

The State Historical Society

The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—AUGUST 8, 1914

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LOVE is higher than duty. But the reason is that love in reality contains duty in itself. Love without a sense of duty is a mere delusion, from which we cannot too soon set ourselves free. Love is duty and something more.—*Frederick Temple.*

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EDITORIALS AND COMMENTS

An Address to the President

Mr. President:

A crisis in civilization has been reached today. The nations of Europe confront each other ready for war. Even now they are preparing for hostilities on the most colossal scale the world has ever known, and their Declarations of War have been uttered.

The American nation has a duty in the interest of Peace that no other nation can perform. The Powers have all agreed that to tender the good offices of a friendly nation in order to prevent war or to find a way to peace is an act of friendliness and not of hostility. We as a nation have this year accepted such good offices from other friendly nations, to our lasting credit and theirs who made them. International peace has been promoted by those efforts of others.

Now, Mr. President, we have the opportunity similarly to promote the cause of humanity and peace, by tendering our friendly offices to the belligerent Powers in Europe. There are many earnest friends of peace among the subjects of those Powers, and their governments may well be ready to pause, before the very magnitude of the conflict that lies before them.

Earnestly, Mr. President, do we entreat you to tender our national good offices without delay, inviting the belligerent Powers to a truce sufficient to enable their special ambassadors to be sent, whether to Washington or to The Hague, or elsewhere, in order that a peaceful solution of the questions at issue may be found. For such action Your Excellency has the illustrious precedent of similar and successful action by our government in terminating the Russo-Japanese war. There would seem to be a large probability

of success in the event that Your Excellency should see your way clear to take this action as suggested, and a world catastrophe whose baneful effects cannot even be imagined might thus be averted. But in any event, if the tender failed to accomplish its purpose we should have testified to the world and to posterity our earnest desire to avert that catastrophe. More than that we may be unable to do; less than that it were well nigh a crime for us to do.

And, Mr. President, we venture to express firm confidence that the whole American people would applaud the action which, with the greatest respect, we here press upon your consideration.

WAR

THE world is mad!

An epidemic of insanity seems to have swept over the foreign offices of Europe. Passions that have slumbered for a generation have suddenly burst into flame. Diplomats accustomed to the slow, suave, studied courtesy of formal notes are now serving ultimatums to other nations, requiring them to do the impossible within twenty-four or forty-eight hours, and following these immediately with declarations of war. Austria has declared war upon Serbia. Russia has sprung to the rescue of her protégé by declaring war on Austria. Germany has declared war, after an absurd ultimatum, upon Russia, and has begun war without declaring it upon France. France must probably have declared war well before these words are read. Italy has wisely asserted a position of neutrality. Great Britain is facing the question whether war can possibly be avoided on her part, with the chances in the negative. The smaller states of Europe, not to be outdone, are mobilizing their respective armies, some of them by no means of diminutive proportions. Montenegro has hastened to cast her lot in with Serbia. Even Japan, far away from the scene of conflict, is mobilizing her forces.

So sudden is all this that the usual army of American tourists is caught unawares throughout Europe. With steamer sailings cancelled and letters of exchange unhonored, they are in serious straits, so that it is not strange that our government is discussing plans for their relief. Our European Letter in this issue, written from Lausanne, Switzerland, so recently as July 15th, bears no indication of any promise of the storm at that late date. No doubt there was no indication at that time.

And what is it all about?

The causes are pitifully inadequate. Did the Pan-Slavic plotters who murdered the Austrian archduke and his morganatic wife a month or more ago, realize that they were applying the match to the tinder-box of all Europe? If so, they were gambling with the destiny of twentieth-century civilization at stake. No man dares, to-day, to predict what will be the outcome of the storm that has been aroused, and nothing is, humanly, impossible. Perhaps the present map of Europe is being entirely obliterated as a prelude to something wholly different.

AUSTRIA has, for several years, been threatened with the dissolution of the Dual Monarchy which, as everybody knows, is united only by its common affection for its octogenarian Emperor. Many have predicted the collapse of the empire with the death of Francis Joseph.

The Pan-Slavic movement in southeast Europe has been making long strides. The steps toward a Balkan Slavic empire were nearly successful when finally, after the close of the Balkan-Turkish war, the old game of stirring up the Balkan states to warfare among themselves, which Russia, Turkey, and Austria have each successfully played, was successful again. The ambition of Bulgaria put a stop to success. But the Pan-

Slavic movement could not be killed. The millions of Slavs in Austria-Hungary had been kept out of the Balkan Wars, but their activity presented a serious menace to the permanency of the Dual Monarchy. And at the age of eighty-four the one figure whose life binds Teuton and Slav together cannot endure much longer.

Austria has obviously welcomed the opportunity to declare war upon Pan-Slavism while yet the Emperor lives. And Serbia affords, for the moment, the center around which that movement might some day, in the not distant future, crystallize. The murder of the archduke is probably traced with accuracy to that movement. It gave the needed excuse for Austria to declare war—not, primarily, upon Serbia, but upon Pan-Slavism.

For the murder was only an excuse—not a sufficient cause. It did not even occur on Servian soil. Bosnia, where the two were killed, is Austrian territory. Yet Serbia was a party to the Pan-Slavic propaganda, and the propaganda was responsible for the murder of an Austrian archduke. As a pretext for war it might have been sufficient four centuries ago. Austria must have ached pretty hard for war to make it seem sufficient to-day. But let it be remembered that Americans deemed the blowing up of the *Maine* similarly to require them to go to war. This murder was the psychological equivalent of that event. Well, Austria has appealed to Mars, and if Mars dictates the sundering of the Dual Monarchy in the end, Austria may thank herself for it. But it is decidedly premature even to speculate now on what the end may be.

RUSSIA's position has been not only intelligible but entirely honorable and even praiseworthy.

Servia is her protégé. Russia has always maintained a vague sort of Monroe Doctrine as to the Balkan states and is their protector, very much as the United States is the protector of Central and South American states. When Austria declared war upon one of them, Russia would have failed in her protectorship if she had abandoned Serbia to her fate. And politically, Austria would have absorbed those states, as she had previously absorbed Bosnia and Herzegovina. If they were no longer to be independent states, Russia is by all means their natural destiny. Certainly neither on unselfish nor on selfish grounds could Russia possibly hold aloof when Austria had declared war upon Serbia. Austria knew that. She has acted with a full realization that she was lighting a match that would kindle a blaze such as no previous century has ever witnessed. For not even the wars of Napoleon a century ago equalled the frightful horror that promises to settle over Europe if nothing be done to check this catastrophe.

GERMANY may or may not have tried to prevent the clash between Austria and Russia. The Emperor claims to have tried and failed. It is obvious that if he tried, he gave up in remarkably short order, and is remarkably resigned to his failure. Instead of trying to influence Russia he might have tried harder to turn his brother Teuton, Francis Joseph, from his hot-

headed action. It seems impossible not to believe that Germany had given consent to Austria's action before it was taken. Yet no doubt we are much in the dark as to what has really passed between the German and other foreign offices.

But Germany has long symbolized the war spirit in Europe. The German ultimatums to Russia and France have been wholly unreasonable. They do not bear out the Kaiser's claim to have tried to be peace maker. At a time when, for a few short days, the peace of Europe had seemed to be in the hands of the War Lord, his public actions did not make for peace. Still, the Triple Alliance is peculiarly a German institution. It was one of Bismarck's most notable accomplishments. Willing to seize a pretext for war rather than to use its commanding influence for peace, Germany has the technical defense that the letter of her contract with the Triple Alliance forced her, under the circumstances, into war. But it is a grave disappointment that this interpretation of her duty has been accepted by Germany. Alone among the Powers, after Austria had cast her hat into the ring, Germany seemed to possess the power of the peace maker or at least the power of partly localizing the war into the eastern part of Europe. With the opportunity of the ages upon her to be *great*, Germany has chosen war rather than peace.

FRANCE has undoubtedly entered into the fray with great reluctance. Indeed at the time this is written, Monday evening, she is not reported to have made a formal declaration of war or to have replied to the ultimatum of the German Emperor. But mobilization of her forces was under way and German armies of invasion were on the march, through the neutral territory of the grand duchy of Luxemburg, obviously to make war upon her. France is involved of necessity, because Germany is making war upon her. France has a problem that these others have not. No emperor wields the destinies of the French people. A republic is not plunged so easily into war as an empire. But France is bound by the terms of the Triple Entente to come to the aid of Russia in time of need, and the relations between France and Russia have, in our generation, been exceptionally intimate. Russia, with Austria and Germany against her, and only Serbia as her ally, is undoubtedly in need of France. Yet the peace propaganda, led by a man of such distinction as the Baron de Constant—whose visits to this country in the interest of international peace will be remembered gratefully by many—has been very strong in France, and if her government could have kept out of this imbroglio it would, no doubt, have found strong support from the people.

ENGLAND'S sincere desire for peace cannot fail to be recognized, and for a time it seemed as though she might hold aloof. Mr. Asquith was reported to have said that the obligations of Great Britain to the Triple Entente were not such as to force her into war against her will. But when the Kaiser refused to say that the neutrality of Belgium would be respected, when his troops invaded both that territory and also the sovereignty of Luxemburg, and when the mighty strength of the German army was flung against France, and it was seen that that nation is defenseless on the north and west coasts, it is not strange that the British government has determined that its ardent wish to hold aloof may probably not be realized. That was a remarkable scene in the House of Commons on Monday when, after Sir Edward Grey had frankly presented the conditions as they exist, and Mr. Bonar-Law had pledged the support of the conservative party, Mr. Redmond, the Irish nationalist leader, declared that "every soldier in Ireland might be withdrawn to-morrow and the coasts of Ireland would be defended against invasion by her armed sons, the Catholics of the south and the Protestants of Ulster." It must be remembered that England is the natural protector of Belgium and Holland as Russia is of the Balkan states, and she is the ally of France and Russia. But though her part in the war seems inevitable, earnestly do we hope that British influence will be given to any peace-making movement that may arise. Happily the Anglo-Saxon people have learned to hate war, and Englishmen certainly have not chosen the path they now must take. It is forced on them by circumstances over which they have no control.

IT GOES WITHOUT SAYING that the United States must and will preserve the strictest neutrality. That the nations on both sides are asking our good offices in acting for them where their

own diplomatic relations have been sundered, is a happy indication of confidence in our friendly feeling toward all.

Yet as individuals we are bound to ask to which side to give our sympathies in the contest, and the answer must certainly be, to France and Russia and—if she be drawn into it—to Great Britain, rather than to Austria and Germany. These latter are clearly the aggressors.

But we are earnestly hoping that a larger part than that of silent friendship may be played by the United States. In our Address to the President we have ventured to urge that our government will take immediate steps to seek to secure peace before the real horror of a general war has developed. We shall trust that the published dispatches stating that the President is averse to intervene, even in this friendly way, may be without foundation. We are confident that the American people will earnestly support him in any tender that he may make.

And still more fervently do we implore the God of Nations to intervene and prevent this world-wide catastrophe. The progress of civilization is at stake. The well being of the entire population of the globe, and not only that of the nations that are immediate parties to the conflict is the issue.

"Give peace in our time, O Lord;

"For it is Thou, Lord, only, that makest us dwell in safety."

TWO THINGS we are bound to add in conclusion.

Alliances such as those that bind Europe into two hostile groups are immoral contracts such as no nation is justified in making in this Twentieth Century. If by any manner, peace is restored without the bloodiest war in all history, the next step may well be the consolidation of the Triple Alliance and the Triple Entente into one strong European alliance of friendship, with an international court at The Hague empowered to settle differences.

The other is that empires and emperors are menaces to the peace of the world and must go. Francis Joseph and the Kaiser have sealed the doom of the systems which have given them this power to plunge Europe into war. Democracies, with or without a king of constitutionally limited power, must be established over the ruins that these are creating. Precisely when the people shall take over their own governments in these lands one cannot say to-day; earnestly do we trust that the day is not far distant.

Mene, mene, tekel, upharsin, is written across the walls of the imperial palaces. The two Emperors have declared war against the Twentieth Century.

A PRAYER

APPROPRIATE TO THE PRESENT DISTRESS OF THE NATIONS

O GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Look, we beseech Thee, upon the nations of the earth which are arrayed in hostile armies against each other; Stay their hands, O God, that they strike not in anger; Govern their wills, that they may seek peace and ensue it; Bless the ministrations of those Thy servants who are seeking to bring peace to the nations; Give wisdom and a godly fear of Thee, the Lord of all the earth, to the rulers and governors in all lands; Be pleased, we humbly beseech Thee, to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honor, and welfare of Thy people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established for all generations. These and all other necessities for the well-being of all the peoples of the earth, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour, the Prince of Peace. *Amen.*

IN treating of the increase in missionary contributions, in THE LIVING CHURCH of July 25th, we stated that the increase was general throughout the country, only the Second and Seventh Provinces showing a slight decrease as compared with last year. We should have written the Second and Eighth. The Seventh Province was among those that showed an increase; and we trust our apologies will be accepted for the inadvertent injustice to the dioceses gathered within that Province.

Wrong Province
Named

Second and Eighth.
The Seventh Province was among those that showed an

COMMON TO MAN

FOR THE NINTH SUNDAY AFTER TRINITY

HERE hath no temptation taken you but such as is common to man." But were prophet, saint, and martyr tempted as we are? Have the good men and women whom we reverence and respect endured our trials and passed through the fire that has shamed us? Have mothers and fathers known the suggestions of the Evil One which have passed through our minds?

There hath no temptation taken you but such as is common to man. Yes, more than that; He was tempted in all points as we are tempted, but without sin.

Then therein lies the difference between saint and sinner, and how may the sinner become saint? Certainly not in freedom from temptation. The first petition of the Collect contains the secret of righteousness; for only by the "spirit to think and do always such things as are right" can we hope to subdue temptation; and God is the giver of that spirit.

All of us know that an evil suggestion must find lodgment in the mind before it can result in sin. Many, many suggestions pass through the minds of the best of men and women each day, suggestions that are evil yet harmless, because rejected. But when we entertain them they speedily make a home to themselves in our thoughts, and become themselves a habit of thought, until action is almost certain to follow with opportunity. And temptation may become so thoroughly a part of our ordinary desires that we shall seek opportunity, and plan a way to do the thing suggested. That is why many claim that no one yields to sudden temptation. They hold that there must have existed already a congenial habit of thought that made the yielding inevitable.

However these things may be there can be no doubt that action is the natural sequence of thought. If our thoughts are good we cannot avoid doing that which is good. A "kind heart" assures kind deeds. Planning for the welfare of others will end in our working for their welfare. Anything worthy of the name of love must die before we nourish hate, and the two passions have each their appropriate expression.

A dilettante is a lover of the arts; but none so possesses his heart and mind as to make of him an artist. The artist thinks and lives one of the arts until he becomes a living expression of it. One makes a pleasure of a noble thing; the other sacrifices himself to it. But it is all a matter of arresting thought and attention. The dilettante is like a butterfly, flitting, and tasting, but abiding nowhere; the artist is like the bird that broods in her nest until she brings forth life.

There are dilettantes in religion who sip the good here and there, making none of it quite their own, and there are the devotees who embrace the inflowing suggestions of the Spirit, and hold them in the heart until His becomes theirs, and righteousness takes on the normal character of any natural activity. And in that attitude of mind, and heart, and spirit abides safety from the temptations of the world, the flesh, and the devil. We must think, and we must do; but we may choose both the thinking and the doing. We are bound to serve either God or Mammon, and which we serve will depend upon the spirit of our thinking.

"Quench not the Spirit." We cannot think the good by ourselves any more than we can do good of ourselves. The will to do good increases as we submerge our own will in that of the Father; and the power to rest in His will, and to keep His commandments, is found through Jesus our Lord. He is Way, Light, and Truth. He has promised to enter our lives, and to dwell with us if we will open to Him. He is no further away than the very doors of our hearts, and there He stands and knocks.

"Common to man"; but with the temptation He will make a way to escape, that we may be able to bear it; and that Way is He who conquered temptation, the Captain of our salvation.

R. DE O.

EVERY TEMPTATION to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably, and producing exhilaration or depression, are so contrived as to conduce towards the being which we become, and decide whether we shall be master of ourselves, or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influences.—F. W. Robertson.

THE MYSTIC

Backward gazing, often I discern
The medley of occasions which, combined,
Make up the space called life. . . . The years that burn
And flame with gold and purple, . . . and were blind.

In yonder urn lie heaped their ashes: aye,
For all their ghostly glowings, feathered ash;
And though the rains may soak them day by day,
And the sun warm them, and the lightning flash

To wake some sleeping spark, yet nevermore
Can they arise, except they live in me:
And well doth my soul know how the chained door
Of that weird chamber needs nor bolt nor key . . .

It being scorched along with those old years . . .
No more for me the perfumed rose at dawn,
The glamored mem'ry crystallized in tears;
No more for me the heart in willing pawn,

The brush of human fingers, and the dream
Of their enthralling touch; no more for me
The pulsing passion of a lover's theme,
The worship of love's words on bended knee.

Nay: rather hath my soul assumed its place
In the Eternal Day; nor grief nor pain
Can sully the god-light of that pure space,
Nor any of its radiancy restrain.

I have exchanged an urn of worthless ash
For the white light that winds the Bridegroom round
From Head to Foot; ah, what to me the crash
And discord of an earthly love, dust-crowned?

Enough for me that o'er my soul may sweep
The bursts of glory from celestial strings;
Enough for me that evermore I keep
The matchless rhythm of seraphic wings.

The winds may toss my ashes—what care I?
There is within me That which fire nor flame
Nor acid touch can hurt; nor can it die:
Nor can I with my tongue give it a name!

LILLA B. N. WESTON.

DR. VAN ALLEN ON CHURCH PERIODICALS

EVERY CHURCHMAN should take and read one or more Church papers, that he may know what is going on in the Kingdom of God throughout the world, and especially in the communion to which we belong. A real Christian wishes to be intelligent about his religion and all it involves; an intelligent Christian will be loyal; and a loyal Christian will be a generous giver and a faithful worker. The best Church weekly newspaper is *THE LIVING CHURCH*, published in Milwaukee, at \$2.50 a year. It is handsomely illustrated, ably edited, thoroughly representative of all that is best and sanest in the Church of the Prayer Book. The *Holy Cross Magazine*, published by the Order of the Holy Cross, West Park, N. Y., at 50 cents a year, is an admirable monthly, filled with instruction and devotional aids. The *Commonwealth*, the organ of the Christian Social Union, edited by Canon Henry Scott Holland of Oxford, is perhaps the most profitable English Church publication. I strongly recommend that you subscribe to the *American Catholic*, in its new form, a handsome monthly magazine of about 40 pages, edited by the Rev. Harry Wilson. It costs only \$1.00 a year, and is thoroughly loyal to its name. Sample copies may be had of the sexton *gratis*; and I shall be glad to transmit subscriptions. You would be doing good missionary work to order it sent to Protestant friends, or to Church people who are not well informed about the Catholic character of the Prayer Book Church. Every Churchman should read the *Spirit of Missions*, the official organ of the Church's missionary activity, published at 281 Fourth avenue, New York City, at \$1.00 per year; it is called the best missionary magazine in the world.—REV. DR. WILLIAM HARMAN VAN ALLEN, in *Service Kalendar* of the Church of the Advent, Boston.

TAKE THE last transient swell of petty impatience, or of unkind criticism; things which to the unawakened conscience look so small, to the awakened conscience so large. There is not one that need have taken place. Had I been walking that moment with God, abiding that moment in Christ, drawing that moment on the sanctifying Spirit's power, I should not have lost temper, I should not have thought unkindly—not only should I not have looked impatience, or indulged in needless severity of words. The occasion for the very feeling would have been as if it were not, because neutralized in Jesus Christ. And if that might have been true for the last five minutes, why should it not be true for the next five, for the present minute? "I can do all things," I have resources for all circumstances, "in Him that strengtheneth me."—Handley C. G. Moule.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

OUT of the city's dust and din and hurry, it is pleasant to let one's thoughts go back to the green fields of boyhood. Who, "breathed on by the rural Pan" in youth, can read this unmoved? Not I!

"WHEN THE COWS COME HOME

"BY AGNES E. MITCHELL

"With klingle, klangle, kllngle,
Far down the dusty dingle,
The cows are coming home;

Now sweet and clear, now faint and low
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower
That makes the daisies grow;
Ko-ling, ko-lang, gollinglelingle,
Far down the darkening dingle,
The cows come slowly home.

"And old-time friends, and twilight plays,
And starry nights and sunny days,
Come trooping up the misty ways
When the cows come home.
With jingle, jangle, jingle,
Soft tones that sweetly mingle—
The cows are coming home.

"Malvine, and Pearl, and Florimel,
DeKamp, Red Rose, and Gretchen Schell,
Queen Bess, and Sylph, and Spangled Sue,
Across the fields I hear her "loo-oo"
And clang her silver bell;
Go-ling, go-lang, gollinglelingle,
With faint, far sounds that mingle,
The cows come slowly home.

"And mother-songs of long-gone years,
And baby-joys and childish fears,
And youthful hopes and youthful tears,
When the cows come home.
With ringle, rangle, ringle,
By twos and threes and single,
The cows are coming home.

"Through violet air we see the town,
And the summer sun a-sliding down,
And the maple in the hazel glade
Throws down the path a longer shade,
And the hills are growing brown;
To-ring, to-rang, toringlingle,
By threes and fours and single,
The cows come slowly home.

"The same sweet round of wordless psalm,
The same sweet June-day rest and calm,
The same sweet smell of buds and balm,
When the cows come home.
With tinkle, tankle, tinkle,
Through fern and periwinkle,
The cows are coming home.

