way identified itself with the diocese,

"Resolved, That the secretary of the diocese be requested to notify the publishers of both the *American Church Almanack* and the *Living Church Annual* that neither the Ordinary, nor the Council of the diocese of Florida have any knowledge of what purports to be the institution or work of the Sisters of the Resurrection in St. Augustine, Fla.

"Resolved further, That the secretary of the diocese be requested to send the expression of the Council, now assembled, to *The Churchman*, *THE LIVING CHURCH*, *The Southern Churchman*, and to publish such information in the *Church Herald* as he deems appropriate."

SYRIANS IN TROUBLE AGAIN

IN THE LIVING CHURCH of June 13th was printed an account of Syrian collectors in St. Louis being arrested and turned over to immigration inspectors for deportation. This is the familiar sort of item that we have been printing periodically for years with variations in detail. A like incident has since occurred in Oklahoma City. Two Asiatics, calling themselves John Joseph and Gosha Yukhanan, were soliciting for the time honored orphanages in Asiatic Turkey. The information of the arrest of similar solicitors in St. Louis had reached Oklahoma City, and these solicitors were arrested and investigated. An immigration inspector was sent from St. Louis, who found that the two men belonged to a large band who are systematically canvassing the whole of the United States. As usual they appear to be frauds. The St. Louis Immigration Bureau is holding them as vagrants until they can be deported. It was found that they had shortly before been in Gainesville, Texas. Another band of them is reported to THE LIVING CHURCH as working in Seattle, Wash.

MISSION WORKERS HONORED BY CHINESE GOVERNMENT

IN RECOGNITION of their services in connection with the organization of the Red Cross during the revolution, the Chinese government has bestowed the order of the "Felicicious Grain" upon eleven workers. Three of those so honored, Dr. MacWillis, Dr. Glenton, and Miss Higgins, a trained nurse, are members of our mission in the district of Hankow.

MISSIONARY EDUCATION MOVEMENT CONFERENCE AT SILVER BAY

THE THIRTEENTH annual conference of the Missionary Education Movement was held at Silver Bay, Lake George, N. Y., opening on Friday evening, July 10th, and closing on Sunday, July 19th, and was generally con-

sidered even more helpful than any of its predecessors. The conference included delegates from twenty states of the Union, the District of Columbia, Canada, and seven foreign missionary countries. Our Church delegation, the largest that has even been in attendance, numbered 139 out of the 523 present, and was distributed among the dioceses as follows: Albany, 3; Bethlehem, 11; Central New York, 1; Connecticut, 5; Harrisburg, 2; Indianapolis, 1; Kentucky, 1; Long Island, 1; Maryland, 4; Massachusetts, 8; Minnesota, 2; Newark, 15; New Jersey, 2; North Carolina, 2; New York, 36; Pennsylvania, 26; South Carolina, 1; Southern Ohio, 5; Virginia, 4; Western Massachusetts, 1; Western New York, 7; and China, 1.

Our Board of Missions was represented by the Rev. Arthur R. Gray, Educational Secretary. The Rev. Hugh L. Burlison, D.D., Editorial Secretary, preached before the conference on the first Sunday morning. There were also in attendance Miss Emily C. Tillotson, Assistant Secretary of the Woman's Auxiliary; the Rev. George W. Davenport, Secretary of the First Province, and seven diocesan educational secretaries, including two from the Junior department.

Throughout the conference two principal topics were kept always to the front, namely: the social force of Christian missions, home and foreign (which is the subject for the educational campaign planned for this year by the Board), and the principles and methods of effective missionary education in parish and Sunday school.

The adaptation of mission study to the needs of different ages, and the development of missionary interest among old and young in our parishes comprise two of the great problems of the day. In meeting these problems, which are common to all communions, the studies and maturing experience of leaders of different bodies are proving of untold value. It is the belief of those who have attended these conferences that teachers of our Sunday schools, officers of the Woman's Auxiliary or other societies, and leaders or possible leaders of mission study classes, are certain to derive great practical benefit at the conferences. The Silver Bay classes not only base their work on advanced and approved theoretical principles of pedagogy, but have also been found most inspiring in their concrete presentations of the heroism of missions, and the place of self-sacrifice in the normal Christian life. For instance, at one of the evening meetings in the auditorium, Dr. William H. Jefferys, of the China mission, took the whole conference almost bodily through the experiences of a day's work at St. Luke's Hospital, Shanghai, in a way that is not likely to be forgotten, and with an intense realization of the meaning of human suffering that made medical missions a living thing to all present.

