

The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—SEPTEMBER 12, 1914

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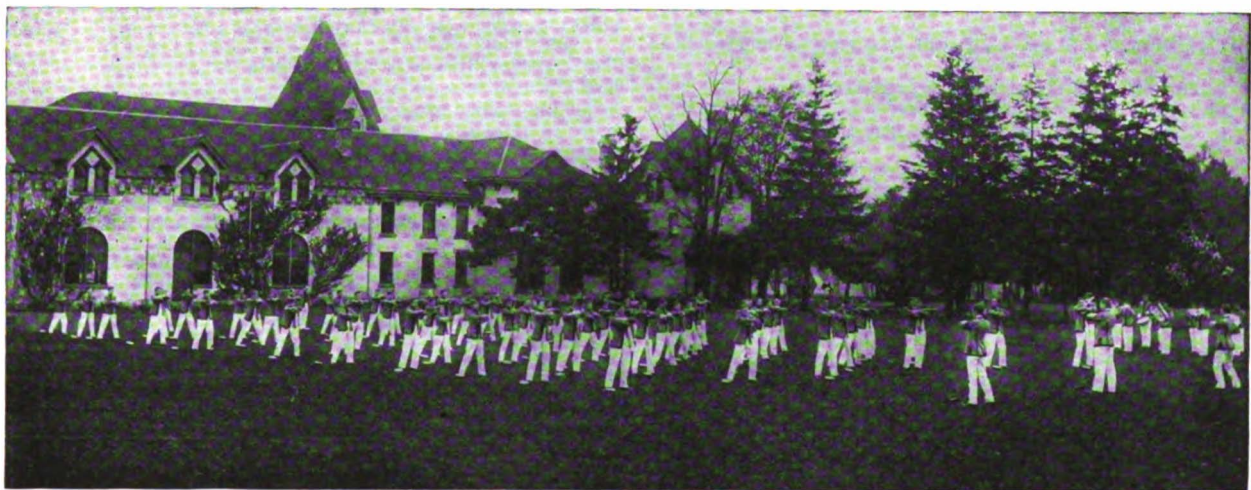
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THE WORK of God hath not lost them, if we take it in its most capacious, comprehensive acceptance. God hath a will to be done not in earth only, but also in heaven; they are not dismissed from the King's business who are called from the camp to the Court, from being common soldiers to be Privy Councillors.—*Abraham Cheare.*



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]


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MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 12, 1914

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Christianity and the War



IT is not strange that many are inquiring whether the present war does not prove that Christianity is a failure. With the leading Christian nations of the world, representing all of the great divisions of Christianity, engaged in war, what must be the verdict as to the power of the Christian religion? Obviously, after nineteen centuries it has not prevented this frightful outbreak.

The Kaiser has assured his soldiers that "God is with us in our righteous cause." The Emperor of Austria, oblivious of the Pope's refusal to bless his cause, gives a like assurance to his forces. The Czar has taken care that the priest's blessing shall be given to his troops. The Archbishop of Canterbury has set forth a "Form of Intercession with Almighty God on behalf of His Majesty's Naval and Military Forces now engaged in War."

The world cites these facts and inquires who is this God that delights in war and who can be counted on certainly to give victory to Germany, to Austria, to Russia, and to Great Britain when, in pairs, these are arrayed in hostile force against each other; and what is this religion that is incapable of preserving peace between the nations that vie with each other in professing that they hold it in its purest form, and yet is capable of such patent contradictions.

The question is one that must be met. The attack on Christianity from the pragmatic side is one that is singularly effective. When the question, "Does it work?" is answered in the negative, Christianity receives the greatest blow that can be offered it.

CLEAR THINKING may solve the problem.

War, *per se*, is not contrary to the Christian religion. It is not a sin.

But covetousness is a sin. Envy is a sin. Hatred (of people) is a sin. Anger is generally a sin. Theft is a sin. Murder is a sin.

Few indeed are the wars that are not caused by these sins; few the wars that do not involve the commission of the sins by those who participate and even by non-participants.

Nations, quite as truly as individuals, are liable to sin. If a nation, as represented by its government, and supported by its people, is covetous of the lands of another nation, envious of its prosperity, hates its people, becomes angry without cause, or steals its property, that nation corporately commits sin. War may or may not result from the commission of the sin; but the sin is the cause and the war is the possible effect. To confuse the effect with the cause will prevent clear thinking; and the sin committed is equally sin, though varying in degree, whether war results or not.

Nations, like individuals, cannot sin without paying the penalty. A nation that, by covetousness, envy, or dishonorable diplomacy, lowers its own ideals, commits sin and pays the penalty in its national character, which becomes impaired, and in the loss of prestige which results. But there are other sins of nations. Forty years ago the population of Germany and

France was substantially the same. To-day that of Germany is approximately fifty per cent greater than that of France. Why? Because the birth rate in France has been vastly less than the birth rate in Germany. But why has it been? To some extent at least—one would not be over-dogmatic where statistics are obviously impossible—the diminished birth-rate in France has been caused by unnatural and sinful causes. Why have these causes been more prevalent in France than in Germany? Certainly we must answer, because religion, and with it morality, have declined in France more rapidly than in Germany. After a generation of this decline the French army stands confronted with a German army; and the German army, and with it all German resources, are drawn from a population fifty per cent greater than that of France. With every mile of German advance, therefore, France is paying the penalty of a national sin that has eaten into her people during a whole generation. The judgment of God may be said to be working automatically. Irreligion and its resultant immorality have been sown and the fruit must be reaped. A nation cannot flout God and His moral law year after year and not pay the penalty. God reigns.

Thus when we inquire into the divine perspective in the present war we must look deeper than its immediate cause. The question of which emperor lost his self-control and precipitated an unnecessary war is only part of the greater question. Each nation has reached its present position of strength or weakness through a long series of causes. Very much of the relative strength or weakness of the nations is due to the varying degree in which their people have taken advantage of God-given opportunities; the degree in which they have advanced in true Christian manhood and womanhood. There has been no favoritism on the part of God. Strength in war depends ultimately upon the morale of a people. Greece, Rome, the Ottoman power, Spain, fell successively, not because they were outnumbered, but because they lost in morale. Nations that submit to causes of national weakness among their people in time of peace, cannot look for a miracle to save them in time of war. To the extent that the vital strength of a people can be measured in guns—it is of course an extremely superficial measurement—it may be said that God is "on the side of" the nation that has best harbored its resources and developed its morale. More correctly, the nation that develops its moral and its physical strength in well balanced manhood and womanhood is on God's side, and is stronger when a crisis comes than a nation that does not; and a decline of moral strength almost invariably involves a decline in physical strength as well.

WHAT, THEN, is the relation of the Christian religion to the present war?

It is an absolutely unnecessary war. Austria says it was caused by Servian duplicity. Germany says it was caused by Russian duplicity. England says it was caused by German duplicity. Now the duplicity, by whomsoever committed, was sin. Let God judge. Let history bring in its verdict. Knowing how mixed are the motives which dominate all of us, it is just

possible that each party, even in duplicity, actually supposed he was doing right. But whatever nation, now unnamed, brought about this war by duplicity, is, in God's sight, guilty of blood. And granted the duplicity, the nation that hastily made war because of it, is also guilty of blood. A couple of weeks' delay and explanations would almost certainly have prevented the war. Let those nations that refused to delay be held responsible.

But that means that the Christian religion failed to impel perhaps a half dozen men to right action. From anybody's point of view, not more than that number of men are immediately responsible for the war. Count them in Serbia and Russia, or in Austria and Germany, or in all of these, as one will, the immediate responsibility is only upon the men who direct the governments that are responsible for the war. The people of these nations are blameless, at least for the final catastrophe. Their rulers have failed to be guided by the dictates of the religion they profess, precisely as each one of us fails, whenever he falls into sin. Let him who never falls into sin cast the first stone.

It is easy to say that the chief ecclesiastics, whether in Austria or Germany, in Russia or Serbia, ought to have cried out against the war and denounced their rulers. But that is to assume that it is the function of the Church to review the political acts of the civil authority. Such was the Hildebrandine view and it created the mediaeval Papacy. But it was a false view notwithstanding, and in seeking to elevate the State it pulled down the Church. The rulers of a nation are responsible to God and to their people for their policies. The Church has to do with personal motives, not with national policies. And the Church authorities of these nations neither were in position to know whether their monarchs were justified in declaring war, nor ought they to have presumed to pass upon the question. The State is rightly sovereign in that field. The Pope, whose universal jurisdiction is legally recognized in Austria, refused to give his blessing on the war and urged that peace be maintained. Non-Roman Christianity was holding a world-wide peace demonstration at Constance, on the border between Germany and Switzerland, when the war broke out. The Roman Catholic world was expecting to hold a similar demonstration at Liege, on the very day the German armies arrived at that city. What could organized Christianity do that was not done? The State, not the Church, must be held responsible for the crimes of the State. Men have failed to be Christian; Christianity has not failed.