"A-loltering in the checkered stream,
Where the sun-rays glance and gleam,
Clarine, Peachbloom and Phoebe Phillis,
Stand knee-deep in the creamy lilies,
In a drowsy dream;
To-link, to-lank, tolinklelinkle,
O'er banks with buttercups a-twinkle,
The cows are coming slowly home.

"And up through memory's deep ravine
Comes the brook's old song and its old-time sheen,
And the crescent of the silver queen,
When the cows come home.
With klingle, klangle, kllngle,
With loo-oo, and moo-oo, and jingle,
The cows are coming home.

"And over there on Merlin Hill,
Sounds the plaintive cry of the whippoorwill,
And the dewdrops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill.
Ko-ling, ko-lang, kollinglingle,
With ting-a-ling and jingle,
The cows come slowly home.

"Let down the bars: let in the train
Of long-gone songs, and flowers, and rain;
For dear old times come back again,
When the cows come home."

SOME GOOD BROTHER who, with an excess of modesty that I regret, has withheld his name, sends me the following bright and crisp contribution for this department:

FEDERATION IN THIS NATION

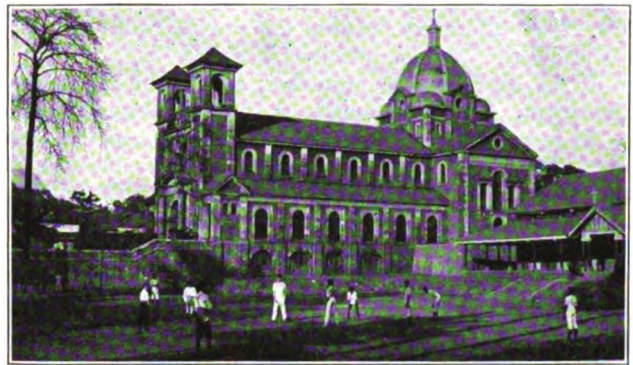
Let's congregate and federate,
All creeds sedate annihilate,
And truth misstate to propagate
A concord great, inviolate.

From your belief seek quick relief.
Of all things chief, the olive leaf
Presents a brief for all the grief
Of misbelief on life's lone reef.

Don't sit and sigh, but do and die,
And rend the sky with battle-cry,
Smite hip and thigh the reason why!
The cause is high; don't argufy.

Judgment berate. Error placate.
Faith extirpate. Invalidate
Your mental state. Without debate,
Let's congregate and federate.

SOMETIMES we think of all foreign mission work as if it were on a small scale. But here is a picture of the Cowley Fathers' church and schoolroom at Mazagaon, Bombay, just received from Fr. Tovey, which gives another impression:



ST. PETER'S CHURCH AND SCHOOL ROOM, MAZAGAON, BOMBAY

I SPOKE HERE at length, some weeks ago, of Gerald O'Donovan's *Father Ralph*, a novel of Irish Roman Catholic life to-day, published by Macmillan in London, but not to be had of their American representatives. The same author has published a new book, *Waiting*, a study of the problem of mixed marriages under the *Ne Temere* decree in Ireland, which is even better worth reading, because it brings us closer to the plain people of Ireland; but I fear the policy of threat and boycott will shut it out, also, from American book stores. I am authorized to say that The Young Churchman Co., Milwaukee, has both these books in stock, the postpaid price of each being \$2.50. George A. Birmingham's two new books, *Hycinth* and *The Bad Times*, are in a new vein; not the trivial humor of *The Searching Party*, but a sober, sympathetic study of the whole Nationalist movement in Ireland, its strength and its weakness: cursed as it is by the too great influence of the whiskey-sellers; weakened by the Roman clergy's endeavors to identify it with the papal cause; hurt by internal discords, embittered by tragic memories; but for all that the expression of a splendid truth, "Ireland a Nation." The author, as you know, is a priest of the Church of Ireland, and writes from intimate knowledge. His *Red Hand of Ulster*, published several years ago, is almost uncannily prophetic. All of his books are readily obtainable in this country.

SPEAKING OF "claims," the *Christian Science Monitor* gives a recipe for safety "when moving a heavy piece of furniture, where the casters seem to dig into the floor and mar it." Of course it was only mortal mind that made the seeming!

ANOTHER AMERICAN CHURCH ESTABLISHED IN SWITZERLAND

Reasons Why Lausanne is Center for Americans

"METAPHYSIC OF CHRISTIANITY," BY THE
YOUNGER DORNER, DISCUSSED

LAUSANNE, SWITZERLAND, July 15, 1914.

A FINE spirit of friendliness on the part of the journals and many leading Swiss people in Lausanne, has greeted the advent there of the new American Episcopal church. The work was started June 21st on the initiative of Bishop Mott Williams, and was placed in charge of the Archdeacon. The *Feuille D'Aris*, a newspaper so old that the historian Gibbon was on its subscription list, and which is one of the most influential journals in Switzerland to-day, published, recently, an editorial, a column and a half in length, headed: "The American Church: Fraternal Welcome." In the course of his remarks, the editor asked the question: "Why does the American Church come to Europe?" And in his answer, he said some things that are interesting as showing how the French Swiss regard us. "The Episcopal Church in the United States," he says, "has victoriously survived a struggle for its life. Deprived of its monopoly when the Colony separated itself from the Mother country, the Episcopal Church in the United States was considered as a relic of the prejudices of the Old World. Episcopacy became displeasing to a young Democracy hostile to all hierarchy and all privilege. . . . All of which does not prevent the Episcopal Church from having at bottom, a strong individuality, influential, not by the number but by the activity as well as the wealth of its members." Answering his own question as to why the English churches on the Continent do not seem to satisfy Americans; so that they want their own when they are able to support them independently, he says: "The differences between the Prayer Books on the two sides of the ocean, are not sufficient in themselves to explain the desire of the Americans to have their chapels to themselves on the Continent. The great motive is in the differences of character. It is an affair of temperaments, of nationalities, almost of races. The Englishman is more conservative; more reserved. As a Churchman he loves to speak of himself as Catholic, that is to say, universal; but he remains, nevertheless, insular. That is his strength and his weakness. The American is more progressive, more open. He is much more a real cosmopolitan. The American Episcopal Church is, then, both by origin and tendency, a very happy and fruitful synthesis of something very old—its source and liturgy—and something very young—its progressive and fraternal spirit. To study it is both to respect it and to like it." Other journals, while not showing the same appreciative insight, are equally friendly to the American Church movement, both in Lausanne, and in other places on the continent. The same can be said of many leading individuals and firms. The famous old Hotel Gibbon has placed a large parlor at the disposal of the Church for two hours on Sunday mornings, without charge, as long as it finds it necessary to use it.

All this shows confidence in Lausanne as an American center by those in the best position to judge, and the rightness of an American church being here to care for the ever increasing number of Americans who come because Lausanne is a school and university town that specializes in its instruction for English and Americans of both sexes. They find it thronged with young people who speak their mother tongue. They find a large class of men and women of intellect and culture engaged in the work of instruction. They find throughout the year, cultural and intellectual entertainment, lectures and concerts, beside opera and theatre.

Another thing that brings Americans to Lausanne, as it does others from all over the world, is the large number of great medical specialists practising there. It is no exaggeration to say that Lausanne has more famous doctors and specialists, in proportion to its population, than almost any other city in Europe. The point of importance to Americans in this connection is the fact that the fees of almost all of these great doctors are the same for the rich as for people of moderate means.

Ten francs (\$2.00) for a consultation is the usual fee, and a few of the doctors will accept more; this being a matter of professional etiquette. There are many physicians in Lausanne, of international reputation, whose charges for long and

difficult courses of treatment are astonishing to Americans for their moderation. They consequently go there for courses of treatment whose cost would be prohibitive to them at home, or even in most other European cities.

Beside this, Lausanne is one of the cheapest cities in Europe, of equal advantages, in which to live, with tax laws equitable to strangers. And finally there is the bracing climate of Switzerland, which needs no comment, and the glorious Lake of Geneva. For all these reasons, Americans are seeking Lausanne each year in increasing numbers, and an American church there had become a real need when the Bishop decided to establish it.

We who have so long associated the name of Dorner with Orthodoxy, mainly through the work of Isaac August Dorner, will have to hold our breath in the rarified atmosphere of *The Metaphysic of Christianity*, the latest, much reviewed, much praised, and as much condemned, work of the son, Prof. August Dorner. It is an attempt, from the point of view of modern thought, to construct a new and scientific statement of the Christian religion on its philosophic side. Like any system of Metaphysics, it is a system of *thought*; whatever may be the fundamental facts or experiences from which the web is spun. From the Kantian point of view its position, as a guide to ultimate truth, is settled in advance. But the modern drift is not toward Kant. Philosophers like Bergson and Eucken, and philosophical theologians of modern trend, would get away from the unanswerable Kantian position that the idea, without a content of sense experience, can give no answer to the human mind as to ultimate reality; and so they have substituted for the idea of God, His personality as the ground of knowledge of him.

Personality is a content of experience, as far as *man* is concerned, but the experience is confined to the personality of man, and does not reach to God's personality except as an inference, or, at best, as a revelation, with which latter, the modern drift in philosophy, and philosophical theology will have nothing to do. The Christian of the old fashioned type can understand the position that the personality of God as seen in the person of Jesus Christ can be apprehended by man, not through his own "wisdom," but by self-surrender, that the "Wisdom of God" may have a chance to enter his heart and supplement his wisdom with the revelation of the Holy Ghost. The answer of Christian experience, in the development of which the Church and Sacraments are an undeniable necessity for the bulk of Christians, will then make as much of God's loving personality plain as may be necessary that man may know Him and do His will. But the "Personality of God," as a man-made idea from inference, can never be anything but a system of thought and can never come down to reality out of the clouds of transcendentalism.

Dr. Adolph Dorner's *Metaphysic of Christianity* starts with the freedom of personality in God, as the highest aim of the moral-religious aspirations. With this as a basis Dorner builds a marvelous system which has the merit of making a powerful appeal to the whole class (and it is numerous) of those to whom the Christian religion must appear as a *thought* system if at all; and whom Christianity as a revelation does not interest. In the process of carrying out his aim, Dorner breaks with many, if not with most, of the doctrines which the Christianity of the Church has, as a rule, agreed to regard as essentials of the faith.

In this connection Prof. Dr. Max Schneidewin (Hamel), in a valuable review in the last Sunday edition of the *Berliner Tageblatt*, has said:

"With the utmost freedom does Dorner set himself against that element in Christianity which has given it its very name and character. Who could recognize, for example, the Christianity of the many centuries in words such as Dorner uses about Christ: 'Christ has, according to St. Paul, through His death, made atonement for God's wrath *historically*!' The unity which was between God and man in Christ, . . . and out of which proceeded His characteristic insight and efficiency, will become the possession of others. If God is in man, then this immanence of God in man will reduce all Mediatorship to exterior stimulation (*Aeusserer Anregung*)."

Of this it must be said, that nothing in the Scriptures, Church fathers or councils, nor among the reformers, sounds, to say the least, any more strange—and that, out of that which from the beginning was the core of the belief of Christians, very little is left that can be recognized as proceeding from Him (*i.e.* the Mediator), except this *Aeusserer Anregung*. "At

this point," continues Professor Schneidewin, "I must pass the same judgment on Dorner which I passed on Eucken, when in 1912 I reviewed his book, *Can We Still be Christians?* In his thinker's freedom in handling the traditional Christian religion, Eucken (and so Dorner), goes just so far in its direction, that he passes over it and away."

And yet there is this difference between Dorner and Eucken. With Eucken it is always his own pet ideas which he wishes to claim as Christian. Dorner, on the other hand, while a theologian by profession and calling, follows, in the whole teaching plan of his book, the old customary order of Christian theology, which he bends to his form of ideas. He passes from the personality of God and the Metaphysic of the world in nature and spirit, to the positive historical dogmas of human destiny, sorrow through sin, repentance, conversion, justification, and renewal. In many essential points he agrees with certain specific Christian forms of conception of these dogmas which he decides to be the true forms out of many possible ones. While doing this, he introduces into his forms, or his selection of forms, of these dogmas, a decided turn of free interpretation and deliberately calculates to awaken an impression, not to be easily put aside, that Christianity can stand this new narrowing of the conception—indeed, that it points, in its development, and on a final analysis, to this new and narrow "form."

Speaking personally of Dorner and of his sincerity, Professor Schneidewin says that: "for the ultimate retention of a religion in which one is born, these 'weighty *imponderabilia*' work in connection with the feelings, and in this analysis of all phases of Christianity in which our Doctor of Theology has worked and lived for many years, with the difficult duality between piety and freedom before his eyes and in his heart, we can understand, and even make allowance for, the inner limitations of these, his personally won persuasions, though we cannot any longer call them Christian."

Here are some statistics which will be interesting to all religious people. The Royal Bureau at Berlin gives the number of suicides in Germany during a period of six years, and for each 100,000 inhabitants as follows: 31 among Protestants; 37 among the Roman Catholics; 40 among the Jews; 1 among the Moravians and Mennonites, and 605 among the men declaring themselves as "of no religion."

Statistics of Suicides

W. E. NIES.

A PRAYER FOR TRAVELERS

O LORD JESUS CHRIST, who hast promised to be with those who love thee, even to the end of the world, and who hast taught us in thy Holy Gospel that thou carest for us, weak and wretched though we be; Be mercifully pleased to take under thy watchful care thy servants, who have left (or are about to leave) this, their accustomed home, to travel elsewhere (either by land, or by sea); Let thy mighty wings overshadow them, and thy stretched out arm defend them; Grant that in whatsoever places they may be, they may always remember that thine all-seeing eye is upon them, that thou seest all their ways, and knowest all their thoughts long before. Grant them health and safety and bring them home, refreshed and strengthened, if it be thy will; Or else grant them to be fit and ready to be called to their eternal home, whensoever it pleaseth thee: All of which we ask for thy dear mercies sake, who with the Father and the Holy Ghost livest and reignest ever, one God, world without end. Amen.

IN MEMORY OF J. PIERPONT MORGAN

THE ITALIAN CONGREGATION of a Jersey City church—the Church of our Lady of Mount Carmela—subscribed \$1,500 for the purchase of a candle to burn in memory of the late J. Pierpont Morgan as a token of their appreciation of his many charities in Italy.

It is soon to be placed in the Vatican at Rome and will be lighted only on All Souls' Day. At this rate it will endure for thousands of years, for if burned continuously it would last at least nine years.

It took four and a half months to make; it stands sixteen feet high and weighs 400 pounds, tapering gradually from 18 inches at the base to 6 inches at the top, and is made from white beeswax imported from Italy for the purpose.

It is beautifully ornamented in high relief, the modeling being heavily laid with gold leaf valued at more than \$300.

The portrait of Mr. Morgan and his favorite flowers, American beauty roses, are done in oil by the artist Paulo Restivo, who has specialized in this department of art:—*Technical World Magazine*.

DEFENDING THE INTEGRITY OF THE ENGLISH CONVOCATIONS

Experts Testify That They Are Independent of Parliament by Ancient Right

CONTINUITY OF THE ENGLISH CHURCH STANDS OUT CONSPICUOUSLY

The Living Church News Bureau
London, July 21, 1914

THE Select Committee of the House of Lords on the constitutional and historical relations between the convocations of the Provinces of Canterbury and York, appointed by the House in connection with its final consideration of the Welsh Bill, has begun its inquiry, and the very interesting and important evidence given by authorities on the subject is being reported in the columns of the *Times*. The facts set forth should serve to bring home to the minds of people who have been uninformed or ill informed on the subject, and are ingenious enough to accept sound historical learning when presented to them—including especially, it is to be hoped, both Protestant and Romanist Dissenters—the outstanding and irrefutable facts of the continuity of the English Church from remote "Pre-Reformation" times, and, although "established" from time immemorial, of its essential self-existence and independence in relation to the State and to Parliament. Herein lies the profound significance and especial value of the committee's inquiry, apart altogether from its bearing on the immediate political issue of the Welsh Disestablishment.

Sir Lewis Dibdin, who was first examined, stated that Provincial Synods were, and had been from a very early date, part of the normal organization of the Catholic Church. At the Council of Nicea, in 325 A. D., it was laid down that the Church should hold Provincial Synods twice a year. He knew of no difference between such synods and what were now called in England convocations. The Provincial Synod of Canterbury began early in the ninth century. Wales had been part of the Province of Canterbury since the reign of Henry I. The four Welsh Bishops attended the Council of Westminster summoned by the Archbishop of Canterbury in 1127. Since 1307 the Welsh dioceses had always sent Proctors. The Submission of the Clergy Act of Henry VIII. provided that Convocations should not meet without the King's writ, or pass any canon without his license. The agreement of Convocations to that change was recorded in the Act, and that fact was of importance, "because it showed that he felt that he could not safely act in that matter without their consent." The Act in question did not alter the constitution of Convocation. Of the numerous Acts concerning the relations between Parliament and Convocation the witness directed attention to four in which the civil legislature had treated Convocation as a coördinate body—including the Act of Henry VIII., popularly known as the "Bloody Statute," and the Act of Uniformity of Charles II. About thirty years ago a *mandamus* was applied for against the Archbishop of York in regard to the election of a Proctor, and Lord Coleridge did not admit the demand, holding that Convocation was an independent body not amenable to the Court, and remarking that the Court was asked to "interfere in the internal affairs of a body as old as Parliament and independent." Sir Lewis Dibdin submitted, in conclusion, that it would not be in accordance with constitutional practice that Parliament should take four dioceses out of Convocation without the assent of that body.

The Archbishop of Canterbury, who was next examined, said that prior to 1534, when the Act of Henry VIII. concerning the clergy was passed, the Archbishop could himself legally summon a Convocation without the King's writ. In regard to that Act, the Archbishop spoke of its being passed at the "request" of Convocation instead of with its consent. This was an obvious slip, as has been pointed out by Sir Lewis Dibdin in some correspondence in the *Times*. Continuing, the Archbishop said that Convocation was the same as a Provincial Synod. It was an error to suppose that there were two distinct bodies, or that the same body sat in two distinct capacities. As to Convocation in modern times, he wished to show its importance to the life of the Church and the mischief which would be caused by the severance of the Welsh dioceses. From speeches made in Parliament by those high in authority it might be supposed that the business of Convocation was confined to formalities. But this was not so; Convocation was an essential part of the system and life of the Church to-day. Its chief active work was done by committees, and the Welsh members had borne more than the part to which their numbers entitled them. To break up that fellowship of service "by the intervention of Parliament would, declared the Primate, "be not only unprecedented constitutionally, but practically injurious to the work and common life of the Church."

The chairman (Lord St. Aldwyn) asked what interpretation

he placed upon the protest of Convocation that the Bill was "un-constitutional in character."

The Archbishop replied that the constitution of Convocation had from the beginning been independent of Parliamentary sanction, and that to change it would be without precedent and unconstitutional in the larger sense.

The chairman again asked whether anyone connected with Convocation was consulted as to whether Disestablishment might not be effected without the severance from Convocation of the Welsh dioceses.

The Archbishop replied that certainly he was not, and he was not aware anybody was.

Continuing, the Primate controverted the assertion of the Prime Minister that any argument about dismemberment as meaning separation was "a technical one." On the contrary, it involved a definite interference with the work of a great religious corporation. "It would be," the Archbishop said, "a tyrannical act on the part of Parliament to interfere with the internal organization of a body as venerable, as sacred in its character, and as beneficent in its operations as the Church of England."

The Dean of Wells, the next witness, pointed out that the Welsh Bishops had been consecrated by the Archbishop of Canterbury, as their Metropolitan, or, failing him, by the Archbishop of York, since the reign of King Edgar in Saxon times.

Lord Parmoor (chairman of the Canterbury House of Laymen) testified that he could find no instance of Parliamentary interference with the constitution of Convocation. Convocation denoted to Churchmen the spirituality of the Church, and it was the authority to which they looked in regard to all matters of Church discipline. This eminent lawyer and lay Church official had formed the opinion that Parliament had no constitutional power to dismember Convocation, and he found afterwards this was in agreement with the view of the late Lord Selborne. The Dean of Durham also gave evidence in defence of the rights of Convocation. J. G. HALL.

SUMMER HAPPENINGS AMONG ENGLISH CHURCHMEN

Ambassador Page at Unveiling of Monument to Pocahontas

MANY ITEMS OF NEWS

The Living Church News Bureau }
London, July 21, 1914 }

THE United States Ambassador unveiled last Thursday in Gravesend parish church two memorial windows to Princess Pocahontas, the gift of the American Society of Colonial Dames. The windows were dedicated by the Bishop of Rochester, and there was a distinguished company present, which included Rear-Admiral Oliver and Captain Fulham, commanding the United States warships *Missouri* and *Illinois*, together with many officers from the two naval vessels, and the mayor and corporation of Gravesend.

The ambassador, in his address, said that there was, so far as he knew, no parallel to the story of Pocahontas in American colonial annals:

"It was a story so human and kindly and beautiful that it had taken a place among the immortal episodes of history. It had become the subject of novels. It had been treated by painters. It was told to every generation of children; and its place in the school histories of the United States made it invincible and immortal. For her human and kindly personality, Princess Pocahontas stood out in our sombre colonial history, so that it took a fresh hold on every generation."

Relating how she was converted to Christianity and given the baptismal name of "Rebecca," Dr. Page added that when one read of a forest princess with a beautiful name like "Pocahontas" being called "Rebecca" it made one doubt the "romantic appreciation" of the Church people of Jamestown.