Repeatedly during the conference, meetings of our Church delegation were held at Ingle Hall. At one of these meetings the Rev. Arthur R. Gray gave an illuminating description of his recent trip to the Church missions of the far East. On both Sundays of the conference celebrations of the Holy Communion were held at Ingle Hall. Our Church alumni association, formed last year, elected the following officers: President, Rev. J. H. Fitzgerald, Jr., Waterbury, Conn.; Vice-Presidents, Miss Gertrude Ely of Bryn Mawr, Walter S. Schutz of Hartford, Conn., and Sturgis H. Thorndike of Boston; Treasurer, Rev. Arthur J. Glasier, West Pittston,

Pa.; Secretary, Mrs. Howard Richards, Jr., 1 Lexington avenue, New York City. This association offers at least one scholarship annually. The first delegate on such a scholarship was in attendance this year. Applications for scholarships should be sent to the Secretary, Mrs. Richards. An increasing number of parishes are themselves paying the expense of one or more delegates to Silver Bay.

The fourteenth annual conference of this series will be held at Silver Bay, July 9th to 19th, inclusive, 1915.

PEACE CONFERENCE IN GERMANY

FOR THE international "Church Peace Conference" to be held at Constance, Germany, early in August, the list of delegates has been printed. Churchmen are represented by the Rev. Canon George William Douglas, D.D., of the Cathedral of St. John the Divine, New York; Mr. Robert H. Gardiner, Secretary of the Commission on a World Conference; the Rev. James L. Tyron, Ph.D., Director of the New England Department of the American Peace Society, and the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas. It is anticipated that there will be about 150 present.

CORNERSTONE LAID OF ALL SAINTS' CHURCH, BURLINGTON, VT.

THE CORNERSTONE of the new All Saints' Church, Burlington, Vt., was laid on Sunday, July 5th. This is the gift of Mr. L. C. Clarke, in memory of his wife, Mrs. Marie (Cannon) Clarke, a daughter of the late Colonel Lee Grant B. Cannon. Bishop Hall officiated. The cornerstone was presented for the family by Miss Mary, daughter of Mr. and Mrs. Clarke, in very fitting words. For some eleven years the chapel of the Holy Spirit, founded by the Rev. Dr. Bliss, has been in the faithful care of St. Paul's clergy, and its members will be transferred to this new church when completed and consecrated, probably this autumn.

MISSIONARY CONFERENCE IN CALIFORNIA

A DELIGHTFUL missionary conference under interdenominational auspices was held for the Pacific coast, July 3rd to 12th, at the fine new Y. W. C. A. grounds, Asilomar, Pacific Grove, Cal. Weather proved unfavorable, but except for that the conference was a decided success. Thirteen Churchmen were in attendance, making the delegates from the Church fourth in number. The study was divided among a number of different leaders. Bishop Moreland spoke on the first Sunday evening, and the Rev. G. C. Hunting, Provincial Secretary, was among the leaders.

NEW COLLEGIATE CHURCH AT UNIVERSITY OF MINNESOTA

THE CORNERSTONE of the new collegiate Church of St. Matthew, at St. Anthony Park, Minn., at the entrance to the Agricultural School of the University of Minnesota, was laid on Saturday, July 25th, by R. E. Denfeld, grand master of Masons of Minnesota, assisted by the Grand Lodge and by the Tusler Lodge. The religious exercises were conducted and the stone blessed by the Rt. Rev. F. A. McElwain, D.D., Suffragan Bishop of the diocese, assisted by the rector of the par-

ish, the Rev. C. Edgar Haupt, and by the Rev. James Trimble, D.D., the Rev. E. M. Schmuck, and the Rev. A. G. White. The parish has secured one of the handsomest sites in the Park, and is building a church which will cost \$15,000, in addition to the price of the land. The church will be built of Kettle river sandstone, laid in irregular courses, and trimmed with Bedford stone. It is hoped to have it ready for occupancy in October for the meeting of the Council of the Sixth Department.