And as to the people, they are guiltless in flocking to the support of their several standards. It is not true that in making war soldiers are necessarily guilty of murder. They sin if they act through covetousness, through envy, through hatred, through anger, through lust. It is, no doubt, exceedingly difficult to preserve the Christian spirit while engaged in war, because war itself is caused by *somebody's* sin and is antagonistic to the highest qualities of man. But though war is the result of sin, it is not necessarily, or even generally, the sin of the soldiers who are engaged in it.

And thus we see how there may be a righteous war; *i.e.* a war that is righteous on the part of one or more of the nations engaged. It is right for a strong nation to fight in defense of a weak or an oppressed one. It is right for a nation to fight in defense of its own people or its own liberties. War, indeed, always is the product of human sin, and the perfect dominance of Christianity would effectually prevent war; but, given the sin, war may easily be thrust upon those who neither sought it nor participated in the sin. Nor can it be said that in this world Christianity will ever be so dominant over men that none will commit sin.

BUT THE CHURCH stands for peace; how is she to bring peace to the nations?

She can only do it by impelling each nation to do the things that make for righteousness and for peace. She cannot do it by coercion or by overriding civil governments.

The safeguard to the world's peace must lie in so transforming civil governments that one man or a half dozen men have not the power to make war; in providing for delay between the declaration of a grievance and the declaration of war; and in providing substitutes for war. So long as there are irresponsible emperors, there will be wars. To prevent war, the people must rule, at least in all lands in which they have had the opportunity to fit themselves to rule. Democracy, indeed, will be no absolute preventive of war, any more than it is a guarantee of good government, but it will absolutely prevent such a hasty, unneces-

sary war as this present one. It will greatly reduce the probabilities of war. And the Church will have much greater influence in preventing war when it is not handicapped by the world-spirit that will always dominate an imperial court.

The present function of the Church should be one of earnest, unremitting prayer. It is not necessary for us to inform Almighty God which party is in the right and should win and which party is wrong and should suffer. There is, in the war, a right and a wrong. Somebody is responsible before God for it. Vengeance is His; He will repay. Our part is to pray Him to overrule the sins that have caused the war, to protect and guard the innocent, to bring good out of the present chaos, to strengthen the forces that make for peace, to bring peace to the nations when that shall be possible and right, to help and bless all those who are afflicted or distressed in mind, body, or estate, to protect the fatherless and widows and all who are desolate and oppressed, to pardon and receive those who are slain.

Christianity has not failed, except in so far as it fails whenever any one of us commits sin. War is only an illustration of the frightful consequences that may sometimes follow from sin.

ANSWERS TO CORRESPONDENTS

AN OLD SUBSCRIBER.—The Pope claims the power to lay districts of any size under interdict. "The last example of a general interdict launched by the Pope against a whole region," says the *Catholic Encyclopedia*, "seems to have been that imposed by Paul V. in 1606 on the territory of Venice; it was raised the following year. A quite recent example of a general local, and personal interdict, but of a purely penal nature, is the interdict placed by Pius X. on the town and suburbs of Adria in Northern Italy," in 1909.

CATHOLIC.—There have, historically, been variations in the place where the sacrament was reserved. If there is no side altar, why not a hanging pyx, according to the old English practice?

M. L. K.—(1) A lay reader is entitled to wear either surplice or cotta, and cassock.—(2) *Lay Readers*, by the Bishop of Honolulu (\$1.06) is a useful book of suggestions for lay readers.

R. E. D.—The table of Archbishops of Canterbury was published in the *Living Church Annual* for 1911.

MOTHERS OF NATIONS

O mothers of nations, mourn ye!
Moan chants in the desert wild,
Weep by the cypress shady,
Grieve on the sea-rocks filed!
Sons whom ye nursed in childhood
'Mongst dying and dead are piled!

O mothers of nations, sing ye!
Sing clearly of War's false mask,
Sing of those who insanely
In Horror's smile would bask!
Sing of the desolate hearth-sides
Where infants for fathers ask!

O mothers of nations, think ye
The cosmic soul is dead?
It cannot die; eternally
Its spirit defies mere lead!
Its breath still soars sublimely
From the press whose forms lie red!

O mothers of nations, rouse ye!
Bid stay the thirsty sword!
Why stand ye all the day idly
While Death reaps a ghastly horde?
O mothers of nations, arm ye
And war for the peace of the Lord!

GRANT KNIGHT.

DO, I ENTREAT YOU, drive away all these anxious thoughts which hinder your soul, and try to serve God cheerfully. Be resolute in overcoming self, and in bearing with your mental troubles whatever they be, leaving all to God, and doing whatever you know to be His will, quickly and heartily; be gentle, patient, humble, and courteous to all, but especially be gentle and patient with yourself. I think that many of your troubles arise from an exaggerated anxiety, a secret impatience with your own faults; and this restlessness, when once it has got possession of your mind, is the cause of numberless trifling faults, which worry you, and go on adding to your burden until it becomes unbearable. I would have you honest in checking and correcting yourself, but at the same time patient under the consciousness of your frailty. Remember that Jesus our Lord loves to dwell within a quiet heart, and to come to those who are at peace with themselves; restlessness and anxiety hinder our seeing Him, even when He is beside us and speaking to us.—*Père Hyacinthe Besson.*

THIS PRESENT WORLD

FOR THE FOURTEENTH SUNDAY AFTER TRINITY

WHERE are the nine?" There were ten cleansed, ten lifted out of deepest despair; but only one was really cleansed. The other nine were healed of their physical disease, it is true; but they denied themselves the full benefit of Christ's power. Their gain was a temporary gain, and there was no assurance of safety in the future.

All ten of those men possessed faith of a sort, and all hoped to be healed of their leprosy; but that kind of faith and hope is of the earth earthy, and it belongs to the present only. One turned back in an access of loving gratitude; and, because of love, found both faith and love raised into terms of the eternal.

The command that they should go shew themselves unto the priests strengthened such faith and hope as they possessed, because that was the method of attesting and confirming a cure. The suggestion implied, in an established method of procedure, undoubtedly had much to do with the possibility of the nine being cleansed. It certainly relieved them of any necessity of believing in our Lord as we believe in Him, for instance; and the loving mercy of Christ allowed them to partake of the surface-good, even if they could not receive the deep and abiding quality that was hidden beneath the outward sign and token of His compassion.

However the order in which the three great Christian virtues be received, faith and hope are never quite faith and hope without love. That which must pass away can never satisfy; for while we enjoy it, no matter how beautiful it is, the thing which is temporary makes known to us its temporary character; and "full bloom" is inevitably associated with "fade" and "sere." Spring cannot erase the memory of winter; and as we gather in the fruits of the harvest, care and fear and want lie in the background of joy. Unshed tears brighten the loving regard that enfolds our dear ones, for we part at the last from all that has its being in time. Strength and vigor are ours to-day, but how quickly gone, and we all unaware till weakness comes and the making of place for others. The fear of poverty sits at the elbow of the rich; and he who has power knows no rest.

"All is vanity," indeed, unless all be quickened by love, until faith and hope reach out beyond the world of appearance into the world of things as they are, and are always to be.

The Law was given to Moses, graven deep on stone; and through all Israel's song breaks the note of sadness. Faith there was, and hope; but faith was a present relationship; hope an earthly promise.

The Law is fulfilled in the *Person* of our Lord, Him whom we may love with all the full meaning of the word. "If the ministration of death, written and engraven in stone, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious—" as we read in the Epistle two weeks ago. The "love" of the Gospels brings us into relationship with the Person who is eternal. Faith and hope likewise center about Him, when we love Him; and the theme of the Christian's song is triumphant joy; for He reverses the order of nature and the natural man. His pain and sorrow, his trials and tribulations, death and partings—*these* things shall be no more; and life, joy, and love become the ultimate realities.

Now the spirit of love is obedience. ("Walk in the spirit, and ye shall not fulfil the lusts of the flesh . . . for if ye be led of the Spirit, ye are not under the law . . . the fruit of the Spirit is love, joy, peace . . . against such there is no law." "That we may obtain that which Thou dost promise, make us to love that which Thou dost command.") And obedience unto what? To a dead law, or to the spirit of life?

How can we be under the law in the world when we have fixed our desires where Christ dwelleth, in the world eternal?

When we love Him we shall believe and hope also; and believing and hoping we shall lovingly serve, obediently walking in the way of His commandments. R. DE O.