It is highly gratifying to learn that the proprietors of the *English Hymnal* are able, after their annual stock-taking, to report very satisfactory progress during the year ending March 31st. In its column devoted to mention of "Books and Writers," the *Church Times* refers to this and says:

"The fact that they made seventy grants on introduction marks a substantial capture of new ground, and the returns of the year show an increase of open sales scarcely short of 50 per cent. More strength to its elbow, we say, for we believe that, whether as a collection of hymns or as a collection of tunes, this book stands without a rival."

About the truth of this opinion as to the comparative worth of the *English Hymnal* I should think there could be no doubt at all in the minds of those who have become familiar with this remarkable collection of hymns and tunes. The *English*

Hymnal certainly gives a devotional character as well as marked distinction to the Church services such as no other hymnal in use can possibly give.

The *Church Times* has published a review of the Dean of Christ Church's pamphlet, *The Miraculous in the Gospels and Creeds*, against Dr. Sanday's pamphlet, *Bishop Gore's Challenge to Criticism*. The reviewer begins his critique

The Dean's Pamphlet

as follows:

"The war of pamphlets continues. First came the Bishop of Oxford and Professor Bethune Baker; then followed Dr. Sanday and Professor Gwatkin; and now we have the Dean of Christ Church in a few pages of very damaging criticism of Dr. Sanday and his position. Dr. Sanday's pamphlet, owing to its author's high reputation, attracted a great deal of attention, but it seems generally to have been recognized as a very weak defence of the Liberal Protestant position and to have thoroughly deserved the unsparing criticisms of Dr. Scott Holland in the *Commonwealth*. It will hardly survive the further criticisms of the Dean of Christ Church."

I think all who are not obsessed with what is called "Women's rights" will agree that the proposal to hold a conference of Church people in the autumn to discuss the claims of women to be ordained to the priesthood shows to what absurd and even profane lengths feminism can go. The *Guardian*, in its protest against the suggestion, observes that the proposition emanates chiefly, if not entirely, "from a little band of women who have pushed the claims of their sex to such a point that they have lost all sense of proportion." The leader writer regrets that so extravagant a suggestion should ever have been made, since it tends to obscure the hopes and expectations of reasonable women, and, "apart from the fact that Catholic order places an insurmountable barrier in the way of any thing of that kind," tends to bring ridicule upon a perfectly sane and healthy movement for the "better recognition of the place of women in the councils of the Divine Society."

Canon Alexander preaching recently at Margate on behalf of the St. Paul's Cathedral Preservation Fund, stated that the appeal for the fund had drawn a very touching response from every part of the world. An unknown correspondent from Nova Scotia, sending a donation, wrote that all missionaries when in England went to St. Paul's "as to their parish church," and carried away fresh inspiration for their arduous tasks in far off mission fields. In New South Wales, a little girl who was dying had expressed a last wish that five shillings should be sent for her to the Cathedral Preservation fund.

The Bishop of Truro (Dr. Burrows), proposes to leave for Canada in August, and to remain there until October. The Bishop has undertaken to conduct two "missions" in New Brunswick during his visit to the Dominion.

The *Times* prints quite a full report of Canon Rawnsley's emphatic protest against the decay of English home life in a sermon preached by this well known North Country vicar and prominent public man in St. Paul's on Sunday. Here is a striking extract, from his notable sermon on the subject:

"Greece passed away with all its brilliance partly because it had no home life. Rome found its belief in home life too weak to withstand the change from City State to Empire, and the corroding influence of a decadent Orientalism. There is nothing that would prevent our going the way of Greece and Rome unless we will once more make the ideal of home that Christ would have it to be, open the eyes of the fathers and mothers of the land to their sense of opportunity as the makers of the character of the next generation, and recall the children to the duties owed to the home."

The S. P. G. has received an anonymous donation of £1,000. J. G. HALL.

THE BARD

The bard is like the bird,
He sings and sings away;
What though the song's unheard!
The bard is like the bird,
His note though is the word,
And thus it is he sings his roundelay.
The bard is like the bird,
He sings through life's brief day.

CLARA OPHELIA BLAND.

CHURCHYARD CROSS AT TRINITY, NEW YORK

Description and Illustration of the
Attractive Memorial

LAST WEEK'S NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, August 3, 1914 }

THE evidential value of Christian churches built from correct architectural plans, and adorned with examples of correct symbolism, is often, but not too frequently, expressed. At the time of the bi-centennial anniversary services of Trinity parish, several allusions were made to the preaching power of such an edifice as "Old Trinity," and its historic churchyard at the head of Wall street, where thousands of citizens and

glory of God and in memory of Caroline Webster Astor by her daughter, Mrs. M. Orme Wilson.

In the last issue of the *Trinity Parish Record* an interesting letter received by the rector from the Rev. Dr. Remensnyder, a prominent Lutheran minister of this city, is printed.

"My dear Dr. Manning:

"A few days ago I saw your fine, educational statement as to the cross given by Mrs. Wilson as a memorial to her mother. So, yesterday, passing, I was on the lookout and I was delighted with its artistic character.

"But what pleased me far more was that it was not merely the cross but the real thing, the *Crucifix*. Perhaps sometime you might tell Mrs. Wilson how greatly this feature pleased the ex-president of the General Synod of the Evangelical Lutheran Church in the United States, and remind her of the argument made by Luther against those Protestants who denounced the crucifix. The New Testament tells me that to be a Christian I



CHURCHYARD CROSS, TRINITY CHURCH, NEW YORK

visitors, business people, and tourists, pass every day in the week.

The recent erection of the beautiful churchyard cross adds another source of benediction, and reminds us of the words written nearly three hundred years ago by Sir Thomas Browne in his *Religio Medici*, "At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour."

The cross itself is a notable and even noble work of art. It is thirty-nine feet high and is constructed of four huge blocks of stone out of which the figures are carved. As one looks at the cross from Broadway, our Lord's figure stands out with great distinctness; and a closer view shows that the architect has worked out as the motive of the whole work, the genealogy of the Cross: Adam and Eve caught by the serpent, Seth, Noah, and Enoch are the figures of the lowest tier; Shem, Abraham, Isaac, Jacob, and David of the second; and Judah, Ruth, Jesse, and David of the third.

Surmounting the richly carved shaft is a bold foliated cross, having on the front our Lord's figure, as in ordinary crucifixes, except that He wears a royal crown and not the crown of thorns. On the other side of the cross is a beautiful statue of the Blessed Virgin and the Holy Child.

Perhaps the highest praise that could be given is that at once the churchyard cross looks as if it belonged where it is. It fits into its place and seems already to have been there always.

This great and most significant gift has been erected to the

must believe in Christ and Him crucified. Now to do this, I must call up the image of a man hanging on the cross before my mind; and why then shall it be wrong to have the image before my eye, since the heart is of more importance than the eye?

"This fine answer, says Professor Dorner in his *History of Protestant Theology*, determines the relation of Protestantism to sacred art.

Very fraternally yours,

"JUNIUS B. REMENSNYDER."

A friendly action to construe Article X. of the will of J. Pierpont Morgan, who died March 31, 1913, was begun last week in the Supreme Court by the rector, wardens, and vestrymen of St. George's Church. The executors under the will of Mr. Morgan, and the trustees of the estate and property of the diocesan convention of New York, are co-defendants.

Mr. Morgan created two trust funds, one of \$500,000, and the other of \$100,000. The larger fund was left for the support of the "ministry" of St. George's Church, and the smaller for missionary stations in the diocese of New York, with a preference to the arch-deaconry of Orange.

The plaintiffs said that there had been paid out of the income of the \$500,000 fund \$1,385. The church authorities said that the income is far in excess of the combined salaries paid to the clergymen of St. George's Church, and they do not believe Mr. Morgan in referring to the "ministry" had in mind only the clergymen, but the general administration of the church. The plaintiffs want the court to determine whether the income from the \$500,000 fund should be confined to the payment of the salaries of the ministers or devoted to general purposes.

(Continued on page 508)

ANOTHER FINE CHURCH IN CHICAGO SUBURB

Recent Enlargement of Edifice at Hinsdale

JULY HAPPENINGS IN AND ABOUT THE CITY

The Living Church News Bureau }
Chicago, August 3, 1914 }

ONE of the most beautiful suburban churches in the diocese is Grace Church, Hinsdale, as it now stands, recently enlarged. Hinsdale is not a new suburb, for it has long been a favorite residence district, with its rolling surface and its several hills—these features being so rare in and around Chicago. It is eighteen miles west from the heart of the city, and abounds in homes of wealth and culture.

The Church began work in Hinsdale as far back as 1872, but the parish, despite earnest and able leadership, has only recently attained its present strength and influence, during the rectorship of the Rev. Erle H. Merriman, who became rector seven years ago, this being his first parish. The parish buildings include a rectory, an attractive parish house, and the church, all valued at about \$40,000, and practically free from debt. The parish house and the pipe organ have been added during the present rectorate. The recent addition to the church, required by the growing congregation, has cost some \$10,000, and a date for the consecration of the church has been set.

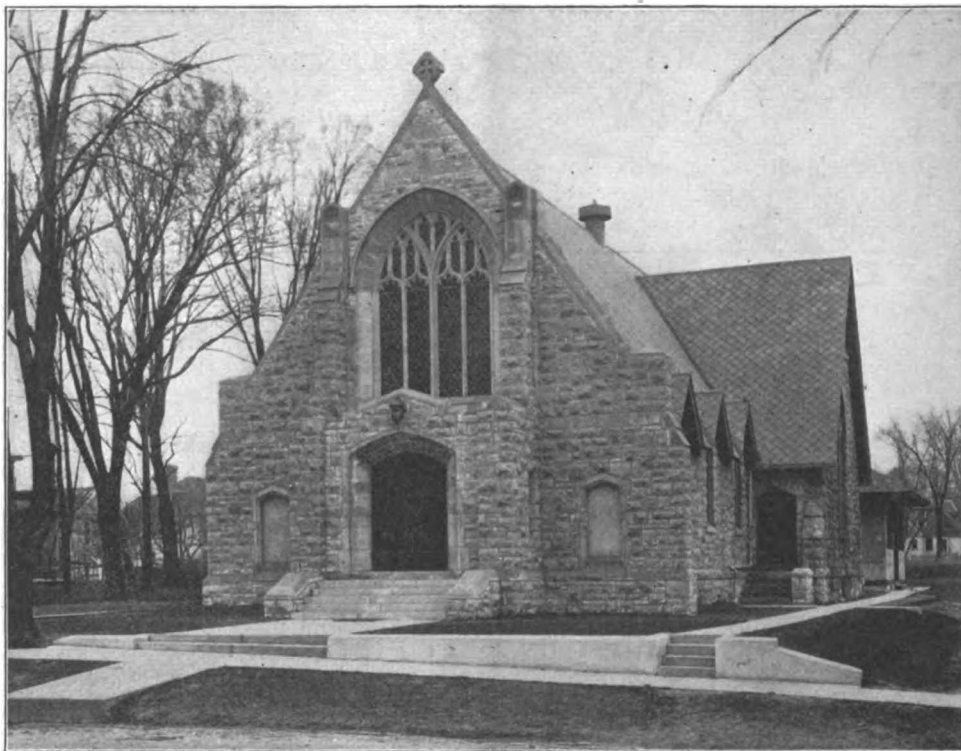
The men's club of this parish is one of its notable features, enrolling some 200 members, and extending far beyond the communicant membership of the congregation. The service list includes a daily celebration of the Holy Eucharist. There are over 220 communicants, and the Sunday school is a modern one in every way. The Rev. E. H. Merriman has been for several years the assistant secretary of the diocesan convention, and the *Convention Journal* has been greatly improved in appearance and usefulness during this period. He is also one of the editors of *The Diocese*, and has lately been appointed one of the examining chaplains of the diocese. Mrs. Merriman is known to the musical world as Blanche Sherman Merriman, and is a distinguished pianist, having played with the Theodore Thomas orchestra. The parish raised some \$14,000 last year, and has of late years become one of our strong centres of missionary interest.

Few persons have an adequate impression of the amount of good accomplished by the Chicago Homes for Boys, and of the scope and increasing character of its work, as well as of the responsibilities flung upon the institution by the hard conditions of city life. Last year there were 153 boys admitted to the Homes, though the maximum enrollment at any one time was limited to about 110. Of these 153, there were 54 full pay, 64 part pay, and 35 free. In addition to these 153, there were about 350 applications which, for various reasons, the Homes were unable to accept. The influence of the Church on these otherwise homeless boys is seen from the fact that last year 20 were baptized and 37 were confirmed. On the first of last May, out of an enrollment of 109 then in residence, there were 73 communicants. Of the 153 there were 18 who were at work, 5 attending high school, and 130 in grammar school. The income for operating expenses last year was \$26,677.91, only \$8,880.45 of which came from the parents and guardians of the full pay or part pay boys. Mr. Francis A. Hardy is the chairman of the board of trustees, Mr. Charles O. Barnes, vice-chairman; Mr.

David B. Lyman, Jr., treasurer; Mr. Truman F. Miller, assistant treasurer; and Mr. Courtenay Barber, secretary. There are 14 men on the board of trustees, and 39 women on the board of managers. Mrs. R. T. Crane is president of the board of managers; Mrs. George Lytton, Mrs. E. B. Butler, and Mrs. Wm. R. Linn, vice-presidents; Mrs. Secor Cunningham, corresponding secretary, and Mrs. G. H. Worthington, recording secretary. Mrs. Charles P. Anderson is an honorary member of this board.

The Rev. George W. Farrar, rector at Ottawa, in this diocese, and the Rev. J. B. Haslam, formerly of Nashotah House, will be in charge of the Cathedral and City Mission work during August. The Rev. C. A. Cummings, of the Cathedral staff, will spend August in Boston, with his son. Mrs. Julia Whiteford, the secretary of the diocesan Social Service Commission, whose office is at the Cathedral, is taking her vacation in the Virginia mountains.

Work on the Cathedral parish hall, which was interrupted in the early summer by the prolonged brick strike, is progressing rapidly, and the building will be finished in time for all the autumn activities. It will cost several thousands of dollars, all of which has been raised by Dean Sumner. The hall will be completed without debt.



GRACE CHURCH, HINSDALE, ILL.

more than past the \$20,000 mark. The apportionment accepted was \$28,339 for the current year. All but eleven congregations, and these mainly small missions, have made some gift towards the apportionment this year.

The Rev. G. W. Laidlaw, rector of St. Paul's-by-the-Lake, Rogers Park, has been busily occupied by correspondence concerning the forthcoming parochial missions to be held in November next. He is the secretary of the committee on Missions. He will take his vacation during August and early September, in the East. St. Paul's choir went to camp on July 27th, at Little Bear Lake, Michigan.

The Rev. Charles Kenneth Thomson has been supplying during part of the summer in Chicago, and is taking a trip to Alaska.

The Rev. John J. Steffens, rector of St. Alban's will take his vacation in Michigan during August.

The Rev. E. F. Wilcox of Fort Smith, Ark., is in charge of Christ Church, Winnetka, while the rector, the Rev. F. G. Budlong, is taking his vacation at Oak Bluffs, Martha's Vineyard, Mass., where he is the preacher at Trinity Church during July and August.

TERTIUS.

UNREST

Spirit of wind-blown nights, when strange dreams come,
Blow strong upon me with thy mystic breath!
Waft me away from all the stagnant death
Of day into thy dim, soft, throbbing arms.
Wrap me and bear me forth! I hear thy call!
The whispering leaves before thine advent swirled—
The pulse of slow wings beating through the dark—
And now thy presence, Wind that walks the World!

THEODORA BATES COGSWELL.

A CONFERENCE ON THE FUTURE OF MISSIONS IN MEXICO

MEXICO'S many revolutions, and the taking of Vera Cruz, have put an end for the time being to most American missionary work. Most of the missionaries have been recalled by their boards or have been advised to leave the country with other foreigners. In view of these conditions a conference of missionaries and officers of mission boards was held in Cincinnati early in July to consider the possibilities of readjustment and the joint application of lessons which the experience of the last twenty-five years has taught, in order that when missionaries can return to Mexico they may go to their work better equipped to deal with its many problems. The conference was attended by about sixty officers and missionaries connected with the following boards of mission, in addition to our own: Baptist, North; Congregational; Disciples; Friends; Methodist, North and South; and Presbyterian, North and South. Representatives were also present from the American Bible Society and the Young Men's Christian Association. Much to the regret of many, Bishop Aves did not find it practicable to be present. As was to be expected the spirit of the conference was earnest and devout, its outlook was wide and statesmanlike. There was no unintelligent or unkind criticism of the Roman Communion.

Early in the conference it was evident that the subject of most absorbing interest was the possibility of an agreement with regard to the division of territory to prevent unnecessary duplication and to insure some work in all parts of the country. It was pointed out that present missionary forces are inadequate, with an average of one missionary to each 70,000 of the population. Fourteen states with five million people, one third of Mexico's population, have no foreign missionaries. Again missionary forces are not effectively distributed. Some states have one missionary to every 12,000 of the population. In others there is only one missionary to one million people. In fifteen states there are thirty mission high schools. Another group of fifteen states, with six million people, has no high school. After prolonged discussion the conference agreed to recommend to the several boards concerned that the Mexican field be divided approximately as follows: Congregationalists: northwest section; Baptists: northern central section; Disciples, Friends and Southern Presbyterians, northeastern section; Methodists: central section and part of the west coast; Northern Presbyterians: southern section including Yucatan. Mexico City and the Federal district about it were regarded as common ground for several communions. No suggested assignment of territory was made to our own board because the conference was frankly told that the board has no authority in matters of territorial jurisdiction, while moreover its work among English speaking residents covers a large part of Mexico, from Tehuantepec to Chihuahua. The discussion of the subject waxed warm at times and it became increasingly evident that some communions, while accepting the principle of division of territory, were not prepared to give up long-established and cherished work in certain localities. The best spirit prevailed throughout and the final decision represented a considerable measure of compromise. The attitude of the Northern Presbyterians was especially generous. In order to insure a unanimous recommendation they agreed to turn over to others, subject to the approval of their foreign board, important work in northern Mexico and confine their efforts in future to the southern states of the republic. One felt that it was worth while to be present at such a discussion, if for no other reason than to make it clear that the Church, while deeply concerned about all that makes for comity and for effectiveness of work, is not prepared to divide her responsibility in any land with Churches with which she is not in communion.

The conference recorded its opinion that it would be well to establish a union Bible Institute and Theological Seminary. Here again explanation was made why the Church could not share in such a plan. In other educational matters our work may profit by the recommendations of the conferences, as for instance that domestic and manual arts should be taught in all mission schools so far as practicable; that since education is one of Mexico's greatest needs, an elementary school should be established wherever there is an organized congregation; and that schools of the fifth and sixth grades should be established in all larger centres, together with normal and kindergarten training schools; that methods of instruction should be standardized and that every effort should be made to increase edu-

cational efficiency. Whether it will be practicable to establish a union Christian college in the near future is doubtful, but that Mexico needs one is undeniable.

The conference proposed the adoption of a common name for Mexican congregations, to be followed by the denominational name in brackets, *e.g.*, "The Evangelical Church in Mexico (Presbyterian)." As our congregations long ago adopted the name "*Ecclesia Catolica Mexicana*," it was explained that our Board would not be disposed to suggest any other. A form for commending members moving from the territory of one communion to that of another was drawn up. It is significant that this form does not provide for the acceptance of the person commended by the body to which he is commended, but simply states that he is a member in good standing of a certain congregation.

Undoubtedly the Church will be glad to share in the proposal to secure a larger measure of self-support. If the recommendations of the conference are accepted, all existing congregations will be urged to become self-supporting as soon as possible and new congregations will be started only with the understanding that aid extended at first is to be systematically reduced. Other matters in which our Church may cooperate are the effort to secure thoroughly qualified recruits and the requirement of greater efficiency in the language.

The conference strongly recommended that, at this time of national crisis, a message to the Mexican people, dealing with "the fundamentals of Christian faith and life as held throughout the centuries," should be prepared, carefully translated, and circulated widely throughout the country.

The conference frankly recognized that its conclusions were not final, but were to be transmitted to the various boards as recommendations, to be accepted or rejected as the responsible authorities of the several communions may determine.

While regretting that in the matters which lay most nearly the hearts of its members, as, for instance, territorial division and a common Church name, our own Church could not share, the conference accepted the necessary explanations with the utmost cordiality. In fact the only time when the conference spontaneously broke into applause was at the conclusion of the statement of the one Churchman present explaining why on certain matters the Church must hold aloof.

WOMEN IN THE CHURCH

FROM AN ADDRESS BEFORE THE HOUSE OF CHURCHWOMEN
IN THE DIOCESE OF CALIFORNIA

BY THE RT. REV. LOUIS C. SANFORD, D.D.

Missionary Bishop of San Joaquin

WHAT has the Feminist Movement in store for the Church? I think the most obvious answer to the question is that the time is at hand when women will demand a larger share in the administration of the Church's affairs, and it would seem as if such a demand is inevitable and reasonable. In the diocese of California and, I believe, also in all the jurisdiction of the state, the principle of woman's suffrage has been acknowledged for many years. More than ten years ago, the convention of this diocese conferred upon women the power to vote at parish meetings. Most of our people assumed that that power conveyed authority to sit on vestries and to represent the parish at diocesan convention, an assumption which it appears was contrary to fact. But, for several years, women delegates sat and voted unchallenged in the convention, until it was discovered that the constitution did not legally permit the innovation. Instead of changing the constitution, canonical provision was made for the "House of Churchwomen."

Under the circumstances, it was the wisest thing to do, and of itself constituted an innovation sufficiently striking to attract the attention of the Church, throughout the country. But the cooperation of women in the parish elections was not affected and this diocese was among the first, if not the first of American jurisdictions, to take a step which is being elsewhere imitated. And when the matter came up, in convention of the diocese of New York, it amused most of us, on this coast, to learn that it caused a heated discussion, and was an additional confirmation of the conservatism of the East.