NEW DEAN OF TRINITY CATHEDRAL, CLEVELAND, OHIO

THE VERY REV. HENRY PRYOR ALMON ABBOTT, M.A., Dean of Christ Church Cathedral, Hamilton, Ontario, will succeed Bishop DuMoulin as Dean of Trinity Cathedral, Cleveland, having signified his acceptance of the call to that position. Dean Abbott is about 36 years of age, and was born in Halifax, N. S. After graduating in both arts and divinity at King's College, Windsor, N. S., he took post-graduate work at Oxford. He began his ministry as curate to Dean Crawford at St. Luke's Cathedral, Halifax, going from there to the assistant rectorship of St. John the Evangelist's, Montreal, thence to the Cathedral at Hamilton, where he has been for eight years. Under his ministry at the Cathedral at Hamilton a debt of \$28,000 on the plant has been met, and more than \$10,000 secured towards the completion of the building. It is expected that he will begin his ministry at Trinity Cathedral, Cleveland, in September.

DEATH OF REV. H. D. STAUFFER

THE REV. HENRY DAYTON STAUFFER, retired, died of Bright's disease at his home in Kent, Ohio, on Thursday, July 16th, and was buried from his home Sunday, July 19th, the Rev. Francis McIlwain, priest in charge of Christ Church, Kent, and the Rev. Orville E. Watson of Gambier, officiating. Mr. Stauffer, who was 57 years of age, came into the Church from the Methodist ministry, and was ordained to the diaconate in 1897 and to the priesthood in 1900 by Bishop Leonard. He held continuous rectorships at Hudson, Wooster, and Medina, Ohio, until September 1913, when he resigned and went into residence at Kent. In addition to a priesthood characterized by intelligence in administration and devotion to pastoral duty, Mr. Stauffer has bequeathed to the Church an example of singular piety, and heroic patience in suffering in his illness. He is survived by his widow and two sons.

CHINESE CHURCH IN MISSIONARY ACTIVITY

AT ITS MEETING the newly-organized national Church in China proposed a missionary canon which declares that "This Church accepts the last command of our Lord to 'preach the Gospel to every creature' as placing the responsibility for missionary work upon every member of the Church. . . . In order most effectively to discharge this responsibility there shall be a Board of Missions of the Chung Hua Kung Hui." It is proposed to have a general secretary who shall be a Chinese clergyman; the nationality of the other officers of the Board is not specified.

A MASSACHUSETTS CRUCIFER DROWNED

THE CHURCH OF THE RECONCILIATION, Webster, Mass., mourns the death, by drowning in Webster Lake, on July 16th, of Charles W. Holley, aged 17 years, crucifer of the vested choir. He was a youth of superior personal character, much beloved at home,

and made himself indispensable in the Church services.

MEMORIALS AND GIFTS

AT THE morning service on Sunday, June 27th, at St. Paul's Church, Steubenville, Ohio, a walnut rood beam of beautiful design, and seven sanctuary lamps were blessed by the rector, the Rev. William M. Sidener. They are memorials to the Wells family continuously connected with the parish for 116 years, Bezaleel Wells, the founder of Steubenville, and one of the founders of St. Paul's parish, having come to the community in 1798. In his sermon on the occasion of the service of benediction, the rector stated as a fact of history, that Bezaleel Wells was a special friend and supporter of the Rt. Rev. Dr. Chase, the first Bishop of Ohio, two of his daughters having married sons of the Bishop. The clergy who came to the community of Steubenville in the early days were entertained at "The Grove," the home of the Wells family. Mr. Wells was the senior warden of St. Paul's to the time of his death, and was succeeded in that office by his son, Mr. Francis Asbury Wells, who held it for thirty years.

BY THE will of Mrs. Jane A. Benson of Brooklyn, nearly \$40,000 is left to charity. The following institutions are named as beneficiaries: Brooklyn Association for the Improvement of the Poor, Brooklyn Bureau of Charities, Brooklyn Children's Aid Society, Brooklyn Society for the Prevention of Cruelty to Children, Working Women's Protective Union of New York, New York Society for the Suppression of Vice, Brooklyn Hospital, Brooklyn Institute of Arts and Sciences, Long Island Historical Society, Grace Church, Brooklyn. Each receives \$2,500 outright, and at the death of Mrs. Myra McCrea of Atlanta, Ga., \$25,000 will be divided equally among them.