THEY WHO have gone before have not therefore passed into a condition of lethargy or vacancy. They may be nearer to us, as they are nearer to the perfect love. They may guide us towards a holier and ampler freedom, since they suffer no more the limitations of time. The veil is rent. There is with us the presence of the unseen host.—*Elisha Mulford.*

How poor are they that have not patience! What wound did ever heal but by degrees?—*Shakespeare.*

FURTHER CALLS TO PRAYER BY ENGLISH BISHOPS

Pastorals, Sermons, and Letters of Patriotic Import

LARGE BEQUESTS FOR MISSIONARY PURPOSES

The Living Church News Bureau }
London, August 25, 1914 }

THE Special Day which had been appointed by the Archbishops on account of the war was generally observed in the churches on Friday last. The King and Queen, accompanied by Princess Mary, were among the congregation at the afternoon service in Westminster Abbey. The prayer "Prosper the forces of our King and country" was very properly amended at this service to include a reference to the forces of our allies.

The Archbishop of Canterbury has issued a pastoral to the clergy of his diocese in which he suggests that in all large towns the churches should remain open from sunrise to sunset, and that the clergy should invite voluntary intercessors, both men and women, to undertake responsibility from hour to hour. There should also be additional week-day celebrations of the Holy Eucharist. And the Primate adds: "A few strokes of the bell at noon, too, would carry the reminder far around that the prayers of the Church were being silently offered for our soldiers and sailors."

In calling upon the faithful in every parish of his diocese to keep Friday last as "a day of importunate intercession," the Bishop of Oxford wrote:

"A terrible war is being waged among the chief Christian nations of Europe. This in itself ought to move us to horror. Sixteen hundred years ago, when Europe was becoming Christian, it was advanced without any hesitation (by St. Athanasius in his tract on the Incarnation) as one of the proofs of our Lord's Divinity, that even the most savage nations, on accepting His Name, must cease to wage war and use only the weapons of peace. How sadly has this boast been falsified! Truly war is not a Christian weapon. 'It cometh of the evil one.' Never was this more evident than to-day. Nevertheless, there are circumstances when the safety of our own country and our obligations to sister countries compel us to go to war. And I believe, without any doubt, that such was our lamentable duty in this crisis. The war has silenced all our domestic feuds. It has made us a nation of one mind and conscience, and able to appeal to God to further our cause."

Further on the Bishop says that it is their special task as ministers of religion to call their people to prayer: "If we believe in our Lord, we believe that faithful prayer has immeasurable power. Not only will it bring success to our arms, and protection to the wounded and helpless, and comfort to the dying and the dead, but also it will make us a people ready to fulfil the yet unknown purposes of God. His 'neverfailing providence ordereth all things both in heaven and earth.' We must believe that through this war, He, our God, has a purpose for the nations and for us—a purpose of good. And whether we are fit to understand and follow this purpose will depend on the strength of prayer amongst us."

In making some suggestions for prayer the Bishop points out that this is a time when every parish should learn as never before the secret of united prayer. In some parishes it should be an occasion for the daily celebration of the Holy Sacrifice. In all parishes there should be a daily worship and continuous private as well as public prayer in church. Let the churches all be open and provided with suggestions for prayer. "I hope that in many homes a fresh start may be made in family prayer. I hope that every Christian may learn to believe in prayer and practice prayer as never before, and to join, if it may be, fastings with prayer." Then, whatever happens, the Bishop concludes, "We shall have made a step forward in realizing our brotherhood and be more fit to respond to God's call upon us as a nation. And what I ask of you I shall be doing my utmost to fulfil myself."

The Bishop of Chichester, in a pastoral to his clergy, especially pleads that the Holy Sacrifice should be offered with special intention for those engaged in the war. This, he adds, should be done at least once a week.

At the request of the Bishop of London, the Rev. H. J. Fynes-Clinton, general secretary of the Anglican and Eastern-Orthodox Churches Union, attended the service at the Russian Embassy Church in Welbeck street, on Sunday, and presented a letter to the archpriest, Dr. Smirnoff, conveying warm sympathy with him and the Russian people in London, and asking them to unite with English people in prayer for the common cause.

The Bishop of Winchester has offered his official residence, Farnham Castle, to the War Office for hospital purposes, and to suspend the lease of the park for grazing that the authorities

may use it for the supply of milk for the camp and hospitals at Aldershot.

The Dean of Exeter has given the deanery-house, at the request of the local authorities, for the use of sick war nurses and Red Cross workers. He is informed that there will be many who will break down under the work at first.

The Rev. Lord William Gascoyne Cecil, rector of Hatfield, writes from St. Audrey's, Hatfield: "Could not we offer hospitality to those who are rendered penniless and homeless in Belgium? I should be very glad myself to receive a Belgian family with credentials from their legation, and many others would do the same."

By the will of Miss Mary Litt Ellis, of St. Leonard's-on-Sea, deceased, who left estate of the gross value of £68,804, a bequest of £10,000 is made to the warden and fellows of St. Augustine's Missionary College, Canterbury, for the general purposes of the college, and a further sum of £2,500 to endow a "Litt Scholarship"; £10,000 to the Society for the Propagation of the Gospel; £5,000 to the Society for the Promotion of Christian Knowledge; and after certain other bequests, she left the residue of her property to St. Augustine's College, Canterbury.

J. G. HALL.

"PRESBYTER IGNOTUS" ON THE OXFORD SUMMER SCHOOL FOR CLERGY

CO busy men in the full current of active life, writes "Presbyter Ignotus," of LIVING CHURCH fame, in the (London) *Church Times*, few things can be more delightful than a return, however brief, to quasi-undergraduate conditions: it is a renewal of youth. The paraphernalia of note-books and pencils, schedules of lectures, and all the rest of the necessary apparatus; the rush from college to lecture-hall and back; the buzz of conversation in the corridors between times—perhaps to be checked by the awful figure of some don who forgets (even as we have forgotten!) that these listeners are no longer actually *in status pupillari*; the unwonted gusto of "cutting"; all these are magical phenomena. And to live once more in the cramped quarters of some unknown youth, sleeping on his rather inadequate pallet, loafing in his easy-chair, eating, as he does, in hall, but not at the high table, gives one a strange feeling of dual personality. Twenty years or more have dropped out, and one contemplates himself, being for the time both objective and subjective, as if indeed, "the lad that is gone" had returned, unwrinkled, careful, thick-haired, exuberant.

All this is *apropos* of the Summer School for Clergy, which not a few American priests and one American Bishop attended at Oxford last month. To be sure, the setting of an American's golden memories is vastly different from what he finds at an English university. But whether by Isis or Onondaga, Cam or Cayuga, the spirit is the same; and he feels neither alien nor stranger in the courts of any *alma mater*, but moves freely as in ancestral halls. An Englishman has already written here fully of the lectures themselves, prepared under Professor Scott Holland's direction; but an American has been asked to give some of his impressions, perhaps with a view to enlarging the proportion of his fellow-countrymen who may profit by the courses in future.

I was there only for the first week, because of other calls; but I am heartily glad to have had that experience, to have met so many English and Irish brethren there, and to have felt for a little as if I "belonged" to Oxford more intimately than as a casual visitor.

To say the disagreeable thing first: I think all the Americans were disappointed with the rather elementary character of the lectures themselves. Good as they were for the most part, they traversed familiar ground only; and a criticism often heard was that they seemed outlined either for non-graduates or for men whose reading had been wholly neglected since they went down. Thus no one at all acquainted with critical speculations regarding I. and II. Samuel learned anything fresh from Mr. Stenning's class-room expositions, suggestive though they might have been to the undergraduates who probably heard them first. Canon Ollard's study of the Oxford Movement was altogether delightful, because he gave it; but the whole substance is in his booklet on the same subject, and that merely digests the larger works supposedly familiar to every student of nineteenth-century Church history. The Principal of Lichfield gave a brilliant *résumé* of William James; but the works of that famous Harvard professor are readily accessible. It is ungracious, perhaps, to say these things; but, really, they ought to be said.

And definite notice should be given, if nothing more advanced or original is contemplated, so that clergy considering the school may know what to expect.

It was a great disappointment not to hear more of Scott Holland himself, and we wondered that the larger questions of social righteousness, in which he is so deeply interested, received so slight attention. But the glorious sermon of the Bishop of Oxford, at the opening of the school, made up for much. His theme, the relation of the intellect to faith, was timely; and we could hardly imagine a wiser or happier answer to the arrogance of certain critical schools which claim a monopoly of scholarship and a peculiar privilege of dogmatizing against dogma. The overseas visitors regretted that no opportunity was afforded them to pay their duty to one they so much honor; but they know that the oversight was not the Bishop's fault.