If the seating of women in vestries meant the retirement of men from a position of honor and trust, it would be a deplorable circumstance. Male vestries originated when women took small part in public affairs and had little business ex-

perience. But conditions have changed, and I think that most clergymen would agree that the business affairs of a parish would rarely suffer if the vestry were made up entirely of women; which God forbid! It does seem, however, as if the time had come when the women of a parish should know how the material affairs of the congregation are being conducted. Occasional mumblings in a guild may be heard, which would not occur, if the women could see a situation from a vestryman's angle.

In one of the parishes in this diocese the rector has appointed a women's committee which meets with the vestry and is able to acquire first hand information of the financial condition and other material concerns of the parish. Such does not seem a dangerous proceeding, and, pending further developments, which are bound to come, can be recommended to the smaller parochial organizations such as the great majority in this state are.

There is no House of Churchwomen in the district of San Joaquin and for several reasons I shall not establish one here; but I have the feeling that, when the time is ripe, the women should be invited to cooperate fully with the men in legislative capacity. Whether the end would best be served by a double house or by men and women sitting together in one body, must be determined by circumstances. I am convinced however, that the time is not far distant when the women of the Church will ask and receive a proportionate share in the administrative business, both of the parish and the diocese, and I believe that it will be for the advantage of the Church.

The Feminist Movement with its demand for equal responsibility for women and equal freedom to work out the great problems of life, must mean that the women of the Church are going to have—are having—a larger vision, a more intelligent comprehension of the vision of the Kingdom of God.

I would not wish even to seem to reflect upon the past. But surely I need not remind you that the House of Churchwomen is discussing matters to-day of Christian education, social service, propagation of the faith, which no body of Churchwomen have dreamed of during the past twenty-five years. We cannot forget that the number of women actively engaged in missionary work, at home and broad, is larger, not merely *actually*, but proportionally, than ever before. The splendid meetings of the Woman's Auxiliary in connection with the General Conventions, and at other times, in recent years, have been marked by a breadth of sympathy and a depth of devotion which could not have been predicted a half century past.

Who knows! Perhaps the Feminist Movement, within the Church, will be provocative of a masculine movement which will remove the reproach sometimes heard, but not wholly deserved, that if women are the ornamental sex in social affairs, men can claim that prerogative in ecclesiastical concerns, and both men and women will pray and work together more loyally and more effectively for the greater glory of God and the advance of His Kingdom.

CAMBRIDGE CONFERENCE FOR CHURCH WORK

A little pause in ordinary days,
A brief withdrawal from the busy ways
In which our feet must go. A space to find
Refreshment for the soul, food for the mind,
New knowledge gained from those who gladly give
Not knowledge only, but themselves in truth
To vivify the spoken word; to live
One household, men and women, age and youth,
From homes the whole wide continent apart,
Of interests manifold, yet one in heart
As those that love their Lord; each giving of his store
Experience, inspiration; gaining more
Than e'er he gives. The morning, as is meet,
Is ushered in with sacrifice of praise
And blest Communion; midday prayer ascends
For all Christ's world; and so in ordered ways
The day is given to Him, and evening ends
With cares and joys of day laid at His feet.
Grant to us, Lord, to whom Thou giv'st to share
This life of work and friendliness and prayer,
Thy grace and strength, and send us forth again
To make Thee known more truly unto men.

MARY E. THOMAS.

CROWNS and diadems are losable things; it is only in the other world that there is a crown of glory that fadeth not away.—*Matthew Henry.*

PLEAS OF MODERNISM* AND REPLIES THERETO

BY THE BISHOP OF VERMONT

YOU Catholics do not understand some articles of the Creed in their literal sense; *e.g.*, the Ascension.

Ans.—This is not at all parallel to the Virgin Birth or the Resurrection from the grave. The Ascension is necessarily expressed in symbolic language, which is the only way in which we can tell out such truths. But the *fact* of the exaltation of Christ in His human nature, body and soul, is clear under this language. Whereas to explain "Born of the Virgin Mary" as meaning born of a good woman who was not a virgin is an altogether illegitimate use of language. So it is to explain the Resurrection on the third day as equivalent to the immortality of Christ's soul (which would, we believe, be equally true of all men) with the power of manifesting itself in some sort of spiritual or astral body.

2. Some of you understand the Atonement in a different way from that commonly accepted or understood.

Ans.—But the Creed gives no *theories* (of the Trinity, the Incarnation, the Atonement, the Church, or the Future Life); it only states *facts*. Theories must vary and have varied. Ours of what Christ "dying for our sins" means is much nearer that of the early Church than was the popular understanding of the last few centuries.

3. The Scriptures are subject to critical investigation. Therefore the Creeds must be also, since they depend on the Scriptures.

Ans.—The Creeds are not dependent on Scripture in the sense of being gathered from them. Their substance is earlier than the Scripture records and explanations. The facts in the Creed belong to historical Christianity from the first. The Creeds are dependent on Scripture in this sense, that what cannot be proved by Scripture is not to be insisted on as part of obligatory belief.

The promise made by a priest at his ordination that he will teach nothing as necessary to eternal salvation but that which *he* shall be persuaded may be concluded and proved by the Scripture, is supplemented by the promise that he will minister the Doctrine of Christ (as well as the Sacraments and Discipline) as *the Church* hath received the same. The Church distinctly binds her members to the *Creeds*, as her interpretation of Scripture, as in the Baptismal interrogation and in the Visitation of the Sick: "Dost thou believe?" "All this I steadfastly believe."

4. If a man sincerely believes that *his* is the true interpretation, is he not at liberty—bound—to hold to it?

Ans.—Yes, but not as an officer of the Church which holds something different. He may use all legitimate means to win the Church to his opinion, "reforming the Church from within"; but if this fails, in honesty he must sever himself (at least as an official) from the body which is teaching what he believes to be false; and equally in honesty the Church, which is to care for the unlearned and simple folk as well as for scholars, must make it clear that in her teaching words have their plain and obvious meaning.

5. You explain various Old Testament stories as legendary and unhistorical; why should not we treat New Testament stories in like fashion?

Ans.—The Old and New Testament Scriptures stand on a different footing. The former do not profess to be contemporary records by eye-witnesses, which is the precise claim that the New Testament Scriptures do make.

* As by Canon Sanday, Professor Bethune-Baker, and Mr. Streeter.

HARVEST

I planted an orchard. With care untold
I have watched each blossom and leaf unfold,
Till the ripened fruit I at length behold—
And triumphant gladness is mine.
Thou hast planted patiently, o'er and o'er,
Thou hast watched and toiled; only failure sore
Dost thou reap, yet art joyous ever-more:
A divine anointing is thine!

HARRIET APPLETON SPRAGUE.

HOW SHALL we become lovely? By loving Him who is ever lovely.—*St. Augustine.*

Current Literature and Church Criticism

By the Rt. Rev. JAMES BOWEN FUNSTEN, D.D., Missionary Bishop of Idaho

IN these days the Church is apparently called on to face assaults not only upon her ancient dogmas, but upon her character. There was a time when her enemies in ordered battalions openly attacked her forces in the fair field of controversy or dashed in heroic impetuosity against the mighty battlements of her ancient creeds and fundamental truths which protected her very existence. Lines were well defined and each army had its own uniform. Those were days of struggle, heroism, and sainthood. The Church was struggling for its life. Its friends were loyal and self-sacrificing; its enemies, fierce and uncompromising. The battle against it was one for annihilation. For a man to be a Christian at all and to accept the Christian's revelation was synonymous with being an undesirable person to them, a fanatic, unpatriotic, narrow, and one whose elimination from society was a thing to be desired and to be accomplished by force if necessary. One has but to read the pages of history to be filled with admiration at the deeds of glory and patient suffering with which these open assaults were met. But they were from the outside and not from within.

It is true that from the very days of Christ, Christianity has had among its followers men who failed to understand its ideals and spiritual motives in dealing with the problems of human life. Christ Himself, in the days of His ministry, had to rebuke jealousy and ambition on the part of those among His followers who looked for hasty results and temporal rewards in His new Kingdom. There was one man even among those He had chosen who proved to be what we would call in modern times a degenerate. In the days when the apostles were doing their pioneer work for Christianity, we hear not only of persecution from without, but they speak of false brethren weakening their work from within the Church. This element of weakness arising from faulty life or doctrine has no doubt characterized the struggle of Christianity throughout the long ages; but in the main, up to recent years, the point of attack was rather upon the creeds than upon the character of the Church. These assaults were led by some of the brightest infidel minds of the age in which they lived and their controversies still furnish interesting reading.

It seems to me at this present time that Christianity is in far greater danger of suffering injury from its so-called friends and adherents than from its open enemies. A subtle but very evident attempt in which even some clergymen have joined, is being made to weaken the influence of an institution that has done more for the betterment of human society than all other forces put together. The Christian Church stands for the protection of the individual, for the institution of marriage, for the family, the home, and the government, for the creating of a moral consciousness, for the establishment of great standards of right and wrong, and for all that is glorious and strong in human life. That there are individual representatives of the Church who fail to realize her high mission, reasonable men would take as a matter of course. It would be impossible to conceive of any organization which did not have incompetent and unworthy members. Every thoughtful man must realize that we must judge everything by what it actually is, and not by what some man represents it to be. We may further state it is but fair when any man starts a movement in condemnation of the Church's work and authority, that he should be ready personally and at great sacrifice to give a better interpretation than is given by those whom he condemns and to limit his condemnation to those who deserve it. Because some men in the ministry are influenced in their preaching and work by rich and unscrupulous money makers is no proof whatever that the great mass of the teachers and preachers of Christianity are not doing an excellent and valuable work for humanity along lines of Christ's teaching. Because a wicked and unworthy man happens to get into the Church is no indication whatever that there are not noble, pure, and truth-loving men in the ministry, any more than it is an indication that our American Republic is a failure and our social fabric polluted because there are men and women who happen to occupy prominent places, who are wicked and immoral.

These fierce assaults on Christianity in the modern novel

and magazine essay, and by worn-out and disappointed ministers, are getting very tiresome to those who have a deep interest in the character building of our American life. It would be amusing for a man to have the audacity to write with such superficial knowledge and experience in theological and social matters with the "cocksuredness" (to use the phrase that expresses a good deal) of some of these men, were it not that thousands of people take them as seriously as they seem to take themselves. While professing to be in thorough sympathy with the Church, they pack into their sentimental stories every mean and dyspeptic thing that could be said about any minister and leave the impression upon the reader that this picture represents the general characteristics of the men who speak as representatives of the Church. They then represent the Church as archaic in its methods, cold and un-American, its members snobbish and without sympathy with modern social work for the betterment of humanity. They make a modern penitentiary, such as Julian Hawthorne describes as existing in Atlanta, look like a well ordered Sunday school of embryonic saints compared with the so-called congregations of Christian people. These marvellous students that take it upon themselves to be wiser than all the men who have devoted their lives and fortunes to Christian effort through years of hard study and discipline, paint clergymen as a lot of weaklings who work for a salary and do just as they are told by criminal Churchmen. The teaching of the past, they assume, must be disregarded. Clergymen are told by at least one popular novelist, and he is only one of many of the same type, that they must get in touch with the people and lead them to conversion through certain social work, exhibiting a brotherly sympathy by going to disreputable saloons and restaurants and ordering an elaborate meal for its unhappy patrons, beginning with beer and winding up with champagne. A minister is supposed, whether he agrees or not, to line up and endorse views of every quack who thinks he has discovered a quick cure for the human ills that have been centuries in accumulating. He is supposed to out-muckrake the most skillful modern expert in the mud flinging business. He is supposed to do away with all social distinctions, all guards to virtue and home that have been established by the wisdom of the ages, and bring all social life to the dead level of equality. He is to assault vigorously as an undesirable class, men who stand for traditions of the past. In other words we have painted for us by these modern prophets who are professedly the friends of what they call "real Christianity," a preacher of the gospel who would overthrow all authority in the Church, who would practically deny the Divinity of Christ, who would do away with all barriers for the protection of society, who would look upon every man as a scoundrel who had wealth and position, who would stand for perfect freedom in the matter of divorce, who would, as we say, put the bottom rail on top, no matter how rotten it might be, who would sacrifice society to carry out a theory, who stand not for the wisdom of the ages, but for radical liberalism interpreted by individual opinion.

These modern writers lay themselves open to very serious charges. One is that they themselves are making merchandise of their literary opportunity. They are pandering to a morbid modern appetite for the literature which assaults ancient institutions. In this the Church and State are alike suffering, or rather the people who need these great institutions are themselves suffering.

The widespread influence of these attempts to reflect upon the character of the Church cannot fail to affect a great many people in such a way as to make them prejudiced against an institution, which does more, by teaching men the fear of God, to promote good citizenship and good moral conduct than all the laws that are passed to establish children's courts, probation offices, reform schools, and other remedial institutions. These very laws have grown out of Christian influence and are made effective by Christian public opinion.

The Church like every other institution which has its human side is imperfectly administered, but this gives no justification to those efforts which eventuate in the creation of a spirit of distrust and unrest among people who have not

the judgment to discriminate between the theories of a superficial novel or magazine article and the real facts of the case.

Instead of the attitude of men of this age being critical towards the character of Christianity, they ought to be exceedingly thankful that the Church is able to do what the statistics show it is actually accomplishing through its various denominations here in America. The fact is, no man can accurately estimate the value of the moral influence of the Christian Church in making Government possible, as well as social and commercial life. The Ten Commandments lie at the basis of all modern civilized government, and the Sermon on the Mount is the ideal towards which modern life is visibly struggling. From ocean to ocean, every day these things are taught and emphasized. If we could find any community in our country isolated from other towns and without a church, it would not stand for the best things in American life, but the worst.

These writers are grievously disturbed with the inefficiency of the modern Church. They think her usefulness is hindered because she appeals to men and speaks in the name and with the authority of God. They object to her teaching because their views of life and theology are not adopted. If they are really earnest, why is it they do not lay aside their wealth and choose some mission field where, unhampered by institutions of outgrown creeds and methods, they could give the world an opportunity of having a model preacher, a model theologian, a model congregation, and a model social community? If they believe so earnestly in their theories, thus influencing hundreds of unthinking people to be antagonistic to existing Christianity, why wait the far off day? Why not select some spot, even though it be among primitive people, and realize in practical work these theories? If they refuse to show us a better way by practical life, are not these men who are assaulting the Church for its inefficiency, self-condemned as making merchandise of holy things?

The sad thing about this literature is that it does the harm that I have spoken of. It turns many people away from the most helpful institution that was ever established for promotion of the real happiness of man. It creates an unsympathetic atmosphere. It ignores the tremendous activities and benevolences of our organized modern Christianity. It forgets that the Church does stand for aid to the weak, in its hospitals and institutions for the helpless, for education in its colleges and universities, for moral consciousness in its services and ministry. It stands also for the brotherhood of mankind, the oneness of the human race, and in its foreign missionary work and other charities, proves its sincerity.

Surely this attempt to undermine the influence of the Church and to crowd into the verbose pages of essays and sickly novels, ugly and disagreeable things about the ministry and the communicants of the Church, half digested, unscholarly, and childish teachings about theology, and impractical thoughts about sociology, ought to be regarded by us as a dangerous and criminal thing to do. Such writing is ephemeral and can give its authors no permanent literary standing; but it is capable of doing great harm to the country both in regard to religion and patriotism.

CHURCHYARD CROSS AT TRINITY, NEW YORK

(Continued from page 503)

After fifty years of rocking and rolling on ebb and flow tides in the East River off Market street, the Floating Church has found a final resting place ashore at Mariners' Harbor, Staten Island. For two years the church was moored in the Kill Von Kull, off Van Name avenue, Staten Island. Then the scow on which the church reposed leaked badly. It was decided to raise the edifice from the scow and transport it across Richmond Terrace to a vacant lot on the corner of Van Name avenue, near the old homestead formerly occupied by Jeremiah O'Donovan Rossa.

A solid brick foundation was built, and the church was placed thereon. Services were resumed on Sunday, July 26th. The Rev. William W. Mix is the pastor.

A service was held on Sunday morning, July 26th, in the close of Grace Church, in memory of the Rev. Dr. William R. Huntington, for twenty-six years the rector. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, delivered the sermon from the memorial open-air pulpit. The close is a memorial to Dr. Huntington. Dr. Tomkins spoke of the long service of Dr. Huntington as rector and of the high esteem in which he was held. He said that when Dr. Huntington received a degree from Harvard University, Dr. Charles W. Eliot introduced him as the rector of Grace Church, the "shadow of a great rock in a weary land."

AN OUT-DOOR REPRESENTATION OF YEATS' "HOUR GLASS"

EVERY year, at the close of the public school term, the children of St. Mary's Home, Chicago, are taken from the city into the wide out-of-doors at the summer home in Kenosha, Wis. This arrangement for their physical well-being has justified itself many times over, for experience has repeatedly shown that children who in the winter are a prey to the ills which call for medical care and attention are seldom those who have had the Sisters' care in Kenosha.

In addition to giving the children this healthy freedom of the open, some attempt has been made this summer along the line of modern educational development in the use of dramatic presentation as a vehicle for instruction. The definite thing attempted was an out-door performance of a morality play. Yeats' "Hour Glass," recommended by the Drama League of America for younger players, was selected for that purpose.

It is interesting indeed to note, since the drama is once more coming into its own as a great uplifting power, that the force



GROUP AT OUT-DOOR FETE OF CHICAGO CHILDREN, Kenosha, Wis.

which long ago was preaching the miracle and morality plays is again at work teaching religious truths with tremendous effect.

"This is the pleasantest kind of preaching,
This is the easiest lesson we're teaching,
Teaching and preaching in rollicking play,
Lectures aren't hard when you get them this way."

A marked characteristic of their presentation of this admirable little one-act play was the atmosphere of the entire simplicity in setting, costumes, and characters. The stage was the garden close with the vine-covered chapel for a background. The audience were seated on chairs or benches on the grass or in the shade of trees. The 4 o'clock sunlight and the blue sky gave a radiance which no number of footlights could ever rival.

The play opened with the Wise Man at his desk preparing the day's lessons for his pupils. In the midst of his reflections on the wisdom of which he was the proud possessor and diffuser, a wisdom which denied the existence of God, an Angel in flame-colored robes appears framed in the cloister arch above, then passing down the chapel steps, meets the astonished gaze of the Wise Man and proclaims the awful doom pronounced upon him. Because no souls have passed into heaven since the Wise Man began his teaching, the Wise Man must die. At his earnest pleading for mercy, the Angel, impressively turning the hour glass, grants him one hour to live, and, if in that time he can find one soul who believes, he may escape hell. With this ray of hope the Wise Man confidently summons his pupils, his wife, his children in turn, expecting to find a grain of faith. Alas, his teachings have been all too effective and could not at the last hour be undone. In the overwhelming tragedy of the situation he, in his despair, finally questions the Fool, who is the only person too wise to accept the Wise Man's folly. So the Wise Man is saved—saved by the faith of the Fool—just as the last sands have run down in the hour glass. The Wise Man dies praying that his poor, deluded followers may have a sign and be saved. His prayer is heard. The Angel again appears in the cloister background to receive his soul. This appearance with the grouping of the pupils in attitudes of reverence and solemnity made a very appropriate and impressive closing, and the effect on the audience was perceptibly moving and edifying.

SOCIAL SERVICE

✠ Clinton Rogers Woodruff, Editor ✠

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

EX-MAYOR BUSSE

IN commenting on the life and work of Fred A. Busse, former mayor of Chicago, the *Evening Post* of that city said:

"Probably the most valuable contribution Mayor Busse made to civic progress was his belief in the necessity of getting accurate information before going ahead on any important public undertaking. Under his administration the expert commission came into common use as an administrative implement. And it was a valuable one."

It was Busse who appointed the Chicago Vice Commission of which Dean Sumner was chairman. But the *Post* went on to say:

"The tragedy of Fred A. Busse's life was that of so many of our politicians. Adored by his personal following with an intensity of devotion that was almost worship, he was square and true in the personal relations of life. But he was lacking in the higher vision. And neither he nor his followers could quite understand why he did not receive publicly the high valuation which he received and deserved when he played the game as man to man."

The "higher vision"; that is what distinguishes the newer generation of publicists and officials. They see the big opportunities and they are seeking to achieve them.

DWELLING HOUSE PROPERTY OF TRINITY CHURCH, NEW YORK

The average number of families to a house in the dwellings now belonging to Trinity parish, New York, is 2.5. Of the total number of residence buildings, according to Miss Emily W. Dinwiddie's last report, 107, or 31 per cent., are occupied by one family each; 128, or 37 per cent., are two-family houses, and 111, or 32 per cent., have accommodations for as many as three families each. Contrary to what seems to have been the popular impression, the majority—over two-thirds, in fact—of the residence properties are thus private dwellings for one or two families, and less than one-third would come under the legal definition of tenements, that is, houses for three or more families. Only one house is occupied by a large number of tenants. This is a building erected years ago as a model tenement, containing twenty-one apartments (eighty-two rooms). The next largest number of families in a house is thirteen, and the next is ten.

Not only is the number of families to a house small, but there is also in these old-fashioned dwellings, dating from an earlier generation, a freedom from over-crowding of ground areas, which is unusual in downtown New York. Many of the buildings cover less than half of the lots on which they stand. Large yards are the rule, and are commonly utilized by the tenants for the cultivation of flowers and in some cases of vegetables as well. During the summer of 1913 the gardens have been especially attractive. Many new features, such as trellises and arbors, have been added to the flower beds, grass plats, and vines over walls which families have had from year to year. The interiors of some of the blocks were, and are, a blaze of color all summer. The gardens belonging to the houses are planted and kept by the tenants themselves except in one instance, where Trinity Corporation has provided a flower pot and window boxes for a row of six houses on a courtyard, which have no back yards and are the only dwellings owned by the Corporation which do not face directly on a street.