A HANDSOME bronze tablet by the Gorham Company has just been placed in the Church of the Redeemer, Sorrento, Maine, by Mrs. H. S. Bowen of New York City, daughter of Mrs. Eva S. Cochran, who erected the church in 1890. The inscription reads as follows: "In loving memory of John Sterling Moody, Jr. Born February 11, 1890. Entered into Life Eternal May 20, 1913. Son of the Rev. John Sterling Moody, first rector of this church. It was here during the summers of his early childhood that he learned to trust and serve his Master. 'Thou hast sown with rays of white light the pathway to the grave, and left at the gates of death a gleam of the Dawn.'"

A MEMORIAL window was recently placed in Grace Church, Mt. Airy, Philadelphia, in memory of Charles McKean Bayard, who was one of the founders of the parish, and for nearly half a century served faithfully as warden and Sunday school superintendent. The window was executed by Mayer & Co. of Munich. The subject is the Holy Nativity, and the treatment is excellent both from an artistic and a devotional viewpoint. Around the holy family are gathered, on the one hand, the reverent shepherds, and on the other the worshipful Kings. Above are four archangels. Underneath is the inscription, "The Word was made flesh and dwelt among us."

THE ESTATE of Dr. Frank J. Parker of New York will now be distributed. Trinity Church, Brantford, Conn., will receive \$2,000 for a memorial window to Dr. Parker's mother, Alice Lanphier Parker.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Interest in the Knights of Washington—Restoration of Glebe House

GENERAL F. S. KENYON of the Knights of Washington is receiving many enquiries

from all parts of the country as to the nature and work of the organization of which he is the national commander. The recently published convention number of the official magazine of the order, *Knights of Washington*, shows great progress to have been made in membership, in the perfecting of the ritual, and in providing for the expansion which now seems inevitable. Four regiments are already in existence in Massachusetts and Connecticut. The Lieutenant-General is Rev. Louis C. Howell, South Norwalk; Chaplain, Rev. James Goodwin, D.D., Hartford, Conn.; Grand Marshal, F. Earle Atkinson, Chelsea, Mass.; Clerk, Kenneth Miller, New Haven, Conn.

THE REV. JOHN N. LEWIS of Waterbury is chairman of the committee which has in charge the restoration of the Glebe House in Woodbury. The endeavor to arrest the ruin of this house, the cradle of American Episcopacy, is receiving nation-wide support. Twenty-five hundred dollars will be needed to restore the old building so that it may serve not only as an historical museum but as a place where social service may be carried on. Persons interested in this work may communicate with Mr. Lewis.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Death of Miss Dorothy Thompson—Other News

THE SYMPATHY of the diocese is with the family of the Ven. Benjamin F. Thompson, Archdeacon of Delaware, on account of the death of his only daughter, Dorothy, aged 20, who died of typhoid fever on July 16th. The Bishop officiated at the funeral, which was held on the 18th from Christ Church, Dover, and was assisted by the Rev. Howard Thompson of New Jersey, brother of the Archdeacon.

BISHOP KINSMAN is in charge of St. Andrew's Church, Wilmington, during the vacation of the rector, the Rev. R. W. Trapnell. He will go to his summer home, Birchmere, Bryant Pond, Maine, about August 15th.

A NEW mission hall at Hartley is nearing completion, and the Bishop has appointed September 26th for its dedication.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Special B. S. A. Services—New Church at Spring Hill

A NEW feature of the work of the Brotherhood of St. Andrew has been a special service held at Trinity Cathedral, Easton, by the Cathedral chapter, on one Sunday each month, at which the Brotherhood leaflet is used, and an address is given. Last Sunday evening the Mayor of Easton was the special speaker, and the next speaker will be Chief Judge Covington of the Supreme Court of the District of Columbia. These services have proved very popular.