Of Oxford itself, even in the Long, one scarcely dares trust one's self to write. The paradises within grey walls, the hallowed silence of the chapels, the glory of great names, shining almost visibly over storied places, the peaceful meadows of Iffley, the shadow of Magdalen Tower, rising like a perfect melody in stone, Laud's grave, and Pusey's (to mention no others). What a delight to be near all that for a little! A certain type of shallow Englishman covers his ignorance of his own country by sneering at American enthusiasm for English "shrines." We forgive the sneer, lightly enough, for England's sake; and our enthusiasm waxes as if to compensate for his lethargy. But even such as he must glow at the sight of that sweet city with her dreaming spires.

Happily the afternoons were free for the most part, so that we could visit enchanted regions hidden round about. Wytham Church, Pope's Tower at Stanton Harcourt, the ferry at Babbalockhythe, and the sunset from Cumnor Hill, Wesley's pulpit in Southleight, the pathetic fragment of Godstone Priory, the haunting beauty of Broughton Castle, and the yet more significant austerity of Sulgrave Manor, with the stars and stripes of Washington still emblazoned in the mullions of the door; all these are vivid memories to all who shared them, from the genial Bishop of Arizona (who didn't mind being made an errand-boy by some lesser Oxford personage) to the grey and learned saint who was the senior of the transatlantic group. If I confess that the laughter of sweet-voiced, dancing children in the garden of "The Tandem" lingers most pleasantly with me, who shall blame?

Those who profited by the excellent arrangements at Keble enjoyed the thoroughly good conversation in hall and common-room; and some of us carried away as much profit from that as from the lectures. I wish that all might have heard the exposition of Hindu philosophy a Devon rector gave me out of his long experience in Madras, or the glowing defense of Home Rule uttered by an Irish priest from St. Bridget's own region. *Conversaciones* might well be arranged, I think, with such topics for discussion, where the diversity of view-points would certainly add interest.

It was good to see how large a proportion of those attending came to the daily Mass in Keble Chapel. And, though wholesome mirth abounded, and many of us were glad to be emancipated for a little from thralldom to a round collar and an M. B. waistcoat, the atmosphere was wholly devout and reverent, as befitted a gathering of the *Ecclesia docens*. I hope to attend another Summer School, and to find a still larger number of my American brethren there, witnessing afresh to the essential oneness of ideals and traditions which marks the English-speaking race on both sides of the Atlantic, a oneness never more strongly felt than in these days when England's sword is unsheathed for freedom and truth against the Mailed Fist of a hideous militarism.

WHY SHOULD we not rejoice in the good things of God? If the day is pure and serene, we enjoy its gladness. Why should we not rejoice in the serene light of truth that shines from heaven upon us? We find a joy in the presence and cheerful greeting of our friends. Why should we not look up to heaven, whence so many pure and most loving faces look upon us with divine affection, and with most tender desires to cheer and help us? Having an almighty and most loving Father, in whom we live, and move, and have our being, let us rejoice in Him. Having a most loving Saviour, who has made Himself our brother, and feeds us with His life, we ought surely to rejoice in Him. Having the Holy Spirit of God with us, making us His temples, and pouring His love into our hearts, we ought certainly to answer His love, and rejoice in His overflowing goodness. "Rejoice in the Lord alway, and again I say, Rejoice."—*William Bernard Ullathorne*.

AGED NEW YORK PRIEST DIES

Rev. William Huckel Passes to His Rest

MINOR HAPPENINGS IN NEW YORK

New York Office of The Living Church }
37 East 28th St.
New York, September 7, 1914 }

THE Rev. William Huckel, for nearly sixty years a priest canonically resident in the diocese of New York, died at his home on Planadome Road, Manhasset, Long Island, on Sunday, August 30th, aged eighty-six years. He was born in Philadelphia and was graduated from the University of Pennsylvania in the class of 1849. He was a cousin of the Rev. Oliver Huckel of Baltimore and of the Rev. Samuel Huckel of Philadelphia.

In 1851 Mr. Huckel left the Virginia Theological Seminary and was made deacon by Bishop Meade. Two years later he was ordained priest by Bishop Alonzo Potter. He was in charge of the Church of the Evangelists, Philadelphia, 1852-1855; assistant minister of St. Ann's, Brooklyn, N. Y., 1855-57; and rector of St. Ann's, Morrisania, N. Y., for the following thirty-six years. In the latter part of his life he wrote extensively for religious publications. Mr. Huckel is survived by two sons and a daughter.

A circular letter has been sent out this week by the rector of Trinity parish, the Rev. Dr. William T. Manning, and the Rev. Dr. John Mockridge, vicar, announcing the death

Death of Rev. J. P. Robinson of the Rev. Joseph Peck Robinson, the late headmaster of Trinity Chapel School, 15 West Twenty-fifth street. The parents of the pupils are also informed that the Rev. R. I. Murray has been appointed, temporarily, to take charge of the school as headmaster, and that he has already taken up the work. His appointment means that there will be no break or change in the policy of the school, and that the plans of the late headmaster will be carried on.

Monday morning, September 14, at nine o'clock, is the time set for the reopening. The number of applications from new boys is very large, so that it is necessary for boys already enrolled to be in their places promptly at the opening of school, to prevent disappointment.

Since the publication of the list of special preachers in the Cathedral of St. John the Divine a change has been announced. On the morning of Sunday, September 13th, the Rev. Dr. William C. Rodgers, president of St. Stephen's College, will preach at eleven o'clock in place of the Rev. Dr. McConnell. The Rev. S. L. Tyson was also among the August preachers.

BURIAL OF REV. DR. W. C. RICHARDSON

The Living Church News Bureau }
Philadelphia, September, 7, 1914 }

THE death of the Rev. Dr. Wm. C. Richardson, rector of St. James' Church, Philadelphia, at his summer home on Lake Champlain, was reported last week. It occurred on Sunday, August 23rd. The body was brought to Philadelphia and laid to rest in a vault in West Laurel Hill cemetery on the Wednesday following.

Dr. Richardson came to St. James' Church from Trinity Church, Chicago, thirteen years ago. He came well equipped for the great work which St. James' parish had for him. At the time the building was in ill repair and the fabric poor. Under the wise and energetic efforts of Dr. Richardson the interior of the church was lined with tile, a new reredos placed back of the altar, and many other important improvements made.



REV. WM. C. RICHARDSON,
D.D.

Dr. Richardson was specially vigorous in the charitable work of the parish. Under his direction the chapel of St. Timothy came under the control of St. James' parish and became a centre for activities of all kinds for the uplift of the people of the neighborhood. He conducted the work entirely along institutional lines, and from a weak mission brought it up to a strong work. In like manner he conducted a work in the mother parish in the parish house in Samson street.

Dr. Richardson was deeply interested in music. His ser-

vices were, under his direction, of the highest musical order. He was interested in the American Guild of Organists and always encouraged them in their annual services. Oftentimes he would be the speaker of the evening, and his subject would be music.

Dr. Richardson consistently refused appointments of an official character in the diocese. He was satisfied to devote himself to his parish.

CHICAGO MINISTERS URGE PEACE

All Forms of Christianity Represented in Mass Meeting

AUTUMN PLANS OF BOARD OF RELIGIOUS EDUCATION

The Living Church News Bureau }
Chicago, September 7, 1914 }

DURING the last week in August a meeting was held at the Hotel La Salle, and attended by some of the clergy of the Church as well as by ministers of many denominations, and also by some Roman Catholic clergy in the interests of a "Peace Movement" throughout the religious life of Chicago. The plan included the preaching of sermons on "Peace," and the organization of some kind of a public demonstration on the part of the Christian influences of Chicago, urging the re-establishment of peace among the nations now at war. The "Federation of Churches" was active in the work of the preliminary correspondence.

The diocesan board of religious education has planned to be of increased service during the coming fall and winter in the leadership of Sunday school improvement in the diocese. Besides maintaining the new departures of last year, which include the Easter-tide mass meetings for the presentation of the children's mite-box offerings, the plans of the board for this current year include (a) the formation of rural Sunday school institutes, to carry on in the other two deaneries the very helpful work in the Northeastern (Chicago) deanery; (b) the providing of some systematic course of training for our local leaders; (c) a workable plan for transferring scholars from one school to another, upon their removal into other parishes; (d) a united effort to put into operation the curriculum of the General Board of Religious Education, in order that there may be a closer similarity in the grading and courses of study throughout the diocese; (e) a plan for taking advantage of the Easter seasons as appropriate occasions for presenting to the children of the Church the thought of personal service for God and their fellows, emphasizing especially among the boys the priesthood of the Church.