There is abundant sunlight in the yards, as Trinity's houses are low compared with other buildings in New York. Three of the Corporation's residence buildings are only two stories high, 284 are two stories and attic or three stories in height, 53 are four stories, and only six are five stories high. Not one is the height of the six-story New York tenement.

This satisfactory condition of affairs is due to the keen interest and active coöperation of the rector, Dr. William T. Manning, and the intelligent supervision of Miss Emily Wayland Dinwiddie, who is in immediate charge.

NEW YORK LABOR LAW DECISION

That section of the New York labor law of 1913 which prohibits the employment of women in factories between the hours of 10 P. M. and 6 A. M. has been held to be constitutional by the Appellate Division of the Supreme Court of New York. The prevailing opinion was written by Justice Ingraham, who described the basic differences between the sexes, pointing out that woman was weaker than man and needed laws to guard her, and that it was vitally important, not only for the woman's own welfare but for the welfare of the race, that she should have proper rest and protection. The Justice wrote also of the moral dangers that may come to a woman who goes unprotected during the hours specified in the law. He declared that "Upon the health of women as the child-bearing sex necessarily depends the future health of the succeeding generations. Any occupation that tends to lower the vitality and interferes with her bearing healthy children, directly impairs the health and capacity of future generations, and is a subject of the utmost public concern."

In the opinion of the American Association for Labor Legislation, this gives hope that the United States may rise to the level of foreign countries, where through the efforts of the International Association of Labor Legislation, a treaty has been effected by which fourteen European countries have abolished night work for women in industrial employments; and Miss Josephine Goldmark, of the National Consumers' League, said: "The present law is supported by a more enlightened public sentiment than the old law was, and the courts are now willing to take account of this sentiment."

COUNTY LOCAL OPTION RECOMMENDED IN HARRISBURG

BISHOP DARLINGTON in his annual address to the diocese of Harrisburg said:

"As the temperance question seems to be a matter of vital interest in this commonwealth at present, and as a number have written asking that our Church take a stand on the subject, as nearly all other religious bodies and most clergy, Roman and Protestant, have done, I think it might be well if this convention passed a resolution declaring in favor of County Local Option, which Bishop Henry C. Potter, whose first charge was in this diocese at Mt. Alto, said, in his famous telegram to our legislature, 'Local Option is fair, square, and American.' Such attention can hardly give offense to any political party, as the candidates for governor in all four of the leading political parties of this commonwealth have declared themselves in its favor."

The Social Service Commission of the diocese made a similar recommendation, and, as a consequence, the convention heartily endorsed the movement for county local option legislation. The report of the commission (Rev. C. G. Twombly of Lancaster, chairman) dealt at length with the liquor problem, giving in detail the reasons for its recommendation.

INCREASE OF DELINQUENTS AND DEPENDENTS IN INDIANA

In the last two decades, according to Dr. J. H. Hurty, Secretary of the Indiana State Board of Health, insanity, crime, alcoholism, pauperism, and idiocy have increased in Indiana at an alarming rate. It costs the state nearly \$3,000,000 annually to care for her delinquents and dependents and more than \$1,000,000 for the insane alone. He predicted that despite the state's five big hospitals for the insane, the legislature would be required within the next two years to appropriate \$1,000,000 for another hospital, as there are now 5,000 insane patients in the state, and the five hospitals are overcrowded. Dr. Hurty also said that within the last two decades the birth rate among the native Americans had decreased at an alarming rate among the more desirable classes.

He said that education had not bettered the race to the extent that was expected of it, and that the only remedy for the present deplorable race conditions is the prevention of inter-marriages among the undesirables.

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

LOYALTY AND FAITH

To the Editor of *The Living Church*:

HAVING just read Bishop Gore's wonderfully illuminating open letter to the clergy of his diocese, entitled *The Basis of Anglican Fellowship in Faith and Organization*, I took up the last issue (July 25th) of *THE LIVING CHURCH* and found a letter from a "Modernist," headed "Loyalty to Ordination Vows," which seemed to be written in a thick fog. But the question involved was apparently intended for the clergy alone, as if the laity had no occasion to concern themselves with these matters. I wonder if these "modern" clergy realize that the laity are also capable of thought. Even a woman may have not only a soul but a mind, and I should like to enter a plea for the people to whom these "Modernist" clergymen minister. The laity talk among themselves as they do not talk before the clergy. They keep a more or less respectful silence with regard to their real thoughts; that is, most of them do, when they are with their rector. But he would often be surprised if he knew what they say to each other with regard to his attitude, and its effect on them.

Now when an ordained priest asserts over and over in the public services of the Church his belief in *all* the Articles of the Christian Faith, and when he instructs the children, and those who are to be confirmed, in the Catechism, which he is bound to do and which so unmistakably requires belief on the part of the candidates in *all* these Articles; when he has done these things and then goes into the pulpit and preaches straight Unitarianism which involves direct denial of these Articles, what is the result on his congregation? He may never know, but any observing member of the laity knows that such an attitude makes for the opposite of righteousness. He may think that he is hiding his unbelief, but he is mistaken.

To those who are capable under a believing guidance, of developing a strong and elevating faith, it has a befogging and stultifying effect which drives them far away from all real religion in the end, while it greatly intensifies the hypocrisy of those whose motives in allying themselves with the Church are of the world.

Such a clergyman may have worked out a philosophy which may justify his course to himself. (So doubtless have the Jesuits done to whom Bishop Gore refers.) But he is leading the large majority of the flock committed to him astray. All honor to the honest Unitarians who frankly say they cannot believe the Articles of the Christian Faith and so reject them! And what do they say to the blind guides to whom I refer? They smile and say: "Poor dears, they believe just what we do, only they are afraid; in other words, they are cowards; but wait a while and we shall have them all." Are they not right?

It would seem too that our Modernists are blind to the fact that there are many deeply thoughtful Churchmen and Churchwomen who, from the depths of their hearts and well-tested minds, believe *all* the Articles of the Christian Faith in their fulness and rejoice and glory in every word of the Ancient Creeds, and would give up anything rather than that Faith which, if it is real, is bound to work by love (see St. John's first Epistle), and which they long to have every human being in this world share with them in all its literal fulness, and in all it involves.

Burlington, Vt., July 27th. CONSTANCE R. WHEELER.

To the Editor of *The Living Church*:

IT is, as your correspondent, the Rev. C. C. Kemp, writes in your last issue, hard for the Orthodox brethren to understand a higher loyalty that absolves a priest from his ordination vows. May it ever be so!

It appears to be hard for the mind that desires to absolve itself from such obedience to understand its true position. No judge will ever accept as a plea that the prisoner had persuaded himself that the law he wishes to absolve himself from breaking, is bad. That is the reasoning that produces Guiteaus and Czolgotz.

Undoubtedly all true men will uphold any Bishop who maintains the position that those who have taken a vow to teach the Faith once delivered are not free to plead any self-imposed "higher obedience" to their own wishes as sufficient ground to teach anything else. In a land of law and order the less we have of such propositions from would-be teachers, the better.

W. C. HALL.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

I FIND myself so out of agreement with the Rev. Theodosius S. Tyng's letter on Prayer Book Revision, that I feel constrained to write you on the subject. I most sincerely trust that we

shall not have the "courage" to deal with the Prayer Book as Mr. Tyng would have us do.

Does Mr. Tyng wish to imply that we are to believe that we are *not* conceived and born in sin—in other words, that sin is not transmitted to us by our parents, but is contracted by us of our own conscious will? If so, then in the case of infants what becomes of the regenerative purpose in Baptism? The minister of religion who had all he wanted to know of the Episcopal Church on hearing the opening words of the Baptismal Office, could scarcely have been a minister of the *Christian* religion, or the words would have been familiar to him, no matter what his sect may have been. They give indeed the reason for the worship of regeneration. If there be no sin in the child, there is no need of baptizing the child into God. Without sin, he is already one with God, for the only thing which separates man from his heavenly Father is sin. Moreover, no matter what theory of original sin may be held, the fact of the tendency to wrong-doing is evident to all who know anything of child life. If the child were without sin, then should it die in infancy it would have no need of Christ's salvation.

Or does Mr. Tyng object to the words in question on the possible interpretation that the act of conception or the act of birth has the nature of sin? Would he so interpret, "In sin hath my mother conceived me"? That surely is a sense which none but the minister of religion of whom he speaks could possibly adopt.

What I would like Mr. Tyng to tell us is this: In what respect does this "sixteenth-century doctrinal statement" differ from the teaching of the early centuries or of the leading fathers of the Church on the same subject? Why should it be taken as an invention of a particular period, party, or country? Has it not been the doctrine of the Church through all the ages? And more than that, is it not a fact?

Why should the Episcopal Church deny a truth because some "minister of religion" does not like it?

Yours very sincerely,

Northport Point, Mich., July 25th. JAMES S. STONE.

REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

THE Commission on the Lectionary has appointed a sub-committee, consisting of the Bishop of Vermont, chairman, the Rev. C. B. Wilmer, D.D., the Rev. T. W. Harris, and Dr. W. C. Sturgis, to prepare for its consideration a table of lessons based upon the ecclesiastical year. This sub-committee would be glad to receive suggestions regarding this table from any who have given consideration to the subject. Communications may be sent to the chairman, or to the undersigned.

T. W. HARRIS, *Secretary*.

Littleton, N. H., July 28, 1914.

THE EARLY MINISTRY OF THE CHURCH

To the Editor of *The Living Church*:

IN regard to the early ministry of the Church, it is strange to think that the notion could be prevalent that there was a kind of chance development of the early organization. This is plainly denied in I. Cor. 12: 28. Here is an enumeration of three orders. It is certain that this enumeration means something. What follows refers simply to functions. It is idle to argue otherwise. It is the threefold order of the ministry of the early Church which Dr. Sanday correctly calls itinerate.

By and by there is found a ministry of which Dr. Hatch makes much, which was patterned after certain ancient societies for the care of the poor. In Acts 6 we discover that this itinerate and spiritual ministry did not wish to give themselves to the serving of tables; hence the ministry of Bishops and Deacons which was then created—the term Deacon is used and applies to both orders, just as in Acts 20 the term overseers (Bishops), in turn applies to both orders also. There is something peculiar in the interchange of New Testament titles and this may be well illustrated by the terms fruits and vegetables. We may speak of the whole kingdom of the earth, edible products as fruits of the earth, and again as vegetables, or at least as belonging to the kingdom of vegetation. These terms, however, have also a distinct meaning and this meaning is brought out when both terms are used side by side: then fruits refer to one kind and vegetables to another. Just so with the New Testament titles: used separately, as Bishop and Deacon for example, they may imply either; used together, their meaning is distinct and restricted.

Now as time went on the offices of Bishop and Deacon supplanted those of prophet and teacher, the priority of the latter corresponds

with the early date of the Corinthian epistle. The Didache shows the transition period remarkably well. In this document we have apostles, prophets, and teachers, but we are told that the Bishops and Deacons also perform to them these offices and should therefore be esteemed. And they are further told to ordain among themselves such Bishops and Deacons, which was presumably done by the itinerate apostles, since the New Testament furnishes no other as thus ordaining except apostles. Hence we by and by have instead apostles, prophets, and teachers; apostles, Bishops, and Deacons. This is seen in the Epistle to Timothy. This argues a very early date for the Didache; but no one knows how early this pamphlet, as it were, was written.

We now come to elders or presbyters. The term presbyter is not confined to any office in the New Testament, and certain early apostolical fathers apply it to every office of dignity. In Acts 11: 30, it means the Bishops and Deacons. In 14: 23, it signifies to the same. In 15: 22-23, it also means the same, possibly also prophets and teachers. In 20: 17, it implies Bishops and Deacons, for let no one think that the Deacons stayed at home and did not heed St. Paul's advice. They were included among the elders. Just as in verse 28, the term overseers (Bishops) means both Bishops and Deacons. In Titus 1: 5, the term elders again implies Bishops and Deacons, for again let no one suppose that in Ephesus they had Bishops and Deacons, though none in Crete. I. Cor. 12: 28, evinces the fallacy of this. Yet some seem to imagine that the New Testament Church was a general whirlpool of disorder. The fact that a settled ministry in any ancient Church is not particularly mentioned does not alter this fact in the least, this omission can prove nothing. In I. Peter 1: 5, the term is used in the same breath for the highest as well as the lower orders: possibly, and very likely, Bishops and Deacons.

Enough for the fact, the self-evident fact, that the term elder or presbyter is universally applicable until we reach certain apostolical fathers of whom Ignatius is the striking example. In this epoch of the Church's history there is generally a confining of this term (presbyter), to the second order and, for reasons that do not concern us the three orders are now termed (a) Bishops, (b) presbyters, (c) Deacons, and have continued so to this day. Of course this is the general order of things. A sprinkling of the old titles is found in the Church for several centuries.

I shall say nothing of ordination in particular. The only clear evidence which the New Testament furnishes us in the laying on of hands in ordinations is that of the highest order. And to assume that it was ever otherwise in the Church with no definite proof is arbitrary and could only be done by interested parties.

One word about St. Timothy's ordination. I. Tim 4: 14, refers to St. Paul's ordaining him. The presbytery is represented by St. Paul. Just as a Deacon among us on being asked whether he were ordained by the ministry or the laity, would answer ministry of course—yet that ministry is represented to him by one single Bishop—does any one think that II. Tim. 1: 6, refers to another event?

I would also say in regard to a haphazardness as touching ordination in the New Testament, that in Acts 16: 1-5, this view seems encouraged; i.e., an indifference as to whether there were any ordinations or not; but the epistles to Timothy prove the wrongness of this. (Rev.) MARTIN DAMER.

HISTORY OF THE SIX TALL ALTAR LIGHTS

To the Editor of *The Living Church*:

IN "Answers to Correspondents," in your issue of August 1st, you state, "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."

Now, may I ask; Upon what authority do you rest these statements? We learn from the *Ordines Romani* that in the seventh century the Roman Pontiff was preceded by seven acolytes carrying candles. These candles were placed upon the pavement, round about the altar, during the celebration of the Eucharist. At a later period the candles, instead of being carried in and out, remained permanently upon the pavement. If the Bishop were the celebrant seven candles were lighted, but if a priest, only six. At a still later period, but before the twelfth century, these candles (in Cathedrals seven, in parish churches six), were generally placed upon the altar, instead of on the pavement. And there, in accordance with Roman usage, they have remained to this day. The present rubrics of the Roman Missal prescribe seven candles to be lighted for a Pontifical High Mass (the Bishop of the diocese being the celebrant), and six candles for High Mass on all other occasions. The same rubrics prescribe four candles for a Missa Cantata (although six are commonly lighted), and two, or at least one, for a Low Mass. The Roman Ritual also prescribes six candles at Vespers, Matins, and Lauds on Sundays and Double Feasts, four on Simples and Greater Ferias, and two on Ordinary Ferias.

In the year 1210 the *Consuetudinary of Sarum* prescribed six lights at Vespers, Matins, Lauds, and Mass on all Double Feasts, four on Sundays and Greater Simples, and two on all other occasions. In the year 1254 William, Bishop of Sarum, following Gallican usage, doubled the number of lights, employing twelve on

Solemn Feasts, ten on Lesser and Inferior Doubles, eight on Sundays and Greater Simples, six on Lesser Simples, four on Greater Ferias, and two on Ordinary Ferias. This continued to be the Sarum Usage in the matter of lights until the Reformation.

It is important to know that in England these lights generally stood upon the pavement, except the two which were used at Low Mass and on week-days, which eventually were placed upon the altar. After a time these two Ferial lights were looked upon as having some special significance in relation to the Eucharist and were spoken of as "Eucharistic Lights." But "Eucharistic Lights" are not prescribed in the Roman Ritual, and, I believe, never have been. For six lights are prescribed for High Mass and six, likewise, for Vespers, etc., on Solemn Feasts. While, although two are prescribed for Low Mass, two lights are ordered for a sung Vespers on an ordinary week-day. And in actual practice the same candles are used both at Mass and Vespers.

Yours very truly,
New York, August 1st. WALTER S. FLEMING.

DIVINE REVELATION AND LIQUOR PROHIBITION

To the Editor of *The Living Church*:

PARDON me if I emphatically dissent from your interpretation (on p. 397) of Divine Revelation and perforce of Church teaching. What causes the *stealing* of reason, conscience, and virtue, as soul-benumbing drink does?

What do statisticians find as to liquor-drinking? That it is directly responsible for most murders. What institution so unconscionably pursues this daily business of *killing* men and their wives and children as does the saloon? Because the sixth Commandment does not specify *how* men shall not kill, is dealing out death in the whiskey glass harmless while by *labeled* poison, club, knife, or gun, it is sinful? In reality it is as much worse as killing souls is worse than killing bodies.

"At liberty to decide for themselves whether to support or to oppose prohibition" are Churchmen, who supposedly hear God's *prohibitory* laws on their knees every Sunday? It is to be hoped that honesty will compel every hearer to make no response at the sixth and eighth Commandments whose judgment of the ancient law has never welcomed the Gospel's enlightenment as to doing ill to neighbor. With disregard of Christ's interpretation and summary of the law; with forgetfulness of His chief apostle's teaching on Christian love, the scandal of Churchmen's laxity, indifference, and irresponsibility to the most patent moral evil will continue. Must "Temperance" remain a mealy nothing, a high-sounding abstraction, lest the Sunday school learn its application in actual life?

FRANK M. BAUM.

THE CASE OF MIDDLETOWN, OHIO

To the Editor of *The Living Church*:

IN the July 4th issue of THE LIVING CHURCH space was given editorially and in a special article to the differences which have arisen in the parish of Middletown, Ohio, between the rector of the Church of the Ascension and the majority of its congregation together with the former vestry. This article, under the caption, "Unique Difficulty at Middletown, Ohio," was copied by the *Church Messenger*, published at Cincinnati, Ohio, and also quoted at length by the *Literary Digest* in its issue of July 18th under the heading "Failing to Silence the Rector."

For the sake of our own little church and the best interests of the Church at large we have refrained from being interviewed; from answering any of the misleading articles which have appeared in the public print, such as the *Cincinnati Post*, or in any way contributing towards an effort to force an undignified and un-churchly quarrel into the ranks of the Episcopal Church.

We must, however, take decided exception to the statements contained in both the editorial and article as published in THE LIVING CHURCH of July 4th. Each contains many false statements, giving only the Rev. John H. Yates' side of the controversy without regard for the truth.

In order that you may gain an unbiased appreciation of the situation in Middletown it is necessary to give a short history of our parish.

When the old vestry first took charge, nearly ten years ago, the Church of the Ascension had been closed for six years. Our first rector was a brilliant preacher and a popular man. Under his ministry the church grew rapidly, both in size and influence. He was with us for four years.

A men's club, called the Round Table Club, was organized. This club was soon dominated by Socialists. Our rector grew more and more radical in his preaching, and during the last year of his incumbency he instituted a series of Sunday night lectures on Socialism. This drew such large crowds as to fill our little church to overflowing with Socialists. The regular communicants and supporters of the church protested. The wardens, however, supported the rector, justifying their attitude by a vision of growth they thought they saw for the church. Our rector finally, at a Socialist rally held in the local opera house, introduced to the audience the notorious W. D. Haywood, a man of blood, who repudiates the sacredness of marriage and scouts the existence of God Almighty. Sub-

sequently, in one of his sermons, our rector denied the Immaculate conception of Jesus Christ. Other indiscretions followed in rapid succession and a complete physical and mental collapse was the result. At this time he resigned his rectorship.

The wardens did not prefer charges, however. They concluded that if the man could regain his equilibrium he would disavow these utterances, and should he not be handicapped in his future career by so grave a conviction, he would once more become a valuable servant of Holy Church. The surmise of the wardens proved correct. To-day he is the respected and beloved rector of a large parish in your own great state of Wisconsin.

After this rector's departure the parish was held together by means of supplies. At least one service and Sunday school were held each Sunday for over a year.

We then secured another rector who was most acceptable to all. The church edifice, the parish house, and the rectory were repaired and redecored at considerable expense for our new rector. At the end of ten months he secured a better call and left immediately. We again kept the church and Sunday school open by means of supplies for more than a year and then called a young man whose only experience had been confined to missionary work among the Indians of Canada.

The flood of March 1913 wrecked our church, parish house, and rectory, but once again our little band of workers put the property in good condition and called the Rev. John H. Yates.

We extended this call without investigation, relying entirely upon the recommendations of the Rt. Rev. Bishop Theodore I. Reese, Coadjutor of Southern Ohio. As a manifestation of our confidence in Bishop Reese's selection we invited Mr. Yates to visit us, paying his expenses to and from Gilbertsville, N. Y. This we did, not so much to see whether he would suit us as to give him the opportunity of seeing if we would suit him. He took charge of the parish early in December 1913; and our enthusiasm in the beginning was great. In two weeks he had gained the confidence and good will of the entire parish. The congregation began to grow very perceptibly. One vestryman, however, gave notice to another member of the vestry that a Socialistic tendency was manifest in all of his sermons.

On Sunday, January 4th, Bishop Reese paid the parish a visit. After evening service four of the vestrymen accompanied the Bishop to the home of the rector for a general conference upon the affairs of the parish. At this conference those of the vestry present laid before the Bishop and the rector the entire experience of five years before. It was plainly intimated that a repetition of such a thing would disrupt the parish completely. Neither the Bishop nor Mr. Yates made any reply to those representations.