THE SPRING HILL PARISH (Rev. R. Bancroft Whipple, rector) is completing a new church, expecting to open it in the late summer. Special efforts have been made to have a memorial pulpit placed in the church.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

New Mission at Eunice

AT EUNICE a lot has been purchased and paid for upon which it is hoped later to begin the erection of a church building, though enough funds are not yet at hand to justify starting on the work. The mission will be called St. Timothy's.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Midsummer Meeting of B. S. A. Juniors—Other News

THE JUNIOR LOCAL ASSEMBLY of the Brotherhood of St. Andrew of Baltimore and vicinity held its mid-summer meeting at Grace Church, Elkridge, Howard county (Rev. Robert A. Castleman, rector), on Saturday, July 18th, about eighty-five being in attendance. After a game of baseball and a swim in the Patapsco river, refreshments were served on the lawn by the ladies of the parish. At 8 o'clock there was a meeting in the parish hall, the president of the assembly, Thomas Donaldson of Grace chapter, Elkridge, presiding. Following an address of welcome by the rector, Mr. Joseph T. England of Baltimore delivered an excellent address on "The Boy in the School."

THE HOLIDAY HOME of the Maryland branch of the Shut-In Society at Pikesville, Baltimore county, was recently opened for the summer. The members of the society felt that a month away from a sick room or the usual environment of a person confined indoors by illness or deformity, would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society, and a prominent Churchwoman, the home, a fine old building of quaint Colonial architecture, known as the Old Sudbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way, and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month until the home closes in September. Mrs. William Dallam Morgan, wife of the rector of St. John's, Waverly, Baltimore, is the president of the society, and is assisted by many prominent Churchwomen of the diocese.

THE BISHOP of the diocese and Mrs. Murray returned to their home on the Cathedral grounds, Baltimore, on July 17th, after a most delightful and beneficial trip abroad. They spent six weeks in England, Scotland, and Wales, during which they visited more than thirty of the most famous Cathedrals. The Bishop took many notes, and gathered much valuable data which he hopes to find useful in planning the new Cathedral of the Incarnation in Baltimore. After a short stay in Baltimore the Bishop and family will go to their summer home at Emmitsburg, in the mountains of western Maryland.

MILWAUKEE

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

Summer Clerical Vacations

OF THE CITY CLERGY, the Bishop is at his summer home in New Hampshire; the Rev. Holmes Whitmore, rector of St. Paul's Church, is spending his summer abroad; the Rev. E. Reginald Williams, rector of St. Mark's Church, accompanied by his wife and daughter, is at Hyannisport, Cape Cod, Mass., for July and August. The parish is in charge of the Rev. George W. Lamb of the diocese of Pittsburgh. Dean Delany is for the most part spending the summer at work, though he has lately been in the East in attendance at a meeting of the Joint Commission on Missionary Organization. The Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York, assists in the summer preaching at the Cathedral.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Duplex Envelope System Installed at Biloxi

THE CHURCH OF THE REDEEMER, Biloxi (Rev. C. B. Crawford, rector), has adopted

the "Duplex Envelope System," in conjunction with the "Bank System" in vogue in that parish during Mr. Crawford's rectorship. The envelope system is meeting with much favor, far exceeding the expectations of both rector and vestry.

NEWARK

EDWIN S. LINES, D.D., Bishop

Improvement at All Saints' Church, Orange, N. J.—Other News

FOLLOWING the election by the rector and vestry of All Saints' Church, Orange, N. J., last month, of the former rector, the Rev. William Richmond, as *rector honorarius*, the parishioners decided to make him a suitable gift as a further mark of appreciation; and, at his request that a personal gift should not be made him, but that the money given should be used instead for the most needed Church purpose at All Saints', it has been decided that the most needed improvement is the enlargement of the present parish hall, and it is planned to nearly double its present size, giving thereby much desired space for the Sunday school, and also for the various parochial organizations; and in addition, to provide a court for basketball and indoor baseball. Plans are now being drawn for the improvement.

THE CHURCH of St. John the Divine, Hasbrouck Heights, is to be remodelled, and moved to another part of the property belonging to the mission. The work will be commenced early in September, and will cost between \$3,000 and \$4,000. A new foundation will be built, and the rooms in the basement will be devoted to the Sunday school, the guild, and other organizations. The priest in charge, the Rev. Thomas Davies, will spend the month of August in Bermuda, in charge of one of the largest churches on the island, but will return in time to supervise the proposed improvements.