The Rev. Allan W. Cooke, of our missionary staff in Tokyo, Japan, spent last year on furlough studying in the University of Chicago. Another missionary of the Church, the Rev. T. A. Maynard, has been studying at the University of Chicago during the past year, and with such success that he is now a Fellow of the University. He has been specializing in Semitics, and has been assisting in some of the services at St. Mark's Church, Chicago, and at the Church of the Redeemer. His missionary work was in Africa, under one of the English Protestant Missionary Societies, before his ordination to the Church's ministry. He did some rugged pioneer work in Western Equatorial Africa blazing one trail which had never before been taken by a white man.

TERTIUS.

FAITH

A migratory bird 'neath Northern skies
May first know life, a fledgling in the nest;
Mid northern scenes may, for a while, find rest.
But let the homing-instinct bid him rise
And seek the smiling South, how straight he flies
To reach the goal! How confident his quest
Of that alluring land where refuge blest
Waits to reward him for his high emprise!

So, too, a way thro' Life the heart divines.
For unto man is given the homing-sense
Which turns him steadfast to the realms from whence
Hath come the Spiritual that in him shines.
Indifferent to material decay,
The soul, faring by Faith, pursues its way.

HENRY WATSON RUFFNER.

GRACE is an immortal seed, cast into an immortal soil, that brings forth immortal fruit.—John Mason.

The Choir Boy as a Singer

By JOHN G. BAYLIS, Choirmaster of the Church of the Holy Comforter, Kenilworth, Ill.

BEFORE we take leave of the choir boy in the study room, it may be interesting to review him from the practical side, *i.e.*, the cultivation and training of his voice. This paper is written and directed principally to the leader in charge of a choir of boys of ordinary ability, who usually give their services gratuitously or with little remuneration. Such Church choirs are largely in the majority. It is not usually what the choirmaster would like to have to make the service worthy, but what he has and the means at his disposal to get the best out of it, which we have in view. We shall not attempt to prescribe a strict code of study, for each choirmaster must be the judge of the capabilities of his own material and decide just what is demanded for the greatest development.

There should be little difficulty experienced in making hard study acceptable to the average boy, provided it is measured out to him in a way which is attractive. Especially is this true of Church music. His whole life pleads for variety, color, and activity. Do not overwork him, for you are liable to discourage his spirit and transform his study from a pleasure of yesterday to a drudgery to-day. Give him variety, for it appeals to him, and it nourishes, stimulates, and keeps him in good humor. In the training of the voice, especially in vocalizing, the boy will show his best work only when a diversity of exercises are used. Every semblance of monotony must be carefully avoided.

There are three great essentials in the physiology of the human vocal organs which it is necessary to understand thoroughly before one should attempt to teach voice development. They are all very simple and consequently very important. The first is proper breathing and adequate breath control; second, the part played by the throat and vocal ligaments; and third, the use of the mouth and nose in affecting sound. The breath supplies the power; the vocal chords the pitch, while the mouth and nose act as a sounding board, giving quality of tone (according to the particular part to which the pressure of the breath through the vocal chords is being directed) and evenness of volume.

The first essential in good singing with boy or man is correct breathing. To teach a boy of from eight to eleven years of age how to breathe can only be accomplished by example. He must be shown how it is done. The boy's mind is not sufficiently advanced to absorb the idea from books. The teacher therefore should stand before his choir, his hands pressing each side of his diaphragm and showing the method of expansion at each full inhalation and the resulting depression as the breath is exhaled. The boy should be taught to breathe from the bottom of his lungs up. There should be no uncomfortable pressure, no squeezing, no tightness. The exhalation should be slow and regular. The increase of sound will demand more power, of course, but every semblance of puffing or irregularity should be carefully avoided. In all exercises the body should always assume an upright, easy attitude, whether seated or standing, and under no circumstances should the shoulders be raised during the process of breathing. The boy needs clearly to understand what is expected of him, so as to be able to follow. As a rule he is a good imitator, and personal demonstration with definite instruction will usually bring pleasing results.

Proper control of the breath is the fundamental of all successful voice development. Five minutes spent on the subject of breathing at each rehearsal, two or three times a week, is ample and will give the boy great power for sustained breathing. It is very necessary that the throat passage be kept clear and free, so that the breath can pass through easily and unmolested. Beyond this, the less one says or thinks about the throat, the better. We are reminded of the remark of a friend who owned a motor-boat. He was being complimented on the splendid way the engine worked. "Yes," he replied, "I have run this boat six summers on this lake and my engine never gets out of gear. That's because I don't meddle with it." Nevertheless, the throat has a tendency to close up, and the larynx to ascend too far, and this trouble must be overcome. A supple, open throat can easily be maintained by vocalizing on the word "KOO." The word should be practised diligently and sung short and quick (Staccato) with the K well accented.

Its effect is perfect and is one of the best studies we know of to maintain a loose and open throat. Besides, it cannot possibly do injury to any part of the vocal organism. There is not much to be said with regard to the vocal chords, more than *do not overwork them*. At the least intimation of fatigue, the pupil should be allowed to rest. It is easy to detect this tired feeling, for the pitch will drop and the tonal fibre will show weakness. The organs often refuse to go on, and it is very foolish to urge or press them to work against their disinclination. Never shut your ear to their appeal for rest.

We now come to the subject of Vocalizing. In this important part of the study it should be kept in mind that there are two distinct qualities in the range of a boy's voice. They are commonly spoken of as the thin or high register, and the thick or ordinary register. The high notes that compose the thin register must be developed, strengthened, brought down, and welded into the thick or speaking voice, thereby giving the entire range usefulness and value. The thick register must be rounded, polished, made resonant, and brought into sympathy with the higher register, especially at the point of contact, in order to acquire perfect blending qualities. The process through which these results are achieved is known as the training or placing of the voice and is accomplished by singing certain vocal exercises in a certain way on vowel words.

In vocalizing, our experience has taught that the most successful way in treating a boy's voice is to train it "down" rather than "up." In this way the boy has the advantage at the start of a good supply of breath which gives him reserve for his high note and greater power to produce a good, broad, correct "AH." To sing this vowel word properly, the tongue should lie flat in the mouth, the face easy and slightly smiling; the throat passages should be absolutely free; the breath striking the roof of the mouth just above the teeth when singing the C in the middle stave. This exercise should be gone over again and again until the boy thoroughly comprehends the idea and the tone is clear, up to pitch, and mellow. The exercise should then be carried down the scale to the C below, first on the word "AH," then on the DO, TI, LA, etc. As progress is made, gradually lift the key by semi tones until F or G is reached, practising all exercises down and taking a good deep breath before each scale. In the English Cathedrals, many choirmasters use the word "OOH" in place of our "AH," especially for the benefit of the higher register. The word "OOH" is extremely helpful on the high notes where the voice is very thin. It must, however, be watched carefully, for it is not as easily manipulated into clear pronunciation as the word "AH." On the other hand, the head tones developed on "OOH" are usually very safe and promote confidence. It is generally best to practise the high tones on "OOH," so the boy can get a good idea just where to place them, and then modulate gradually to the "AH." Let the exercises be sung decisively and in order, impressing upon the choir the necessity of keeping their eyes fixed upon the teacher during the study, for effective work can only be secured in this way.

The class should be in a room alone, absolutely free from intrusion or disturbance of any kind; for the boy's mind must be held with rapt attention if he is to secure the greatest benefit. The higher the plane to which the choirmaster elevates his choir, the greater the value of the training to the boy and the more worthy and honorable does choir membership become.

Distinct and clear pronunciation is also a very important matter. It must be remembered in singing the word DO, TI, LA, etc., that the usual public school method of pronunciation will not do. The vowels should be spoken plainly, emphatically, and sustained. The "A" as in "FAH," broad and long, extremely so. The "O" as in "DOH," exceedingly round. The class should be made to say or sing them very slowly at the beginning in order to secure a distinct, solid, speaking voice. Diligence in this exercise will keep boys from singing "e-tur-nut-ty" for "eternity," etc.

The vocal chords work with lightning rapidity. The tone is a combination of the breath, larynx, vocal chords, etc., acting almost simultaneously and at the same moment. Therefore the best tones are procured when all these are working har-

moniously and the effort quickly secured, hence the importance of the "attack" or quick action.

In fact the attack is one of the important phases of tone placing. Great care should be taken that the first note is produced clearly and the tone struck true. There should be no sliding, no gliding up or down. Certain embellishments in singing permit the carrying of the voice from one note to another, which is appropriate and acceptable in its place, but with the beginners in vocal study (in scale passages especially), always hit the first note squarely and without hesitancy.