Shortly after this Mr. Yates suggested the formation of a men's club. One member of the vestry—the one who had remarked the Socialistic tendency in Mr. Yates' sermons—objected very strongly to such a move, citing our former sad experience and pointing out the danger of such a club evolving itself into a political forum. Mr. Yates stated that he was not a Socialist and that as rector he could control such discussions and prevent a repetition of our former experience.

The club was formed. At the fourth meeting, February 20th, which fell on Thursday, a discussion was started on Socialism. Our rector and the most radical Socialist in Middletown led the argument on one side in favor of Socialism. On the other side was a member of the vestry, a member of the choir and a contributor to our church. During the discussion, which grew very heated, it developed that Mr. Yates had taken out a card and was a member of the local Socialist party.

The following Sunday morning, March 1st, Mr. Yates announced from the pulpit that owing to illness he had been unable to prepare a sermon and asked the indulgence of the congregation for the extemporaneous remarks he was about to make. Thereupon our rector launched into a tirade against the so-called capitalistic class, continuing his pro-Socialistic arguments of the previous Thursday night and interspersing his inflammatory talk with copious readings from a book by Walter Rauschenbush which set forth a list of evils existing in the body politic. Our rector closed his "sermon" with these words: "Now my friends, what are we going to do about this state of affairs, and what is the remedy? The remedy is Socialism!"

If our rector had said the remedy was Progressive Republicanism or Democracy or straight Republicanism we would have objected just as strongly. And yet Mr. Yates claimed that he was not preaching political Socialism. On a previous Sunday afternoon Mr. Yates spoke at a Socialist meeting in the court house square at Hamilton, Ohio, and denounced President Wilson for his Mexican policy.

The second sermon to which we took especial objection was preached on Sunday morning, March 8th, the week following the extemporaneous remarks referred to above. In the daily local press of Saturday, March 7th, Mr. Yates gave special notice of this sermon for the next day. He even sent messages to the different Socialists urging them to be present for the following Sunday morning services. They were there in force.

At the beginning of his sermon he said that he had been misunderstood the Sunday before. Then followed a bitter denunciation of the so-called capitalistic class which he pictured as wholly mercenary,

unscrupulous, and vindictive. The entire discourse was a passionate appeal calculated to arouse the most bitter class hatred, and when it is taken into consideration that the congregation that morning was composed largely of employees of the American Rolling Mill Co., and the Miami Cycle & Mfg. Co., it is hard to believe that Mr. Yates was animated by motives of brotherly love, charity, or Christian pity.

In this sermon our rector cited the Paint Creek, West Virginia, coal mine strikes. In a vivid word picture he told how the coal mining companies called for the state militia to protect their property; how rapid-fire guns were mounted upon flat cars; how the women and children of the striking miners were living in tents along the railroad tracks slowly starving to death; how, as soon as the militia came within sight of the camp they opened fire from the forests, murdering many innocent women and children; how the boss asked for permission to go back through the camp and give them another volley. Mr. Yates offered no explanation to this picture of carnage. Instead, he left the congregation to infer that such conditions were generally prevalent throughout the industrial world. And as his climax to this sordid tale he shouted, "Who ever heard of calling out the militia to shoot down dividends?" He closed this remarkable discourse by stating that he knew "a crown of thorns would be placed upon his brow and that a doubly weighty cross would be laid upon his shoulders for the fearless expression of his opinions"; the parallel therein contained being somewhat calculated to arouse the sympathy of his audience.

It was after these two sermons that the vestry tendered their resignation to Bishop Reese. The resignation was dated and signed March 9th. We give herewith a copy of the resignation:

"At a meeting of the vestry of the Church of the Ascension at Middletown, Ohio, on Monday, March 9, 1914, the following resolution was unanimously adopted:

"WHEREAS, At a conference held at the residence of the rector, the Rev. John H. Yates, in the presence of the Bishop, the Rt. Rev. Theodore I. Reese, on January 4, 1914, the vestry plainly intimated that the subject of political Socialism preached from the pulpit would be obnoxious to the parish; and

"WHEREAS, The following Sunday the rector read the resolution on Social Service as passed by the General Convention of our Church held last October, which resolution we heartily endorse both in spirit and letter; taking exception to the interpretation of this resolution as defined by Mr. Yates in his two sermons of Sunday, March 1st, and Sunday, March 8th.

"Therefore be it Resolved, That we as loyal Churchmen cannot endorse his views. Nevertheless, we do not wish to stand in the way of the growth of the Church and the Kingdom of God. We therefore, collectively and individually, tender our resignation as vestrymen, thereby enabling the Bishop to call a parish meeting to elect a vestry who will be in sympathy with the views of the rector in order that the work of the Church may go on uninterruptedly."

This was signed by the five men who were then vestrymen and who now sign this statement.

In addition to such "sermons" Mr. Yates changed the order of Morning and Evening Prayer indiscriminately to suit his own political views. He continuously omitted the Decalogue in the Communion service. The Litany was never said, and the prayer for the President of the United States and all others in authority was never said but once, and then by special request. The rubrics of the Book of Common Prayer were studiously ignored. The so-called Socialist Litany was used when his Socialist audience was out in force.

In the end both the vestry and the congregation lost confidence in Mr. Yates as a spiritual adviser and as a political leader. We were compelled to resign or forfeit our self-respect. But before resigning, our own votes elected a new vestry which was in sympathy with him. The parish books were turned over to the new vestry showing all debts paid and a surplus in the treasury.

The Dayton convocation, without hearing our side of the controversy, voted to extend to Mr. Yates their "sympathy and financial support." This action cannot be taken seriously, however, inasmuch as neither the vestry nor the congregation was notified of the date of meeting of the convocation and hence had no representative present to present their case. We have never heard of a court of justice passing judgment on any man without hearing at least some evidence from both sides. The vestry always have been and are now ready to stand trial before the highest tribunal in the Episcopal Church. That we were desirous of a hearing is evidenced by a letter addressed to Bishop Reese by a member of the old vestry on May 30th. (Copy of letter attached for the enlightenment of the editor.)

Let Mr. Yates make good and he will need no vindication. But he must accomplish some definite results in Middletown in order to compensate the people for the loss of their church and the sacrifice of ten years of hard labor. In doing as we did we accepted the argument of the learned Pharisee, Gamaliel: "If this movement was of men it would come to naught. If it was of God, it was useless to fight against it."

Mr. Yates has assumed a grave responsibility, and we, together with all other loyal Churchmen, will watch the development with in-

terest, sincerely hoping that he will not disappoint either his Bishop or his new parishioners.

In closing, permit us to deny categorically the mis-statements contained in your article and editorial of July 4th.

First, you state, "Shortly afterwards, on Sunday, March 15th, Mr. Yates preached a sermon taking the resolutions of General Convention on Social Justice as his theme." You also intimated that the congregation of the Church of the Ascension was not familiar with that resolution. This is not true. We did not take objections to the sermon of March 15th, but rather applauded it, feeling that Mr. Yates had perhaps withdrawn from his radical Socialism. The sermons to which we objected were preached on Sunday morning, March 1st, and Sunday morning, March 8th. (See copy of resignation above.) Furthermore, both the vestry and congregation were thoroughly conversant with the resolution of General Convention on Social Justice. (See copy of resignation above.)

Second, you state, "When Bishop Reese arrived he was handed the resignation of the entire body of vestrymen, who declared their grievance to be the sermon referred to. Asking for a copy of that sermon, Bishop Reese found it a vigorous application of the teaching of Jesus Christ toward moral and industrial conditions; but according to the Bishop, political Socialism was nowhere advocated as a panacea of the present unrest." This is not true. Mr. Yates did not submit to the Bishop at that meeting any manuscript of any sermon. The sermon of March 1st was delivered extemporaneously. The sermon of March 8th was delivered from notes. If Mr. Yates, as he promised the Bishop he would do, did submit a manuscript of either of the above sermons, it is possible that in re-writing these sermons for the Bishops' inspection his written and spoken words should differ. If, on the other hand, it was the sermon of March 15th which Mr. Yates subsequently submitted, it is very probable that the Bishop agreed with the vestry and fully approved that sermon. But as for the sermon on Social Justice being the cause of the dissension, you are grossly in error. Mr. Yates' sermon on the resolution of General Convention on Social Justice was preached on January 11th. (See copy of resignation above.)

Third, you state, "The former vestrymen then left the church, withdrew their subscriptions, and urged all others like-minded to do the same." This is not true. It is a deliberate mis-statement of facts. The withdrawal of any financial support by individual members of the vestry or congregation was decided by each individual for himself. Not one word was said by any vestryman to any other vestryman nor to any communicant nor to any contributor on this subject. The consensus of opinion among those who did withdraw their financial support was that the church edifice was being used not as a place for sacred worship but as a political arena from which the rector could expound his personal sociological and political views.

Fourth, you state, "The Bishop Coadjutor made another visit . . . and found that even with the withdrawal of nearly half of the former congregation, the present congregation was better than usual, though composed of poor people." This statement is entirely misleading, the inference being that the congregation which left the church was wealthy. The old congregation did not contain a single wealthy member, and most of them received smaller wages than the Socialists. It was composed of clerks, school-teachers, office-men, laborers, and factory superintendents. The large majority of those who contributed to the support of the rector were receiving smaller salaries than he. All of them were men who gave their tithes, asking only in return the privilege of worshipping God Almighty without strife and bitterness and that His holy temple be preserved as a house of prayer and not turned into a political forum from which to engender antagonism and class hatred. Furthermore, the present congregation is not "better than usual." Immediately after the differences within our church became known, a great many people went to hear Mr. Yates out of curiosity, which was soon satisfied, and the large congregations have dwindled to a mere handful. Even the Socialists, upon whom our rector relied to build a church-militant in Middletown, have left him. At present the church is closed, Mr. Yates being away on his vacation.

We also want to register our decided objection to the statement of Bishop Reese as quoted in THE LIVING CHURCH, that we have placed ourselves outside the spiritual and sacramental influences of the Church.

We also take objection to the use by the Editor of the expression "money-gag" because of his ignorance of all the facts and evidence in the case.

Very respectfully submitted,

DAVID E. HARLAN, Senior Warden.

ROBERT A. KASER, Junior Warden.

CHARLES R. HOOK

H. C. FORSTER

H. C. BOYKIN

Members of the former vestry, the Church of the Ascension, Middletown, Ohio.

Middletown, Ohio, July 31.

[We are very glad to give place to this careful and temperate statement signed by the former vestrymen at Middletown. We add only for ourselves that at no time is there ever a "deliberate mis-statement of facts" knowingly printed in the columns of THE LIVING CHURCH; and that the article printed was the result of as careful an

inquiry into the facts as the news department had been able to make; and that being written in this office, no one outside the office is responsible for it.—EDITOR L. C.]



SOCIAL HYMNS

Social Hymns of Brotherhood and Aspiration. By Mabel Hay Barrows Mussey. The A. S. Barnes Co. 1914.

The complaint often heard that the best and most widely-used hymnals hitherto compiled provide but scantily for the expression of the spirit of fellowship and social service finds justification in the fact that only six of the one hundred and eleven of these "social hymns" are also to be found in our Church Hymnal. These are "Lord of all being, throned afar," "The spacious firmament on high," "It came upon the midnight clear," "God the all-merciful," "O God of love, O King of Peace," and "God of our fathers, whose almighty Hand." It will be noted that four of the six are hymns that are seldom sung in our churches; and three of them at least are not so fitting, it would seem, to the purpose of this compilation as others which the Church Hymnal includes. Such, for example, would be, "Christ for the world we sing," "Thy Kingdom come, O God," and "Lord speak to me that I may speak." It is hard to see why Addison's stately but frigid lines have any power as an inspiration to brotherhood or sympathy.

There are many songs included in this volume which are hardly likely ever to become popular. But in the list are some that have a compelling quality and enough poetic merit to entitle them to general recognition. Such are G. K. Chesterton's "O God of earth and altar," "Almighty God, beneath whose eye no sparrow falls in vain," by John Haynes Holmes, and "O Blessed Son of God," by H. L. Crain. The editor has wisely chosen familiar and well-loved tunes as settings for most of the hymns.

After all, one suspects, the bridge by which most of our Church people will cross from the individualistic to the social expression of religion is the bridge of missions. Rather, to change the figure, the missionary education, which is now a recognized part of our Church life, with its new and wider emphasis upon ministry to human need in all its forms, will make men realize, as they have not before, that Christ's religion is neither an emotion nor a scheme of ideas, but a communicated life. The hymns of individual devotion, such as "Jesus, Lover of my soul," and "Rock of Ages, cloft for me," will not then be forgotten, but they will be recognized as giving voice to only one phase of religious aspirations, and that a phase which may become selfish unless it is related to other and more fundamental expressions of common worship, fellowship, and freedom.

GEORGE L. RICHARDSON.

RELIGIOUS

Making Up Your Mind. By the Rev. and Hon. James Adderley, Hon. Canon of Birmingham. London: Wells Gardner, Darton & Co. Milwaukee: The Young Churchman Co. Price, 60 cents; by mail 65 cents.

Canon Adderley has written thirty-three short chapters, each presenting some important subject about which we ought to "make up our minds." Politics, The Vote, The Woman's Question, Trade, Poverty, Socialism, Sport, and Gambling are among the number. And Canon Adderley does not try to make up our mind for us. He rather presents the questions and some of the complexities of their solution, and urges upon us our own solution.

He betrays his former vision of life when in the old *Stephen Remanz* days he labored in the London slums. His power as a director of souls is shown by an impartial presentation of the subjects he has chosen, and not by mere dogmatic declarations regarding them. Yet the reader sees full well where he stands.

On gambling he will be seen to fall short of the general position of Churchmen on this side of the water. Petty gambling is so prevalent among a class in England of whom we would least expect it, that we miss the incisiveness of speech which of old was wont to proceed from the prolific writer in *Good Will*. Doubtless it is a delicate subject in England, and he goes slowly that what he does say may be listened to by many who would, if he were more radical, refuse to listen.

An inscription once written in a volume of *Stephen Remanz* may well be stated as the object of the present volume: "In the hope that the efforts of the two great nations (England and America) may, in God's own time, bring the two nations of Rich and Poor together."

BRIAN C. ROBERTS.

Lay Views. By Six Clergy. Edited by the Rev. H. B. Colchester, M.A. London: Longmans, Green & Co. Price. \$1.20 net.

The question of the attitude of the layman towards the Church differs in importance between the Church in England and in the

United States. In the former the laity have scarcely any part in the government of the Church or the conduct of parochial affairs, while in our own country the lay vote is of equal importance with that of the clergy in convention, and the rights and privileges of vestries give them a large share in all matters relating to the Church and the parish. Consequently, while some of these papers are very suitable for all the laity as well as the clergy, others are appropriate for the English laity alone. Still the book presents attendance at church, religious education, and kindred subjects in an attractive form.

J. R.

Life for Everyman. By the Rt. Rev. John P. Maud, D.D., Bishop of Kensington. London: Wells Gardner, Darton & Co., Ltd.

The addresses in this volume were delivered by the Bishop of Kensington at a mission held by him for the undergraduates of Cambridge University, England. They are practical expositions of the need of the spiritual life and how to supply that need by the use of the Church's teaching, services, and sacraments. Vision, choice, sphere of action, these and kindred subjects form the basis of the addresses and thus give to a young man a conception of life and its duties which, put in clear and concise language, sets forth the way of life for Everyman who desires to live a godly life. The book deserves extensive circulation.

J. R.

BIOGRAPHY

The Maréchale (Mrs. Catherine Booth-Clibborn). By James Strahan. New York: George H. Doran Company. 12mo. Price \$1.25 net.

This life of Catherine Booth-Clibborn, written by her son-in-law, deals with her response to God's call as she heard this and her remarkable service in the Salvation Army and in appeals to individuals. The eldest of General Booth's daughter-evangelists, she was trained in his home where God was the centre and where the mother's teaching was, "You are sent here for others."

To this, little Katie replied, "Oh! then I must be good." And she lived from childhood in the thought of One walking beside her, writing late in prison,

"Best Beloved of my soul,
I am here alone with Thee."

General Booth gave this daughter to France where she received the title Maréchale and where she bravely met hardships, insults, and perils, and won many to follow her Master, from the so-called lowest to the highest—from the repulsive old hag who came, bringing two beautiful girls from a life of sin, to the noble Baron who left his riotous living, and the proud Princess who at last forgave. Catherine was peculiarly fitted for this work by what W. T. Stead knew as her "dove-like gentleness and lion-like boldness," the latter illustrated by her imperious demand of him, one day, to quit politics and edit *The War Cry*. The Maréchale's photographs, which illustrate the book, show these differing sides of her character in their Madonna-like purity and almost stern earnestness.

This volume, with its wealth of interesting and impressive incident, compels even from those who may not approve all the Salvation Army's commissions and omissions, sincere honor for this devoted woman filled with love for God and human souls. S. A. R.

Sister Henrietta C. S. M. and A. A., Bloemfontein and Kimberley. Longmans, Green & Co., Price \$1.00 net.

This volume contains the record of a brave, self-sacrificing life which responded whole-heartedly, first in childhood to the call to foreign mission work and then through this to the vocation to the Religious Life. Henrietta Stockdale, the oldest child of a country clergyman, was trained in a humble home of plain living by a wise and gentle mother and a loving father devoted to the Church and to missions. In her sixteenth year, when she was confirmed, she met Bishop Twells of the Bloemfontein mission to which, fired with missionary enthusiasm, she gave for nearly fifty years her work and prayers and herself. After some training in nursing, received through the kindness of the Clewer Sisters, Miss Stockdale sailed with other missionaries for Bloemfontein, where one of the party became the Superior of the new Community of St. Michael and All Angels, and with other helpers started a school in a little mud-walled house. A year later, Miss Stockdale became a novice in the Community and the exterior and interior call came to her to begin what was her life work of ministering to the sick and dying.

This book must win the interested attention of many readers, not only because of its account of Sister Henrietta's missionary labors but also for her vivid narration of African life during the Boer War, and especially the siege of Kimberley, written in her diary while she was in charge of St. Michael's Home in the besieged, suffering, and almost starving city, where, as in other parts of South Africa, many were comforted in body and uplifted in spirit by this noble life wholly given to God.

WE DO NOT value as we ought our inestimable privilege of being allowed to worship God. We do not prize our heavenly prerogative of being permitted to keep His commandments. We look at that as an obligation which is more properly a boon.—*Frederick W. Faber.*

Sunday School Work

✱ Rev. Charles Smith Lewis, Editor ✱

Communications intended for the Editor of this Department should be
addressed to St. Mary's Rectory, Burlington, N. J.

MRS. EDWARD SEYMOUR, whose husband was the pioneer missionary for the eastern part of the northern peninsula of Michigan, has very kindly sent us a copy of the *Church Monthly* for April, 1862, in which there is a very interesting article on "The Catechism in the Sunday School." The *Church Monthly* had as its office editor the Rev. W. R. Huntington, and among the names of the editorial board we find the Rev. F. D. Huntington, D.D. (afterward Bishop of Central New York), Rev. Dr. G. M. Randall, Rev. George S. Converse, and Rev. J. I. T. Coolidge. The articles are unsigned, and so we cannot tell who was the author of the paper in question, which was an "Essay read at the late Union Meeting of the Missionary Association of the Diocese of Massachusetts."

THE ARTICLE begins with an arraignment of the Sunday school as it then existed, on the score of its failure to accomplish what was expected of it in its influence upon the "religious character and condition of what was then the rising generation." Two causes are mentioned. The first is the "great reduction of time and tendency to reduce, and the still further tendency to reduce the period of pupilage. The second is the evil of desultory teaching." The author then proceeds to attack the question books in use, especially those prepared by the American Sunday School Union. These books, twenty in all, as in practical use representing forty years' lessons, pretended to give a full course of Scripture instruction. In consequence the lessons are very inadequate and cannot pretend to accomplish what they have in mind to do.

Our author further tells us that the books are quite void of principles, in fact principles are introduced only incidentally. "Making the loudest claim to Scripturalness, while it skilfully avoids the exhibition of Scripture principles as such; it uses the broad covering of the Bible to conceal the destructions of Divine truth. Our fathers were wiser somewhat, and in some things, so far as they taught religion by rudiments and principles, they were more philosophical in their mode of teaching, and more successful in the results." He reminds us that in spite of the progress of Christianity in past ages her sister sciences have outstripped her. "The method of studying them has become more and more rudimental" on the other hand, religious instruction from various and obvious causes has been losing its rudimentary character. For the love of change, the hope that all change is improvement, the doctrine of union by amalgamation, and perhaps chiefly the interest and impulses of the book trade, we are abandoning the rudimental for the desultory method of studying religion. And in consequence we see that while the Science, for instance, of Mechanics is shooting onward, that of Religion is sadly falling behind."

WE HAVE QUOTED these introductory discussions because in our mind they bear a warning to us of the present day. There is a distinct danger in the application of the new schedules that the very things we are warned against here may assert themselves. We mean lack of emphasis on principles, desultoriness, and a failure to put sufficient time upon the important things.

We cannot meet the requirements of time in most schools. The length of the Sunday school period is for most schools a fixed time. Public opinion, popular usage, the relation to services, all combine to restrict the period to approximately one hour. The old situation to which one writer refers as obtaining fifty years before his day, of a Sunday school period of three hours, one and a half in the morning and one and a half in the afternoon, can never be restored. Probably it never should be restored.

The only alternative to the present period of perhaps forty minutes of instruction is some modification of the Gary scheme by which religion becomes a part of the daily instruction of the

children. This necessitates more care in the use of the shorter period.