SOUTHERN OHIO

BOND VINCENT, D.D., Bishop
THOS. I. RUSSELL, D.D. Bp. Coadj.

Outing for Cripples—Other News

THE MEN'S CLUB of the Church of the Redeemer, Hyde Park, Cincinnati, gave a number of crippled children from several of the city institutions an automobile ride and a treat at the zoo.

A MEETING of the corporation of the Sisterhood of the Transfiguration was recently held, at which an important addition to the constitution was adopted which will prevent any alienation of property should such unfortunate conditions as prevailed at Caldey ever arise.

KEEPING a chapel open daily in a large city has its disadvantages. Recently sneak thieves stole the lock of the alms box in the chapel of St. Paul's Cathedral, Cincinnati. No money was in the box, it having been removed a short time before the visit of the thieves.

THE STEREOPTICON slides on Church history provided by the diocesan board of religious education have been used with great success by the Rev. A. H. Marshall at St. Mark's Church, Oakley, at out-door services on Sunday evenings this summer.

WESTERN NEW YORK

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

Field Secretary for Sunday School Work—Other News

AT THE last diocesan council the Sunday school commission was empowered to appoint, subject to the approval of the Bishop, a diocesan field secretary, the commission for

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The Claims and Promise of the Church

By GABRIEL GILLET and WILLIAM SCOTT PALMER. \$1.00; by mail \$1.08.

The condition which this book is designed to meet is thus stated by Mr. Palmer:

"The position and claims of the Catholic Church in England are often profoundly misunderstood even by the honest enquirer, approaching religion in a new and teachable spirit. The layman who accepts the ascertained results of science and is willing to learn from philosophers, yet is in faith and practice a member of the English Church and calls himself a Catholic, is apt to be something of a puzzle. He is told on the one hand that he has invented a reasonable religion which is not likely to be regarded as orthodox by his own communion, and on the other that his position is essentially irrational because his religion is neither new nor newly made. Therefore I, who am such a layman and believe myself to be one among many others, have drawn my friend Mr. Gillett into this correspondence."

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three years to be responsible for the expenses attached to the office. Such an appointment has been made in the person of the Rev. J. W. Denness Cooper, rector of St. Michael's, Geeseo. Mr. Cooper has been an active member of the commission for six years, so that he is fully acquainted with the needs of the work. It will not be necessary for him to give up his parish duties. He will assume the duties of field secretary September 1st.

A CHAPEL for use at the early celebrations has just been made from two rooms formerly used as a vestibule and store-room in the tower of St. Peter's Memorial Church, Geneva (Rev. Kenneth A. Bray, rector), to the left of the main entrance. The altar from the parish house chapel has been placed here, new chairs provided, and the walls and floors redecorated, so that with the vaulted arches it has the effect of an old English Cathedral chapel, and is most suitable for such a purpose.

ON ST. JAMES' DAY there was held a reunion of all former and present parishioners of St. James' parish, Buffalo, taking the form of a parish picnic. During the forty-one years of the present rectorship of the Rev. Charles H. Smith, D.D., 4,489 persons have been baptized, and 2,832 candidates have been presented for confirmation, while several city mission chapels were started by Dr. Smith which have since become self-supporting parishes.

AT THE annual parish gathering recently held in the mission at Piffard (Rev. J. W. D. Cooper, priest in charge), a purse of \$50 was presented to the priest and his wife, as a mark of the people's affection.

CANADA

News of the Dioceses

Diocese of Toronto

OPEN-AIR services have been held during July, in Trinity Square, Toronto, and they have been very largely attended. The Rev. D. T. Owens is the speaker for the month, and some of his addresses have been illustrated by a picture stretched across the church.—THE NEW church at Scarboro Junction was opened by Bishop Sweeny in the middle of July.—THE CORNERSTONE of the new St. Paul's Church at Tunispil was laid by Bishop Sweeny, July 8th. The old St. Paul's was destroyed by fire last March.—THE NEW parish house for St. Mark's, Parkdale, will shortly be completed.—AT THE convocation of Trinity College, Toronto, in July, the Very Rev. Dr. Smith, Dean of Argyll and the Isles, received a degree.