Again, the tone must be prevented from dropping back in the throat. It demands constant study to keep it properly placed in the roof of the mouth where the singer can feel it. The following exercise will be found effective and valuable for this purpose. Sing the words: MAH—MEH—MEE—MO—MOO—MAH, the M well accented. Take a deep breath, then sing the six words in quick succession, keeping the M tone securely in the roof of the mouth without a break, reciting each word forcibly, and holding the vowels well sustained. Sing them all on one note, then another within easy compass. The accented M will bring the tone forward so it can be felt very clearly a little above the teeth, where it should be maintained. This exercise makes the pupil realize he is acquiring something very real; it strengthens and rounds his middle register, which is the great foundation of his upper voice.

These exercises strengthen the voice, increase the range, and inspire confidence. They are the A B C of voice training and should be studied consistently at least fifteen minutes before each rehearsal. The choirmaster should breathe with his boys and occasionally sing with them, thus giving them an ocular demonstration of what is being attempted. Rehearsals should not exceed one hour in length and should be held two or three times a week at least. Do not tire your voices, and above all, do not force them either up or down beyond their limit. Quality of tone is always the main achievement with a responsible choirmaster who loves his choir, for he can be trusted not to take his boys beyond their capabilities.

The studies here presented are the result of personal experience. Theoretically and practically they have been eminently successful. At the inauguration of my present choir, for instance, a boy of thirteen years came to us. He had been singing *bass* in the public school. His chest register was the only compass known to him, and "A" flat in the stave his highest note. In a short while the boy was singing "G" above the stave easily and maintained his high notes for over a year.

In all voice development, no matter how perfect the practical process, the mental temperament of the pupil is an important factor. He must be kept in good humor, hopeful, and free from discouragement. The teacher must always be distinctly ahead of his class in leadership, and yet be a "boy" in the other ninety and nine spheres of action which the versatile choirmaster must possess. The object is to find the boy's gifts, and having found them, help him to manifest them, both to himself and in his work.

As a helpful suggestion, it is always best to keep within the limits of the choir's capabilities, for we never know how many musicians may be in the congregation. It is much better to sing a simple service acceptably than to make an ineffectual attempt at something too difficult. At a recent funeral service at which the writer was present, the choir made an effort to sing "Blest are the Departed" (Spohr). The selection was much beyond their ability and was ill-advised. A simple hymn well sung would have been much more appropriate and certainly more satisfactory. Such exhibitions not only have a bad effect on the temperament of the choir, both men and boys, but they affect the clergy and congregation as well, and are anything but conducive to the smooth, harmonious service which our liturgy asks and our worship demands.

Every choirmaster will find of great help and very suggestive the following books: *Voice Training Exercises*, by Emil Behneke (50 cents); *How to Sing*, by Lili Lehmann (\$1.00); and *Music in the Church*, by Peter Christian Lutkin (\$1.00).

HIS ORIGINAL SIN

AN INDIAN who was a candidate for the ministry and was asked before the presbytery the important question, "What is original sin?" answered that he didn't know what other people's might be, but he rather thought that his was *laziness*. There are many who could truthfully give the same reply regarding religious activities.—*The Christian Herald*.

THE NECESSITY FOR THE ESTABLISHMENT OF A NATIONAL LEPROSARIUM

LEPROSY is one of the oldest diseases of which we have knowledge, and about which we know relatively little. The route of entry of the bacillus is not definitely known; the germ is cultivated with the greatest difficulty and exists in many strains which present marked differences; it is not dangerous to the lower animals and we do not know the length of its incubation period in the body of man. The rôle of rodents and insects in its transmission has been suspected, but not proven. There exists no positive means for its diagnosis in its earliest stages; no wholly satisfactory method of treatment has been devised; the period of its greatest infectivity is unknown, yet we believe that the disease is mildly contagious. We do not know that there is no racial immunity to leprosy, that it exists in all portions of the globe and that segregation and personal cleanliness are our only weapons against it. The individual and community fear of the disease is so great as to amount to a veritable leprophobia. There are several well-established centres of infection in the United States. The disease is slowly but surely on the increase, and there are probably many more cases unreported than there are reported, yet there exists no federal institution for the exclusive care and reception of lepers on the continental United States.

There are only two facts on which we may lay hold for the purpose of controlling the disease, says Assistant Surgeon General W. O. Rucker of the U. S. Public Health Service, in a recent issue of *The Journal of the American Medical Association*. These are segregation and cleanliness. We know that the disease exists among those who are careless in their personal hygiene and that when these persons are removed from intimate contact with society, the disease dies out. The disease has been made notifiable in most of the states, in three of which leprosariums have been established. Each of these treats a small number of lepers, but the per capita cost of such treatment is excessive.

Another reason why we should have a national leprosarium is the inhuman treatment to which lepers are subjected in this country. A man marked as a leper becomes a pariah, an outcast from society, to be hounded from place to place, to be locked up in a lonely, often filthy, building, there to be viewed at a distance as some wild and dangerous animal. The unwelcome visitor disturbs trade, and he is hurried by night over the state line, there to be subjected to further indignities and to become a thorn in the side of another community, by reason of the economic losses which his presence produces. Verily the lot of the leper in this Christian country of ours is sad and troubled.

From time to time, intelligent legislators have introduced bills into Congress looking to the establishment of an institution in which the unfortunate leper may be protected from society and society protected against him. No one doubted the wisdom of such a measure, but the leprophobia of the general public is such that none of these bills have ever been allowed to come to a vote, because every community feared that it might be selected as the site for the leprosarium. It was useless to say that the disease is only mildly contagious. The public as a whole has not yet learned the simple lesson that cleanliness in all things is our greatest bulwark against disease.

Many of the countries of the world have leprosariums. Many of the countries which support such leprosariums are far less wealthy than the United States. We know that the number of cases in the United States is relatively small, and that if the disease is fearlessly attacked now its control will be relatively easy. It is true that leprosy is a disease which spreads very slowly, but where it has once spread it never recedes unless active measures are taken.

Dr. Rucker urges the establishment of a national hospital for lepers under the care of the U. S. Public Health Service.

THINK NOT anything little, wherein we may fulfil His commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey; but by obedience are the faith and love, which God gives us, strengthened. Then shall we indeed love our Lord, when we seek to please Him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer, with a single eye to His service. God give us grace so to love Him, that we may in all things see Him; in all, obey; and, obeying, see Him more clearly and love Him less unworthily; and so, in that blissful harmony of obedience and of love, be prepared to see Him "face to face."—*Edward B. Pusey*.

The Priestly Strain in Strong Men

By ROLAND RINGWALT

DURING the last thirty years writers who depreciate or deny the priestly element in the Christian ministry have said much of the little priest who struts about in his vanity. They have dwelt on the tyrannical priest who abuses his powers; or the self-seeking priest who is always striving to get the right or left hand place. They draw ugly sketches of the dull priest who sees nothing but the visible. It does not occur to these critics that while all this is true, it is all to little purpose. They rightly say that small men show their smallness in the priesthood, but they have not shown that priesthood ever made a large mind small, a broad mind narrow, or a strong mind weak.

All intelligent persons admire the faculties that make a great preacher, and the sympathetic part of the race feels the kindness of the genuine pastor. But what is there about priesthood that has won and held men of moral earnestness and mental vigor? Why is it that we often hear it said that such a man is a priest of science or of literature? After all, the best way to judge of the priestly life is the way we follow in judging of the astronomer, the explorer, the soldier, the instructor, the surgeon, and the lawyer. Take the men in any calling whose lives prove that they had ideals, and see what led them to undertake their work, and what kept them at it. No benefit of clergy statutes will save a twentieth-century American priest from the prison cell or the electric chair; if he deserves such a fate he will be sentenced. But, while priests should not be treated better than other persons, they should not be treated any worse.

A large part of every generation looks on work in itself as undesirable. However, the average mortal works if compulsion forces him to do so; toil is better than hunger. A great deal of trouble will be taken if laurels are to be won or popularity gained. John Foster knew a youth whose diligence in study menaced his health, the lad had no idea of culture, never claimed to have any mental joys, but simply read night and day to get a degree. On the other hand a student of the genuine order believes that something should be learned, investigated, or compared with something else. It may not be the popular subject of the day, but its value to him suggests a pearl of great price. He goes to his library to consult his favorite books, or he rambles through deep forests in search of his plant; he climbs the peaks for a desired mineral; he scans the reefs or prowls through caverns alone, mentally alone, perhaps a drunken sailor and a savage guide are within the sound of his voice, but they never hear the voices that sound in his ear. The man who cares for the subject of his research whether it pays or not, whether it brings him compliments or not, has a priestly strain in him. He knows that the real priest would rather meet two or three at the altar than join the crowd at a ball ground.