THE INABILITY to modify the time allowance does not, however, apply to the question of desultoriness in teaching that marks so many schools. We confess it with some sense of anxiety, but it is true that the result of a full following of what is laid down in almost any curriculum for any years must necessitate a superficial touching upon a great number of topics that are more or less related, *in the scheme*, to what goes before and to what follows after, but that too often have no adequate connection with each other. It is one of the most difficult things that we know, and if any of our readers have ever tried they know it too, to prepare an outline that will fill in all the necessary things that an educated Churchman should know and yet keep the things taught in any year in a real relation to each other. To have some real connection between a group of Bible stories in the fourth and fifth grades, a connection that is not merely chronological, and to correlate these with the Church Catechism and with Missions and with what is called Church Knowledge in the Standard Curriculum, is a most difficult thing. To propose the relation as we have it in the several schemes is quite simple. We often can see it in the mass. But to see the details and to plan so that they work out together is quite another thing. The result very often must be desultoriness in work, a condition that is greatly increased by irregularity on the part of the scholars.

WHAT SHALL WE SAY about the third point? The author insists upon lack of teaching the principles of the Christian religion. He has in mind the old Bible lesson book of the American Sunday School Union as opposed to the Church Catechism. We shall quote at length in the next paper what he says about teaching the Catechism and show how, in his judgment, it is a statement of the essential principles of Christianity. But is he right, so far as we, fifty years later, are concerned? Is the bulk of the instruction to-day an instruction that is a laying of foundation? Is Christianity simply a life, or is it a life based on principles? Is it enough to know the Biblical records which tell us how that life has been lived, and the way those principles have been lived out and have met the several situations of different periods? Or is it essential that we should know the principles themselves?

Put the matter in another way. To-day arithmetic is taught quite differently from the way it was in our childhood. Then we learned principles—rules—and were taught how to apply them to a multitude of examples. To-day the boy is taught, through a multitude of examples what the principles are. The lesson sometimes stops here, and sometimes it goes on to the same result as in the older system. Having learned the principle experimentally he is taught to apply it. But too often the work does not go beyond the school room. He knows the application to a "sum" but he does not know the application to a pile of lumber, or the floor of a room. It is purely academic in spite of being inductive.

Now we believe that there is just this same danger, only it is so much more serious, in the way much religious instruction is given. The children are taught by means of stories from the Scripture, by learning various other examples the principles of right and wrong, the religious lessons that life needs. But there they often stop. They do not know how to apply those principles to the conditions of the life that John or Mary are living. The same method applies to the study of the life of Christ and of the Church. In the former case, the Life is put before them in its wonderful charm and beauty and they gradually come to realize how different it is to other lives, and to see that it is the life of God on earth. But is this the best way? Ought we to approach that life save as St. John does in his Gospel? He tells us that his object in writing is to prove that Jesus is the Christ, the Son of the Living God, and to make men believe that and by that belief have life in His Name. But how does he begin? He first of all tells the readers who this Wonderful Being is. He writes his Prologue, as a key to what follows, relating Him to the past of Israel and the life the apostle is relating. To a certain degree, by no means less clearly, St. Matthew and St. Luke do the same things, and the opening words of St. Mark's Gospel tell us that it is the good tidings of Jesus Christ the Son of God. The essential and determining fact comes first. The story follows after. And we, in our wisdom, begin with the story, and hope, and try, to lead the children to the fact.

THE CHRISTIAN FAITH must lie at the basis of all our instruction. We read the Bible. But surely we must not forget that the New Testament certainly, and quite probably the Old, was written for those who knew their principles. It was not—it was never meant to be a handbook of principles. It was a guide to the application of principles already learned.

It is a serious question, one which we believe needs careful debating, and earnest prayerful thinking, whether we have not gone quite far afield from the usage of the Catholic Church, and the guidance of the Master and His apostles. When, in our Sunday school teaching, following the custom of empirical sciences, we evolve the principles of the Christian Faith, instead of first inculcating those principles and using the Scripture as a record of how they were applied to man's life.

In our judgment the situation of fifty years ago as put in this essay raises questions that have not been answered to this day. The solution proposed by our author we shall give next week.

STOPPED!

Not one step more, Heavenly Father,
Would I take without Thy call;
Prone to race and rush, O rather
At Thy feet now would I fall—
Eyes, be blind for God to view it!
Feet, be stopped, leave Him the road!
Hands, ye only touch to rue it!
Soul, be still, know He is God!

Praise to God, He often crosses
Plans and schemes poor self has formed:
And for reckoned gains have losses
Sprung where God's dark purpose stormed.
But I bless Him that His thunder
Spake His grace into my soul—
And my heart melts at the wonder
God has brought good from the whole!

Gourds have perished, but I would not
Like impatient Jonah be—
God is God, and oh, I could not
Trace my road so well as He:
Shadows thickest just before
Darkest hour before the dawning,
Lifting shew they're but the awning
Drawn around our Father's door!

Rod with shining mercies glistens,
And I kiss it, will denied:
And a weaned child now listens
For the foot-fall of the Guide.
Lo! He leaps across the mountains!
Lo! He like a young hart flies!
O the desert's full of fountains
When the Lord doth ope our eyes!

Bless His Name, He ever mindeth
His Blood-Covenant with me;
And the soul that trusts Him findeth
Good in all life's mystery—
So I worship, heart adoring,
God's kind Providence, and cease
All my fretful ways, imploring
God's forgiveness and His peace!

I betake me to the token
Of Love's covenant Agony;
And a contrite heart and broken
God accepteth at the Tree:
Sinful haste, O keep me ever
From its glamour and its snare:
And in deeps of life I'll never
Move but lips of earnest prayer!

Not one step more, Heavenly Father,
Would I take without Thy call;
Prone to race and rush, O rather
At Thy feet now would I fall—
Eyes, be blind for God to view it!
Feet, be stopped, leave Him the road!
Hands, ye only touch to rue it!
Soul, be still, know He is GOD!

JOHN ROBERTSON, LL.D.

COUNT that day lost (though thou mayest have despatched much business therein) in which thou hast neither gained some victory over thine own evil inclinations and thy self-will, nor returned thanks to thy Lord for His mercies.—*Lucrezia Scupoli*.

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. CHARLES E. BETTICHER, JR., of Fairbanks, Alaska, is to spend next winter in speaking on the Alaskan mission, under the direction of the Board of Missions. He expects to reach the States sometime in September, and all mail intended for him should be addressed in care of the Church Missions House, 281 Fourth avenue, New York City. Applications for Mr. Betticher's lecture, or for an address, should be made to Mr. John W. Wood, 281 Fourth avenue, New York City, through whom all appointments are being made.

THE REV. JOHN A. GARDNER has resigned the curacy at St. Michael's Church, Bristol, R. I., and has accepted the rectorship of the Church of the Holy Trinity, Tiverton, R. I., beginning his new duties at once.

THE REV. WILLIAM E. HENDRICKS, missionary priest at Fajardo, Porto Rico, has resigned the charge of the Church of the Transfiguration to accept the rectorship of St. Thomas' Church, Philadelphia, Pa. His address is now 1623 Christian street, Philadelphia.

THE REV. CHARLES BUCKNER HUDGINS, after serving as rector of St. Peter's Church, Rome, Ga., for nearly twenty-eight years, will resign on September 10th to become rector of Holy Innocents' Church, Como, Miss., and the missions in adjacent towns. During the month of August he will supply the services at All Saints' Church, Atlanta, Ga.

THE REV. SAMUEL H. JOBE, for two years in charge of the North Billerica mission conducted by St. Anne's Church, Lowell, Mass., has accepted the rectorship of St. Peter's Church, Cambridge, Mass., and will begin his new duties on October 1st.

THE statement in our issue of July 25th, that the Rev. ROBERT B. KIMBER had resigned the rectorship of St. Andrew's Church, Richmond, Staten Island, New York City, was an error.

THE REV. C. J. MASON, for eight years rector of Calvary Church, Stonington, Conn., has resigned, to take effect October 1st.

THE REV. C. WINTHROP PEABODY has resigned the curacy at St. Stephen's Church, Providence, R. I., and has accepted a similar position formerly held by him at All Saints' Church, Dorchester, Mass.

THE REV. S. H. RAINEY of Kulpmont, Pa., diocese of Harrisburg, has accepted the rectorship of Trinity Church, Steelton, in the same diocese, and begins his new duties September 1st.

Summer Appointments

THE REV. J. C. BLACK, rector of St. John's Church, Corsicana, Texas, will spend his vacation in the North and East, returning from New York by water to Galveston in time to resume services on the second Sunday in September.

THE REV. G. T. LE BOUTILLIER has been in charge of St. Andrew's Church, Rochester, N. Y., since July 1st, and will remain until the return of the rector, August 15th.

THE VERY REV. W. N. COLTON, Dean of St. Paul's Cathedral, Oklahoma City, Okla., has charge of the services at Christ Church, Tarrytown, N. Y., until September 1st, and all mail should be sent to him there.

THE REV. WILLIAM J. GORDON of Spray, N. C., will have charge of the Memorial Chapel of the Holy Communion, Holy Apostles' parish, Philadelphia, during the month of August, while the vicar, the Rev. Alfred R. Berkeley, is on his vacation at Saluda, N. C. Mr. and Mrs. Gordon will occupy the vicarage, 2631 Wharton street, Philadelphia.

THE REV. DOUGLAS I. HORBS, rector of St. Paul's Church, Henderson, Ky., is spending his vacation in and near Washington, D. C., and until September 1st, will supply Christ Church and St. John's Church, Georgetown. During the

month of August his city address is 3051 N. street, N. W., Washington, D. C.

THE REV. EDWARD H. INGLE of Washington has charge, for the season, of the summer Church of the Incarnation, in the mountains of North Carolina. Address, Pierson House, Highlands, N. C.

THE RT. REV. ROGERS ISRAEL, D.D., will have charge of the Church of St. Lawrence, Alexandria Bay, N. Y., during the month of August. The address of Bishop and Mrs. Israel will be Edgewood Park, Alexandria Bay, N. Y.

THE REV. FRANCIS S. LIPPITT, rector of All Saints' Memorial Church, Meriden, Conn., will spend the month of August with his family at the Nunnatawket Hotel, Fisher's Island, N. Y.

THE REV. J. OGLE WARFIELD of St. Paul's Church, Chestnut Hill, Philadelphia, Pa., will be in charge of St. James' Church, that city (Rev. Dr. William C. Richardson, rector), during the month of August and the first two weeks in September. His post-office address will still be Chestnut Hill, Philadelphia.

THE VEN. ARCHDEACON WINDIATE of Tennessee will have charge of St. Saviour's parish, Bar Harbor, Maine, the latter part of August and early September.

THE REV. CLARENCE S. WOOD and family of Roselle, N. J., are spending the month of August on Lake Bomeseen, Vt.

THE REV. DR. ELWOOD WORCESTER, rector of Emmanuel Church, Boston, Mass., who has been abroad since early spring, following an attack of illness, is now in France visiting Mrs. Worcester's sister. Dr. and Mrs. Worcester will soon leave for England, where they will visit the Rev. Dr. McComb, Dr. Worcester's assistant, who, with Mrs. McComb, has been in London since the early summer. Dr. Worcester will return about September 1st, and Dr. McComb about a month later.

ORDINATIONS

DEACONS

WEST TEXAS.—At St. Mark's Church, San Antonio, on the Sixth Sunday after Trinity, Bishop Capers ordained to the diaconate Mr. JOHN WALTER WOESSNER. The candidate was presented by the Rev. John Ridout. The sermon was preached by the Rev. A. W. S. Garden, and the Rev. Phillip Cook, the Rev. R. Y. Barber, and the Rev. A. W. Burroughs assisted in the service. Mr. Woessner will serve his diaconate in St. Helena's parish, Kendall county. He is the first native of West Texas to be ordained within the diocese.

DIED

COOKE.—Entered into life eternal, June 17, 1914, at Bay Head, N. J., LYDIA BARTON COOKE, daughter of the late John and Elizabeth N. Cooke.

Rest eternal grant unto her, O Lord, and let Light perpetual shine upon her.

MOLLOY.—At Corsicana, Texas, EUGENE WINSTON MOLLOY, wife of Robert B. Molloy, entered into the rest of Paradise after a lingering illness, on the evening of July 28, 1914.

Grant unto her eternal rest, O Lord.

MEMORIALS

JAMES HEMPHILL TAYLOR

At a meeting of the vestry of St. Alban's parish, diocese of Washington, this 20th day of July, 1914, upon motion of Mr. David F. Weaver, seconded by Mr. James R. Ellerson, the following resolutions were unanimously adopted:

Resolved, That the rector and vestry of St. Alban's parish were inexpressibly shocked by the sudden death of our dear and distinguished brother, JAMES HEMPHILL TAYLOR.

Naturally reticent and retiring about himself, and always seeking to avoid making trouble or giving pain to others, only those who were close to him understood the magnitude of his affliction, and none were prepared to hear that he was in the last stages of an incurable malady.

The parish and the diocese have lost an able and faithful Churchman, the community a worthy and well qualified citizen; how deeply his family and his immediate friends are bereft words are inadequate to tell. Perhaps no better conclusion for this poor tribute to his worth can be found than in the resolution passed by the vestry a few weeks ago, viz.:

"At a meeting of the vestry held at the office of the registrar in his absence, the following preamble and resolution were unanimously adopted:

"WHEREAS, It has been the privilege of the parish to have enjoyed for the last twenty-eight years the unremitting care and assistance of our worthy and learned brother, Mr. James H. Taylor, who during that time has zealously and ably filled the office of registrar and vestryman, be it

Resolved, That the rector of St. Alban's be and is hereby requested to improve the first suitable opportunity to present to Mr. Taylor a gold fountain pen as a token of our appreciation of the faithful services he has so long and ably rendered the parish."

Resolved, That a copy of the above resolutions be spread upon the minutes of the parish, and be transmitted to the family of the deceased, and be published in the local secular and religious papers.

C. T. WARNER, Rector.

R. D. SIMMS, Acting Registrar.

RETREATS

MASSACHUSETTS.—A Retreat for the clergy at the Episcopal Theological School, Cambridge, Mass., will begin Monday evening, September 14th, and close Thursday morning. Conductor, the Bishop of Massachusetts. Those purposing to attend will please send word to Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I. Charges \$1.00 per day.

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.

POSITIONS WANTED—CLERICAL

ANY rector or vestry by addressing "EFFICIENCY," 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.

PRIEST, married, with experience in parish work, good preacher, loyal and sound Churchman, desires a parish. Can furnish very best references. Address "PRESBYTER," care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Organist and Choirmaster for vested choir of men and boys. Must be "advanced" Churchman, familiar with ritualistic service. Compensation moderate, but good musical opportunity. Best reference required. Answer PHILADELPHIA SUBURBAN PARISH, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wanted for the Church of the Holy Comforter, Burlington, N. C., by September 20, 1914. Write to Rev. JOHN BENNERS GIBBLE, rector, for particulars.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ALERGYMAN'S daughter of middle age desires position after October 15th, as companion to invalid or elderly lady, or to take charge of a motherless household. Five years present position. Address FILIA, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional matron and household manager, desires permanent position. Might consider private family. Widow; middle-aged. Mrs. DRUMMOND, 347 West Laurel avenue, Highland Park, Illinois.

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.

WANTED—By Churchwoman, position as house-mother or assistant house-mother in boys' or girls' school—or companion. Best of references. Address "W.," 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.

WANTED—Position in girls' school, Middle West, by graduate-registered nurse. References. Address G. VAN VLECK, 4832 Pitt street, Duluth, Minn.

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

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.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisa Square, Boston, Mass., closes from June 16th to September 16th. All letters about work will be attended to by SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

ALTAAR 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 HINNES ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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.

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

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

UNLEAVENED BREAD—INCENSE

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

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

PRIEST'S HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altaar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks 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, Ralston, 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.

SUMMER BOARD

WILL take a few guests to board on a farm, delightfully located, modern conveniences, spring water, piazza, shade trees, no mosquitoes. For particulars address ST. CATHERINE'S FARM, New Milford, Conn.

EAU PLEINE COTTAGE, on Columbian Lake, Chain-o'-Lakes, Waupaca, Wis. A home-like resort, and an ideal spot for rest and recreation among the woods. These beautiful lakes, of which there are some eighteen in the chain, are justly named the "Killarneys of Wisconsin." Eau Pleine Cottage is in the centre of the chain, with excellent boating, bathing, and fishing, and with pure spring, not well, water. Address Mrs. S. M. CARINGTON, Rural Route No. 1, Waupaca, Wis.

BOARD OF MISSIONS

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

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

GIFTS OR BEQUESTS

for investment, aid permanently to maintain the Church's work at home and abroad. The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address THE SECRETARY, 281 Fourth Avenue, New York. THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

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

PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

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 eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND ALFRED J. P. McCURE, Treasurer and Financial Agent, Church House, Philadelphia.

THE IN-HIS-NAME SOCIETY

Object—To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed.

Membership involves no fees or dues. A willingness to respond to appeals so far as one is able and at such times as one is disposed, is all that is expected of a member.

Appeals, offerings, and letters generally should be addressed to the President, P. G. Melbourne, Hyattsville, Md. (diocese of Washington).

Field Staff Officers—Rev. V. G. Lowery, St. Mark's, Troy, Ala.; Rev. A. R. E. Roe, St.

Peter's, Key West, Fla.; Rev. Joseph H. Harvey, St. Augustine's, St. Louis, Mo.

EUCHARISTIC 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.
Smith & McCance, 38 Bromfield St.

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. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

STAUNTON, VA.:

Beverly Book Co.

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TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenberg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

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.]

SHERMAN, FRENCH & CO. Boston.

That Affair at Portstead Manor. By Gladys Edson Locke, author of *Queen Elizabeth*, etc. Price \$1.25 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Episcopal Church. Its History, Its Prayer Book, Its Ministry. Five Lectures. By Thomas F. Gallor, S.T.D., Bishop of Tennessee. Price 75 cents net; by mail 80 cents.

DISCIPLES PUBLICATION SOCIETY. Chicago.

The Meaning of Baptism. By Charles Clayton Morrison, Editor *The Christian Century*.

LONGMANS, GREEN & CO. New York.

Ontology, or The Theory of Being. An Introduction to General Metaphysics. By P.

Coffey, Ph.D. (Louvain), Professor of Logic and Metaphysics. Maynooth College, Ireland. Price \$3.00 net.

GOVERNMENT PRINTING OFFICE.

Washington, D. C.

Report of the Commissioner of Education for the Year Ended June 30, 1913. Volume II.

PAMPHLETS

THE YOUNG CHURCHMAN CO. Milwaukee.

The Revival of the Gift of Healing. By Rev. Henry B. Wilson, B.D., Rector of St. John's, Boonton, N. J., and Director of the Society of the Nazarene. Including Suitable Prayers and an Office for the Anointing of the Sick. Price 35 cents net.

LONGMANS, GREEN & CO. New York.

Is the Bible Trustworthy? By the Rev. A. R. Whitham, M.A., Principal of Culham Train-

ing College, and Examining Chaplain to the Lord Bishop of Oxford. Modern Oxford Tracts. Price 20 cents net.

Actual Sin. By S. A. Gayford, M.A., Vice-Principal of Bishop's College, Chestnut. Modern Oxford Tracts. Price 20 cents net.

The Infallibility of Our Lord. By the Rev. Leighton Pullan, M.A., Fellow of St. John Baptist's College, Oxford. Modern Oxford Tracts. Price 20 cents net.

AMERICAN CIVIC ASSOCIATION. Washington, D. C.

Personal Observations of Some Developments in Housing in Europe. By Richard B. Watrous, Secretary, American Civic Association. Reprinted, by permission, from the July (1914) issue of the *Journal of the American Institute of Architects*.

THE CHURCH AT WORK

WORK AMONG THE KAROK INDIANS

ON SUNDAY, July 19th, the Rev. and Mrs. John E. Shea celebrated the second anniversary of their advent to live and labor amongst the Karok Indians along the Klamath river in northern California. Notwithstanding the intense heat, the thermometer registering 108 degrees, and the added afflictions of mosquitoes, fleas, and poison oak, the celebration was duly observed with devout and interesting ceremonies.

The place of rendezvous was the back porch of the miserable shack which these brave missionaries first occupied on their arrival in that district, and the attendance was good at the afternoon service.

An unfortunate circumstance detracted somewhat from the stateliness of the occasion, however, viz. the absence of the missionary's vestments. They had miscarried during a former pilgrimage, and so on account of the heat the priest officiated in his shirt sleeves, and being fatigued with his journey he sat on a table while he taught the people. Writing of this incident Mr. Shea says, "I read not long ago of one of our Bishops celebrating the Holy Communion vested in his overcoat, and I thought I might safely follow his example by going to the other extreme."

Mr. Shea reports another wedding ceremony. This time the groom was a young white man and the bride a halfbreed. The young man walked all the way to Eureka and back to get the license. He also had two funerals recently, and was then making extensive preparations for a largely attended open-air service to be held in the woods at Orleans, Humboldt county, his present headquarters, on Thursday, July 23rd, at which service seven persons were to be received into the Church by Holy Baptism.

ABSORBENT COTTON NEEDED IN ALASKA HOSPITAL

A REQUEST is made that friends able to do so will send by mail packages of absorbent cotton to St. Matthew's Hospital, Fairbanks, Alaska. If the name and address of the sender is written on the package, prompt acknowledgment will be made.