Diocese of Niagara

MUCH REGRET is felt at the departure of Dean Abbott from Hamilton, who, it is stated, has been appointed to the position of Dean of Cleveland.

Diocese of Huron

THE RECTOR of the Church of St. John the Evangelist, London, the Rev. Canon Craig, celebrated the forty-second anniversary of his ordination to the priesthood, July 9th.—A PUBLIC memorial service in connection with the funeral of Miss Ella Waller, eldest daughter of Principal Waller of Huron College, was held in St. Paul's Cathedral, London, July 8th. Miss Waller was killed in an accident while motoring with friends in Toronto.

Diocese of Rupert's Land

THE SUMMER SCHOOL at St. John's College, Winnipeg, was held July 27th to 31st, and was largely attended. The devotional addresses at the Holy Communion were given by Canon Phair. One of the items on the programme was a lantern lecture on the

railway camp mission by Mr. J. McCormick.

Diocese of Keewatin

A LIFE membership to the general board of the Woman's Auxiliary was presented to Mrs. Lofthouse, wife of the Bishop of the diocese, at the annual meeting held in the parish of St. Alban's, Kenora.

Diocese of New Westminster

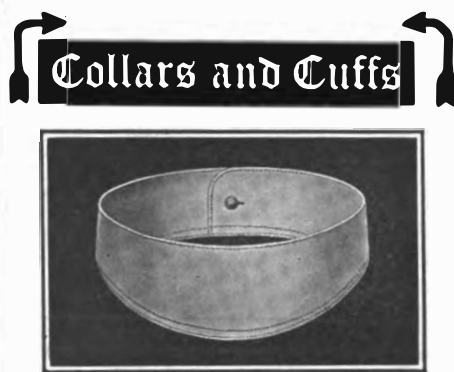
THE OPENING service for the General Synod will be held in Christ Church, Vancouver, September 9th. The business sessions, which it is expected will last two weeks, will be held in Hamilton Hall. The Triennial convention of the Woman's Auxiliary will be held at the same time in the same place. Twenty-six Bishops are expected to attend the meeting of the House of Bishops.—THE PRINCIPAL of St. Mark's Hall, Vancouver, the Rev. C. A. Seager, received the degree of D.D. at the meeting of the convocation of Trinity College, Toronto, in July.

The Magazines

THE TEST of a "Fiction Number" is that it should contain really good stories. *Scribner's Magazine* for August is its twenty-fifth annual fiction number. Rudyard Kipling, in his gayest and most irresponsible vein of fun-making, tells in "The Vortex" the grotesque adventures of his old friend Penfentenyou (who will be remembered in "The Monkey Tree")—a great man in a British province "two and a half times the size of England." While the story takes its title from the "vortex of militarism," it really has to do with a swarm of bees. What happens is sheer burlesque.—MRS. WHARTON, in "The Triumph of Night," tells a ghost story, very modern, the setting being the home in New Hampshire of an American millionaire.—KATHARINE FULLERTON GEROULD, in "The Straight Tip," puts a college man who became detective in contrast with a real detective of a more brutal type. The result was most unexpected to each of them.

A NEW BEAN

A NEW variety of bean adapted for dry climates was discovered under interesting circumstances by Prof. R. W. Clothier of the University of Arizona, as reported by him in a recent magazine article. During a thirteen-hundred-mile wagon journey over the deserts and mountains of Arizona in the summer of 1908 he visited the Papago Indians, and obtained from them several hundred brownish-yellow beans of an unknown variety. These were grown on experimental plots at the Arizona Experiment Station for four years before the discovery was announced. It appears that the new bean, which has been named "tepary," is more prolific under dry conditions than any other known variety, yielding as high as seven hundred and thirty pounds to the acre with no water other than the scanty rainfall of Arizona. Under the same conditions ordinary beans yield only from sixty-six to one hundred and forty-four pounds to the acre.—*Scientific American*.



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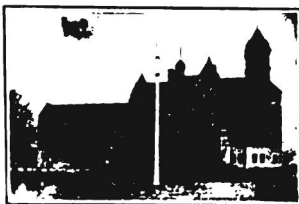
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