If the solemnity of worship in the priestly mind finds a counterpart in the watcher of the skies on a lonely night, or the microscopist who has just made a discovery that perhaps one person in ten thousand will recognize as important, there is also a great word—"succession." A true priest finds an intellectual comfort beyond utterance in the network that joins him to "the mighty twelve and their mightier Master." He is standing before God to do what has been done ever since the night before the Crucifixion; he is repeating the words that were sounding in Latin before Columbus sailed, and in Greek long before Augustine was born. The years of study, the habits of thought which mature with time, weaken and finally destroy the crude boast of originality. Perhaps no mature thinker wants to originate any new thought, but he may want to discover some better way of presenting it. He understands that other men have labored and we have entered into their labors. Poetry, philosophy, law, history, logic, mathematics, geography, how they have all come down from the remote past. There were bards and harpers between Homer and Scott; there were many reasoners between Plato and Berkeley. Every man who recognizes a great past and feels his obligation to it has an ethical consciousness of Apostolic succession.

With the present and the past must we join the future. Many light minds care little about what is to be. If arrangements suit their business interests, their social customs, their

personal ease, that is enough. But to Moses the passage over the Jordan was important even though he was to die before it took place. David collected gold and silver for the Temple, even though he was not to have the honor of building it. The earnest toiler in any line of life, the unselfish sower in the field, or the generous pioneer in the wilds, looks to coming generations. Whether he will get recognition or not is a secondary matter; the parchments of the university, the statues in the public squares, may be awarded as justice dictates or may be the kissing that goes by favor—the great matter is something that can only be achieved years after the man is gone. Lewis and Clarke made Thomas H. Benton and James B. Eads possible; Benton and Eads led to Morgan's unceasing call for a canal through Panama, and Rhodes' burning wish for a railroad from the Cape to Cairo. Inventions give birth to better inventions, maps produce better maps, catalogues propagate better catalogues, because the priests of science and industry know that better things must come, and help to prepare for them. Every man who labors for the next age, the age that cannot pay him, and is not likely to praise him, has a priestly strain in him, though he may never have recognized it. He is mentally akin to the priest who goes to the altar conscious that the memorial the servant offers will be offered until the Master comes again.

When amid the roar of winter gales, or the thick heat of an August morning, the priest who loves the altar begins his sacred work, he is apt to feel the presence and sympathy of the celebrants and worshippers at other shrines. The morning drumbeat of England is not so inspiring a thought as the pure offering that in every place is offered to the Most High. Before the great act is completed, before the first syllable of the Prayer of Consecration is uttered, comes the assurance that the prayers of mortals are joined with those of angels and arch-angels, and all the company of heaven. In crowded streets, in packed trolley cars, in the surging throngs at the bargain counters, it is hard to feel these associations. Many an hour of loneliness, in the ordinary sense of the word, must precede the deeper consciousness of the Communion of Saints, the recognition of the fact that God has ordained and constituted the services of angels and men in a wonderful order.

To this science presents its counterparts. Did not two astronomers, though separated by miles of space, find the same planet? Every mail that speeds along the streets, every hour of the ocean cable proves to some priest of chemistry, or engineering, to some botanist, or geologist, that others are working with him. Scientific truth has a whole church throughout the world to present oblations at her shrines. Little tokens, unheeded at first, prove to be as significant as the green leaf plucked off by the dove. One man's deep thinking starts another to practical research; it may be literal truth that an idea is "in the air"—one valuable suggestion may dart to a mind a thousand miles away, even as the angels sped on the errands recorded in Holy Writ. An innumerable company of experiments, plans, conjectures, forecasts blend, and the great advance movements result.

Unconsciously readers drift into the habit of saying that Humboldt or Faraday, Lieber or Fabre, went to his work in the true priestly spirit. The phrase is truer than most of those who use it suppose. A man to whom toil is sacred for its own sake, to whom the past is ever present, to whom the existing always points to the far remote, to whom the consciousness of unseen sympathy and coöperation is a truth of increasing vividness, has a priestly strain in him. Undoubtedly we find priests who are small, but are the minds that cannot recognize the priestly ideal large?

IMPATIENCE and fretting under trial does but increase our suffering, whereas meek submission sanctifies all suffering, and fills the tortured heart with peace amid its anguish. Worship Him in every sorrow; worship Him in deed and word, but still more in humble and loving acceptance of each pang and heart-ache. Be sure that your mere silent willing endurance is a true act of adoration; and thus, come what may, weariness, pain, desolation, destitution, loneliness, all will carry on His gracious work in you, and, amid the sharpest pressure of suffering, you will be sending up to His eternal throne the precious incense of submission and trust.—*Abbé Guillozé.*

The Church's Sacrifice

By the Rev. R. FRANKLIN HART

FIVE several times the Liturgy asserts the idea of sacrifice. At the Offertory, together with the alms, "the Devotion of the People," the Bread and Wine afterwards to be consecrated are solemnly offered to God. After the canon these phrases occur: "This our sacrifice of praise and thanksgiving"; "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice"; and "although we are unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service." And those four derive from a centre, the Greater Oblation, where after the words of Institution, the canon continues, "We thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make."

Now this one idea of sacrifice five times repeated is bound to produce the conviction that this, the one service specifically commanded by our Lord, is looked upon as, in some sense or other, sacrificial. And that conviction will be all the stronger because, in the nature of the case, sacrifice is the one thing which can make of any meal a *sacred* feast. It is worth while then to inquire in what sense the Holy Communion may be called a sacrifice.

What is sacrifice? Just as in the Old Testament in the narrative of the Manna given to Israel there is a parable of the true Bread, so also in the same scriptures is a parable of True Sacrifice. Let us examine that parable, namely, the ritual and ceremonial of ancient Levitical sacrifices. And there will be five items to note:

First, a victim to be offered was brought to the temple and received by a priest acting in the stead of God. An offertory.

Second, the life of the offerer was mystically identified with that of the victim, which was solemnly set part to become a sacrifice. It was not a separate life, but a life in which the offerer was conceived to participate which could become a sacrifice for him.

Third, that life in which the offerer mystically participated was consecrated by means of death. There is no other manner in which a life could conceivably be represented as totally consecrated, save only by the way of death; but it is always to be borne in mind that the essence of sacrifice is not death, but is rather *life*: life that has been totally consecrated. So one reads that the blood is the life. It was the blood, that is the life, which completed the sacrifice.

Fourth, that life, consecrated through death, was presented to God. On the day of Atonement that presentation was effected by the High Priest who sprinkled the blood—the blood is the life—upon the Mercy Seat. In the sacrificial Passover the presenting of the life consecrated, was accomplished by sprinkling the blood upon lintel and door post that the Angel of the Lord might see the blood and pass over. The consummation of sacrifice was therefore not in the offering of the victim, or in the consecration of its life through death, but in the presenting before God of the life that had died. To stop short of that was to stop short of sacrifice.

Those are the things Christ did. He offered Himself; He set Himself apart to be the Saving Victim, and at once identified Himself with the lives of His people. Then He consecrated that Life by means of the death upon the cross; and at Ascension He presented the Life that died before the Father.

At once vast differences are evident, and it is precisely those differences which make clear the fact that Christ is the *One, True, Pure, Immortal Sacrifice*, while all the ancient ritual was but type and symbol, picture and parable. Thus the Levitical law must require the often consecrating of victims; and the frequent presenting before God of Life that died. There had to be continual repetition of all, simply because the victims offered were creatures but of a moment; even by uttermost consecration through death, they could only represent, because they were only possessed of a temporal life, life for a time. But the Christ is Eternal; His life is Everlasting Life. In that He died, He died once: once forever. Herein is the uttermost consecration through death of *Eternal Life*, which is eternally the Life that died. So that in so far

as sacrifice is real and true and acceptable to God since that, it cannot include a reconsecration of life by means of death. Or rather since then, sacrifice to be acceptable to God must be an appropriation of, and a participation in, that one consecration of Eternal Life once made.

So too when the Christ presented to God His Life consecrated through death, it was a presenting once for all. The presentation could not be repeated, but is continuous as Christ is continuous. The eternal life that died is eternally before the Father. So that after the once made presentation of the Life of Christ before the Father there could not be another presentation as part of a true, acceptable sacrifice. Or rather true and acceptable sacrifice since then must be an appropriation of, and a participation in, that presentation made once for all.

See then, how our Liturgy gathers up the total. The bringing before God of the victim was first. That is the Offertory; the offering to God of the means by which sacrifice is to be realized. If an offertory means less than that to us, it means less than it ought. We shall think of it, not as a necessary evil which an anthem more or less minimizes, but we shall consider it a wonderful privilege, if it acquire in our thought its true meaning, namely, the offering to God of means by which sacrifice is to be realized: made real.

There was then the dedication of the victim, and the mystical identification of offerer and offered. So the Liturgy urges that we open our sinful lives to Christ for His cleansing and for His entry. We are called upon to lift up our hearts to Him; we pray that we may dwell within Him and He within us; and we beseech God to accept this our bounden duty and service not by reason of our merits, but *through* Jesus Christ. Certainly we do not perfectly realize our identification with Christ, but the very fact that we do fail is just a vision of how much we need to be participant in His Life.