CHURCH STRUCK BY LIGHTNING

LIGHTNING struck Trinity Church, Seymour, Conn., a week ago, this being the eighteenth time that this has occurred within the memory of the oldest parishioners. Fortunately, the damage has each time been slight. Great fear has, however, been felt lest the huge maple in the church grounds should be riven asunder by the electric bolts which frequently strike this century-and-a-

half-old guardian of the sacred court. The vestry has engaged a tree surgeon to strengthen the tree, and a ton of cement has been injected into the cavities and iron bands encircle the trunk, so that it now bids defiance to the elements.

NEW RECTORY AT GRACE CHURCH, PLAINFIELD, N. J.

THE RECTOR, wardens, and vestrymen of Grace Church, Plainfield, N. J., have formally accepted the new rectory, built and given to the parish by Mr. T. J. Mumford, as a memo-



RECTORY, GRACE CHURCH, Plainfield, N. J.

rial to his wife, the late Clara McKinley Mumford. The general style is that of the Tudor period; the first story of native stone; the second story timber and stucco, and the interior trimmed in Flemish oak. The cost of the building was between \$45,000 and \$50,000. The rectory completes the plant of Grace Church. It now consists of a church, parish house, and rectory.

The Rev. E. V. car Stevenson has been rector for the past twelve years, and under his rectorship the parish has increased in every department.

THE MASSACHUSETTS HOLIDAY HOUSE

ALIGHTING from the train at Ponema, N. H., one found himself amidst a bevy of Girls' Friendly Society members, who seemed to emerge into personalities from the dust-laden throng on the cars. Two wagons soon were loaded with precious freight, and we were moving along a charming country road as guests of Holiday House. The ascent from the level of the Merrimac was refreshing, and the overhanging trees seemed trying to welcome us all to New Hampshire. A few miles, and the attractive grounds and buildings of our destination appeared. The sturdy Holiday House farm horses made little of heavy loads, and soon cheers and

Holiday House cries were given and exchanged as a crowd appeared on the well-kept lawn.

Broadview cares for forty-eight, and contains on the main floor a well-appointed chapel, library, parlor, dining room, and hall. The last will hold one hundred. Above are sleeping rooms. Five hundred feet away is Resterroft, where seventeen live independently, and enjoy the same magnificent views from spacious verandas. Mt. Vernon, Mt. Pisgah (imagine a hilly locality in New England not boasting a Mt. Pisgah or a Mt. Tom in view), with a long line of rival peaks rise before the eye as one scans a radius of perhaps twenty miles.

We soon found that it is truly a home rather than an institution, and yet the girl who wishes quiet for reading, writing, and resting easily obtains it. Water from the "old oaken bucket," with the sweep of venerable pattern, quenches the better when one learns that one of the ladies in charge is a grand niece of the writer of the popular ballad. Twenty-eight parishes represented thus far this season on the register and yet one family and, as the singing of chants and hymns in rehearsal suggested, one choir as well.

Sunday morning; and the Lord's own service so reverently followed in the chapel. Breakfast sees a happy group soon dispersing, and one squad goes off for a mile or so until, in sight of no dwelling house and in the open field, is seen Mr. Hayden, comfortably seated, popping corn. However did he know that thirty of us were coming at that hour! Cameras are patiently endured as pan after pan of popcorn are enjoyed by the group. Then the wishing-well is visited, and lemonade is dispensed by the host, whose four-score years have but ripened his kindly spirit.

At 11 o'clock the chapel is filled, and Matins and Litany are said, while *Te Deum* and Hymn are rendered with a fervor inspiring. A chaplain naturally thinks much of the chapel and its uses. The heartiness of the service, and the behavior during the sermon at 5 o'clock he will long remember. From the rendering of *Magnificat* it was evident that Evening Prayer is not forgotten by G. F. S. members. Monday; and croquet, tennis, swing, and "teeter," walks, five-mile and one-mile, are enough to give exercise outside, while a crêpe-paper dress ball challenges the feminine instinct in making costumes. And 8 o'clock surely saw results. The pretty scene, and the bewitching gowns, which well bore inspection of competent judges, illustrated what G. F. S. girls can do "on vacation."

Simple rules, wholesome fare, competent, sympathetic, and beloved oversight, good

hours, no "extras"; these are some of the advantages where the physical, social, and spiritual lives are cared for. To see the hall at 9 when Virginia reel closes the list, and soon after to see, at sound of bell, perhaps fifty in white caps reverently kneeling for a short service in the chapel illustrates how the full life is related. Just before 10 o'clock crackers and milk are eaten, and at 10:05 not a sound is heard, and nature spreads her sweet repose over all.

Two weeks; and a forewoman in a Fall River mill, a worsted worker, a stenographer, will all be at their work, invigorated in mind and body, and glad that others are filling their places at Holiday House.

Since one clergyman, whose name is a household word with all American Churchmen, gave this property, containing one-fourth of a square mile of land, and faithful persons have made possible the buildings, and noble-minded women give their time in managing it, perhaps someone may be encouraged to provide sleeping porches over the wide verandas.

MEMORIAL CHURCH TO BISHOP SCADDING

A CHURCH that will stand as a memorial to the late Rt. Rev. Charles Scadding, Bishop of Oregon, is to be erected by the congregation of St. Michael and All Angels' Church, Portland (Rev. T. F. Bowen, vicar). The plans have not yet been made public, but it is assured that a beautiful, substantial structure is contemplated, in keeping with the purpose which it is designed to fulfil. Preliminary to the work of expansion the present mission building has been moved to a new and permanent location, which is in one of Portland's newest and best residence districts, and there the new church will be built.

St. Michael and All Angels' was one of the first missions established by Bishop Scadding after his consecration. It was named by him in honor of his consecration day, which occurred in 1906.

Bishop Scadding showed keen interest in the mission, and frequently met with the vestry in their business meetings. Plans for a new church were being developed under the Bishop's direction during the spring months, a move necessitated by the rapid increase of members and by an overflow Sunday school. Shortly after the Bishop's death, during the latter part of May, the suggestion was made that the new church would provide a very fitting monument to his memory. The matter was referred to Mrs. Scadding, and won her cordial approval. Prominent Churchmen, lay and clerical, have been interviewed, and the suggestion has met with great favor. Indeed, appreciation of this practical method of honoring the memory of Bishop Scadding is felt everywhere.

NEW CHURCH FOR BROOKLYN COLORED CONGREGATION

A NEW church building, designed for St. Philip's congregation of colored people, Brooklyn, N. Y., is rapidly approaching completion. The Rev. N. Peterson Boyd, priest in charge, drew the plans for the new edifice, and is directing the work of a number of mechanics. The cost will be about \$25,000.

A visitor recently called on the clergyman and found him up among the rafters of the new structure, astride a timber, aiding in the raising of a beam.

All the work of construction has been done by colored men; every man was born in the South. Mr. Boyd, his brother William, and a number of other workmen on the church, were educated in St. Paul's Normal and Industrial School at Lawrenceville, Va. He was graduated in 1898; went to Syracuse, N. Y.; was ordained deacon by Bishop Hunt-

ington in 1902; came to Brooklyn in 1903; and was ordered to the priesthood the following year. During his charge of the congregation it has steadily grown, and now has an enrollment of one hundred communicants.

CORNERSTONE LAID OF NEW CHURCH AT DORCHESTER, MASS.

BISHOP BABCOCK laid the cornerstone of the new Church of the Epiphany, Dorchester, Mass., on Sunday, August 2nd. He was assisted by the Rev. Thatcher R. Kimball, the rector. The new church will be of block concrete, similar to the parish house, which, since its completion several years ago, has been used for the church services. The style of the church will be English Gothic, and it will be extremely plain for the present, a tower and porch to be added later, when the parish has sufficient money. The parish was started only eight years ago, and has had a remarkable growth, and it is now able to begin work on the church building because of the indefatigable labors of its various parish organizations. It is expected that the parish will be able to worship in its new church early in December.

MEMORIALS AND GIFTS

BY THE will of Charles B. Wooster of Seymour, Conn., Trinity Church, that city, will receive \$1,000.

A PROCESSIONAL cross has been given to St. James' Church, New London, Conn., by Miss Sarah Stoddard, in memory of her parents.

ON SUNDAY, June 7th, at Trinity Church, Roslyn, N. Y. (Rev. Clifton H. Brewer, rector), a bell was dedicated to the memory of the donor, John Codman Pollitz, a soldier of the Civil War, who sent home his army pay for the purpose of purchasing the bell. It was tolled for the first time at his funeral. Mr. Pollitz was the first Sunday school superintendent. In 1862 he enlisted in the Forty-fourth Massachusetts regiment, under his uncle, Colonel Charles Codman. After some exhausting marches through the heavy sand and waters of eastern North Carolina, and after a few battles and skirmishes, in which he proved his true bravery and his fine character, he returned to the ill-fated camp at Newbern, N. C. There, weakened by the hardships of his first few months of soldiering, he contracted camp fever and died, January 7, 1863, before he was nineteen years old. The bronze tablet on the bell reads: "Our First Bell, Given By John Codman Pollitz. First Tolled At His Burial, February 1, 1863. His Grave Is Under This Church. June 7, 1914."

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Services at Summer Resorts—New Society for Girls—Other News

MANY of the summer chapels in the shore places that skirt Connecticut's coast are now holding regular services. Rev. Dr. A. P. Grint will officiate at Pegnot chapel for a number of Sundays. St. Mary's-by-the-Sea, Fenwick, will have a succession of city preachers. The large congregations of worshippers at Grace Church, Noank; St. Martin's-in-the-Fields, Savin; Rock Galilee chapel, Eastern Point, and at all the places where vacation folk resort would give little ground for fearing that religion is obsolete. Several of the clergy are doing triple work to support these summer stations, reaching out to places on either side of their own parishes.

THE REV. J. BENTON WERNER, rector of Grace Church, Norwalk, has organized a new society for girls from ten to thirteen years


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of age, known as "The Hearth Fire Girls." The motto of the society is "Woman's Place is in the Home," and its rule is "To be Helpful at Home and Faithful at Church."

THE REV. JAMES HARDIN GEORGE, rector of Trinity Church, Newtown, Conn., was married on Wednesday, July 22nd, to Miss Jane Fitch Beers.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

A Successful Every Member Canvass—Some Long Rectorates—Other News

THE EVERY-MEMBER CANVASS, under the duplex envelope system, which was made throughout the diocese in May, has produced unexpected results in Immanuel parish, Glen-coe, Baltimore county. Subscriptions for local support have been increased approximately ninety per cent., and the parish finds itself in a position to have again a resident rector. The Rev. Duncan McCulloh, after twenty-five years' service, resigned the rectorship last September, and remains in the parish as its rector *emeritus*. The Rev. James F. Plummer, rector of the adjoining parish, St. James', who has been associated with Mr. McCulloh informally for two years, was chosen rector, retaining, however, his charge and residence at St. James'. The Rev. Peter F. Lange, M.D., was called to assist him, in caring especially for the three chapels, at Phoenix, Parkton, and Freeland, and has rendered valuable service. On October 1st the new arrangement will be made. The rector has resigned St. James' parish, and will on that date become rector of Immanuel parish, receiving the same salary that is now being paid by both parishes. The Rev. Dr. Lange, who was ordered deacon in March, will be assigned other work in the diocese.

THE REV. JOHN W. LARMOUR has just celebrated his thirtieth anniversary as rector of old St. John's parish, Baltimore and Harford counties. Of about twenty clergymen now holding rectorships in this county, six, including Mr. Larmour, have served in their present parishes more than twenty-five years, one for nearly forty years, one for more than twenty-two years, and one for nearly seventeen years. This is considered a record of which the diocese of Maryland may well be proud, and which is not probably equalled by that of any other county in any diocese of the Church.

NOR LONG since, at the annual banquet of the Protestant Episcopal Brotherhood of the diocese, one of the speakers was reported as having advocated the establishment of a Sisterhood upon similar lines, having the same aims and objects. The speaker doubtless was not aware that more than fifty years ago there was organized in Baltimore the Protestant Episcopal Female Beneficial Society, "for the purposes of mutual benefit in times of sickness and distress, for the promotion of Christian fellowship and love, and for the dispensation of temporal and spiritual aid and comfort to all who need sympathy." In 1870 this society was incorporated under the laws of the state of Maryland, and has been doing most faithful service ever since. The applicant for membership must be a member of the Church, attendant on its services, between sixteen and forty-five years of age. The dues are thirty-six cents a month, and benefits \$3.00 a week for a certain number of weeks, \$40 being paid upon the death of a member towards defraying funeral expenses. It is to be regretted that only a small number, representing about ten of the city churches, are now enrolled as members. The officers are: President, Miss Louisa F. Atkinson; Vice-President, Miss Schiebold; Secretary, Mrs. O. C. Chenoweth; Treasurer, Miss E. A. Smith.

MASSACHUSETTS

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

Fire Drills at St. James' Church, Fall River

ST. JAMES' CHURCH, Fall River, in order to lessen the danger from fire, has established a fire drill, which is practiced at intervals by the men of the church, and the Sunday school. On a recent occasion the church was emptied in one and three-quarter minutes, and the Sunday school of 300 in one-half minute.

MILWAUKEE

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

Death of Miss St. George

PROFESSOR ST. GEORGE, of Nashotah, has received word of the death in Ireland of his sister, Miss Maria St. George, on July 19th. She had been in a hospital for about two months, suffering from a tumor, which could not be removed because of weakness of the heart. The end came a little more suddenly than was anticipated. Miss St. George resided for a number of years in Milwaukee with her parents, the late Rev. H. B. St. George, Sr., and Mrs. St. George. The Rev. H. B. St. George, Sr., was a priest of the Church of Ireland until its disestablishment, after which he came to this country and resided until his death in Milwaukee. Miss St. George returned to Ireland after the death of her parents.

MISSOURI

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

St. Louis Clergyman Makes Peace Centenary Address

THE REV. Z. B. T. PHILLIPS, rector of St. Peter's Church, St. Louis, made the address

NEW IDEA

Helped Wisconsin Couple

It doesn't pay to stick too closely to old notions of things. New ideas often lead to better health, success and happiness.

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THE YOUNG CHURCHMAN CO.,
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at the Peace Centenary Celebration held July 16th at Niagara Falls, Ontario, under the auspices of the Grand Lodge of Canada. Mr. Phillips, who is a thirty-second degree Mason, was especially invited by the Grand Master of Canada to represent the Masons of the United States on this notable occasion. He and his family have taken a cottage at Niagara-on-the-Lake, Ontario, until September 1st.

OREGON

Social Service League at Work in Portland

THE SOCIAL SERVICE LEAGUE of the Church in Portland has arranged to maintain services at the city jail, several of the city clergy having volunteered to assist. The religious bodies which had charge of these services in the past had allowed them to lapse, and an appeal was made to the Rev. F. K. Howard, superintendent of the league, to supply the deficiency. The men's reading room will be closed for two months, during which time an effort will be made to secure larger quarters with a lodging house in connection. The league is also negotiating for the lease of a building to be used as a convalescent home in connection with the Good Samaritan Hospital.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Death of Mr. E. D. Bassett

RHODE ISLAND is again called upon to mourn the loss of one of her prominent laymen in the sudden death, on Tuesday, July 28th, of Edward Drown Bassett, an eminent lawyer of the city of Providence and state of Rhode Island, and brother of the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence. Mr. Bassett was in the sixty-fourth year of his age, and for forty years had been active in Church work. A graduate of Brown University in 1873, he studied law, and in a remarkably short time became known for his ability to handle big cases. He served for six years as a member of the school committee, and in 1886 became a member of the common council. He was a member of the commission to revise the judicial system of the state, elected in 1905. He was senior warden, and superintendent of the Sunday school, of the Church of the Epiphany, and was for many years a delegate to the diocesan convention. The funeral was held on Friday, July 31st, conducted by the Bishop of Rhode Island, assisted by the Rev. Daniel Goodwin, D.D., the Rev. George McC. Fiske, D.D., the Rev. Herbert C. Dana, and the Rev. Prof. Edward S. Drown, D.D., of the Cambridge Theological School, and a cousin of the deceased. Burial was at Swan Point cemetery, the committal service being read by the Rev. Prof. Drown, assisted by the Rev. H. C. Dana.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

The Outlook for Work at Various Points

SINCE HIS consecration Bishop Capers has visited the several parishes in San Antonio, as well as Boerne, Cuero, Kenedy, Corpus Christi, Beeville, and Seguin. He is full of enthusiasm over the outlook in West Texas, which is in a very true sense the Church's land of opportunity. The Bishop has placed Mr. Goodrich Fenner of the General Theological Seminary in charge of the mission at Uvalde for the summer months, and Mr. Paul Bowden of Sewanee at Yoakum and Hallettsville. These are important points for church work, and will offer opportunities to the clergymen who will take permanent charge when these young men return to their seminary work.

CANADA

News of the Dioceses

Diocese of Huron

PRINCIPAL WALLER and family left for England on July 22nd. The change of plans was necessitated by the sad accident by which Miss Waller lost her life.—THE LAYING of the cornerstone of the new Christ Church at Ayr was conducted by Bishop Williams. It is expected that the building will be ready shortly.

Diocese of Toronto

NEARLY 1,200 people took part in the open-air service, held July 5th, on the lawn of the Deaconess Missionary Training House, Toronto. These services are being held during the summer, and are largely attended.—THE Woman's Auxiliary and the Woman's Guild, in connection with the Church of the Epiphany, Scarboro Junction, are keeping up their work and meetings during the summer months. There are very few parishes where this is possible.

Diocese of Saskatchewan

THERE WAS a very large congregation at the service at the mission at Lac La Rouge on Trinity Sunday. So many of the Indians had come in that there were many communicants. The new principal of the Indian school there, the Rev. A. E. Clapham, and his wife arrived the previous week. At a Woman's Auxiliary meeting of Indian women, Archdeacon Mackay addressed them in the Cree language. Many of the furnishings of their new church were procured by the earnings of the Indian women from the sale of their bead work and embroidery.

Diocese of Rupert's Land

AN ADDRESS was given by Dean Combes at the laying of the cornerstone of the new St. Jude's Church, Winnipeg, July 16th. There was a large attendance of the parishioners, in spite of the bad weather. The new building is to cost about \$20,000. The mission was only organized eight years ago.—ARCHBISHOP MATHIESON and family are paying a short visit to England.

Diocese of New Westminster

THERE WERE a good number of delegates present at the convention of the Daughters of the King of the Canadian Church, which met in Vancouver the first week in July. There was a corporate Communion held in Christ Church, Vancouver, on Sunday morning. The self-denial offerings were voted to work among women and girls in South America.—It is expected that Bishop Burg of Southwark, London, England, will visit Canada in September, at the time of the meeting of the General Synod in Vancouver. His business is to deal with questions concerning the Archbishop's Western Canada Fund, of which he is chairman.

Diocese of Moosonee

It is stated that plans are prepared for building a large, new Indian boarding school at Chapeau.

THE PERSISTENT PROBLEMS of social work are poverty, disease, and crime, for which the conventional remedies have been, respectively, relief, medicine, and jails. The social worker discovers by sad experience that relief is no cure for the first, nor medicine for the second, nor jails for the third. Relief, medicine, and jails are no doubt needed, for our sins, until we learn how to apply real remedies, until we have social programmes adequate to our problems, but conceived as remedies they are all alike futile, inadequate, obsolete, undemocratic, uneconomic—that is to say wasteful—and uneducational—that is to say stupid.—EDWARD T. DEVINE in *The Survey*.

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In Summer the digestive machinery easily gets out of order. The tendency is to attempt to repair the damages that result from food follies by piling heavier burdens upon the stomach in the shape of ready-made tablets and all sorts of drug combinations. The average person does not stop to consider the fact that drugs must be handled by the stomach before they can effect any change in the tissues or functions of the body. The wise person who knows the limitations of his digestive powers does not pile additional burdens upon a weak stomach. Instead of doping himself with tablets and pills he adopts the more rational course and coddles Nature with simple foods that are easily digested without imposing too heavy a tax upon the stomach or intestines. He helps Nature do the repair work by eating a simple, elemental food such as shredded wheat biscuit, a food that supplies all the body-building material in the whole wheat grain in a digestible form.

Safety in Summer comes from a wise selection of easily digested foods. The ideal diet for the sultry days is shredded wheat with fresh fruit and green vegetables, a combination that is cooling and satisfying, supplying all the strength needed for work or play.

The effort to digest high proteid foods in Summer uses up vitality and lays the foundation for disease. Shredded wheat will keep the body at top-notch efficiency for work or play. Every particle of the shredded wheat is digested and converted into sound muscle, bone, and brain.

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A very prominent American, formerly Secretary to President Taft, who has devoted much time to the reformation of children, recently ventured the opinion in the public press that "much of the badness in boys is due to decayed teeth and inability to properly masticate food." No person can eat shredded wheat biscuit without chewing it, and the chewing of it develops sound teeth and healthy gums. It is better for youngsters and grown-ups than mushy porridges that are bolted down without chewing.

The most hopeful tendency of our times in the realm of dietetics is the gradual cutting down of meat and heavy foods in the daily dietary. Every person should realize the necessity of doing this in order to conserve strength and promote health—but we are all slaves of habit and we find ourselves eating more meat than we should even in Summer. It is easy to cut down the supply of meat where the housewife knows the uses and culinary value of shredded wheat biscuit, the food that contains more real digestible nutriment than meat or eggs, is much more easily digested and costs much less. Two shredded wheat biscuits cost only two cents and with a little fruit and cream will supply all the nourishment needed for a half day's work or play.

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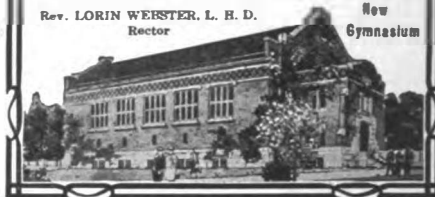
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