Then the life was consecrated by means of death, and was presented to God. That has been done; therefore we plead it. That has been accomplished; therefore we offer the memorial, the remembrancer to ourselves and to God, of the Life once consecrated, and once for all presented for us. Simply because by His own oblation of Himself once offered, Christ made a full, perfect, and sufficient sacrifice, the only reality in sacrifice since then must attach to participation in that; appropriation of that; identification with that. We cannot add to what Christ did perfectly; but we can make it ours.

Because what our Lord accomplished was perfect and entire, wanting nothing, it is not only a kind of sacrifice to become participant. Rather that is the only reality in sacrifice. So that when we come to the Holy Communion, we are present at a service more truly sacrificial than all ancient rituals made possible. We are present at, and offerers of, the only sacrifice perfect in the eyes of God. The one sacrifice which God Himself ordained, and in the Person of the well-beloved has consummated.

There was a fifth and final thing which the Levitical law demanded, namely, that the body of the victim, whose life had become a sacrifice, should be consumed. In the whole burnt offering the body was consumed by fire; in the sin offering the priests alone ate the body of the victim; and in the peace offering the whole people consumed the body. So "Christ who is our peace" gives to His people His Broken Body and His shed Blood at the Mystery of the Christian altar, so that those who offer this "the one, true, pure, immortal sacrifice," may feed upon Him who is their life. This is a sacred feast, because it is a sacrifice. And herein is once more a means for our realization: a means for making real, our appropriation of, our participation in, our identification with, our up-growth to God through, the Saving Victim.

IF A MAN will not know his sins, his sins will know him; the eyes which presumption shuts, commonly despair opens.—*Thomas Adams*.

I THINK that there is success in all honest endeavor, and that there is some victory gained in every gallant struggle that is made.—*Dickens*.

The Fast Before Communion

By T. A. LACEY

IT is customary at the present day to distinguish sharply between fasting for discipline and the fast which is kept before the reception of the Blessed Sacrament. The latter is called a *natural fast*, and is understood in a very strict sense, being broken by the consumption of even a spoonful of liquid. The former is called an *ecclesiastical fast*, and very often, as I have shown, has nothing in common with genuine fasting but the name. Dispensations from the observance of the ecclesiastical fast are granted with extreme facility; dispensations from the natural fast have been rarely and reluctantly allowed, though in recent years there has been a considerable growth of laxity. The two kinds of fasting are disconnected in thought, as in language. The rule about fasting before Communion is commonly represented as a mere arbitrary command, having no vital relation to the spiritual life. It is supposed to have been originally enacted as a safeguard against the danger of such irreverence as St. Paul had to rebuke in the Corinthian Church, when men approached the Lord's Table, if not actually drunken as the apostle wrathfully suggested, at all events full of wine and food; the extremely definite strictness of the rule is justified on the ground of the notorious difficulty of defining temperance; the line can be drawn safely nowhere but at total abstinence.

There is, of course, much truth in this presentment of the matter, for otherwise it would not have obtained the vogue which it now has in the Church. It is probable that the transference of the celebration of the Eucharist to the morning and its consumption, as Tertullian puts it, *ante omnem cibum* was ordered for the reason here supposed. There is no record of the regulation, and we must assume with St. Augustine that it was made by apostolic authority, since the universality of the rule cannot be otherwise accounted for. It is likely enough that the Corinthian disorders and others of the same kind were the immediate occasion. But to leave the matter there, to put the observance of the fast before Communion on the footing of an arbitrary command, however necessary as a safeguard, and to disconnect it entirely from the fast of spiritual discipline, is to run counter to much sound tradition. The two are closely connected in the ancient discipline, upheld for many centuries, which postponed the celebration of the Eucharist on fasting days till the late afternoon. The fast may have been kept with greater rigour by those who would communicate. A Syrian Bishop of the fifth century forbade intending communicants even to wash the mouth, lest some drops of water should inadvertently be swallowed, and to an Eastern that must have been a sore trial. But no distinction seems ever to have been drawn in principle between the fast of the Station and the fast before Communion. Neither is there any trace of a special fast specifically observed with a view to Communion; the Eucharist was to be received *ante cibum*, that was all; the hour for Mass was determined by the ordinary or extraordinary hour for the first meal of the day, and not the other way about. The fast before Communion was indeed, in a sense other than that now given to the phrase, the natural fast of the day.

The distinction between the natural fast and the ecclesiastical fast is not, therefore, proper to the original observance of the rule. To press it out of measure is to arrive at some incongruities. The fast is reckoned from midnight. There is no objection to that. There must be some *terminus a quo*, and midnight will do, though the determination is probably due to a highly artificial arrangement of hours by the clock. We do not know how it was reckoned in the fifth century; probably from the regular supper-time of the previous day. Some recent regulations look uncertainly to a less arbitrary division of time. One of the dispensations obtained through the Propaganda for priests of the Latin rite in India allows liquid refreshment to be taken after midnight, but requires sleep to be obtained afterwards, if possible, before the time of Mass. This seems to indicate a tendency to reckon the fast from the hour of waking for the day. But midnight is the normal starting-point, and a rigid application of the rule, regarded on its arbitrary side, leads to strange results. One has heard proposals for giving Communion to the sick, who need food or medicine at frequent intervals, immediately after midnight. The rule is thus kept

Even more remarkable is the practice of some strict observers of the rule in regard to the midnight Mass of Christmas. It is obvious that the rule does not forbid the consumption of meat and drink immediately before the beginning of this service, and one hears of priests who deliberately take a late supper on the eve, and a hearty supper, because they have so much to do before arriving at a rather late breakfast on the morrow. It is evident that the purpose of the rule may thus be frustrated. Yet the rule is kept; and one may even find a certain grotesque advantage in an observance which serves for a protest against the mischievous notion that the presence of food in the stomach causes a kind of ceremonial uncleanness forbidding access to the Sacrament. The notion is not unknown; something like it seems to have invaded the mind even of so holy a man as the Curé d'Ars, who is said to have warned the children of his Catechism not to eat sweets immediately after communicating: "*On ne doit pas écraser le bon Dieu avec du chocolat.*" A protest is useful; but one cannot on that ground recommend such an observance of the rule as I have mentioned. It is a good example of the letter that killeth.

Better, certainly, is the practice, universally recommended, of undertaking a voluntary fast of five or six hours before the midnight Mass. With this may be compared the suggestion, sometimes made, that a fast for a definite number of hours should be substituted for the fast from midnight. A question is here raised, which has more importance than appears on the surface.

What is the precise meaning of the rule? Is it that no man shall communicate after taking food, or that no man shall take food before communicating? The distinction seems to be purely verbal, and yet something will turn upon it.

The practice of dispensation should help us here. It is possible to distinguish between a permission to communicate after taking food and a permission to take food before communicating. The first dispensation which I have found recorded is of the former kind. It is not very edifying, and it is found in the unedifying diary of John Burchard. On Easter Day, 1488, when the faithful were crowding to the altar of the Vatican basilica, a certain nobleman thoughtlessly drank of the wine administered to the communicants after reception of the Sacrament, and so broke his fast publicly in the sight of the people. A friendly prelate hurried to the throne, and forthwith obtained from the holy father a dispensation enabling the distracted worshipper to proceed to Communion. A like indulgence was more formally extended to the Emperor Charles V., on the ground that he had acquired such gluttonous habits that he could not go unfed for more than two hours at a stretch, and yet piously desired opportunities for frequent Communion. In recent times, I learn from Father Russell's beautiful story of the three sisters of Lord Russell of Killowen that a California nun—a serious invalid—was allowed by her Bishop "to receive Holy Communion twice a week without having kept her fast."

On the other hand, the dispensation granted by Benedict XIV. to James III. of England, expressly allowed that pious and gentle prince, on account of his delicate health, to take food before communicating. The dispensations for the White Fathers in Africa, and for almost all Latin priests in India, are also conceived in this sense. Their scope is determined by the fact that the quantity and quality of the food or drink allowed is precisely specified.

This latter procedure seems to be the more usual. All such dispensations are granted on the ground of a moral or physical necessity overriding the rule. There is ascertained a moral necessity, a spiritual obligation, to say Mass or to communicate at such and such times; the question then arises whether there is a physical necessity compelling the consumption of some food or drink or medicine at an earlier hour. Altogether exceptional is the other case, in which, after food has been taken, the question arises whether Communion shall be allowed. It is obvious that to communicate on emergency after food is a less violent breach of the rule than deliberately to take food before an intended Communion.

It follows that the rule is to be read rather as forbidding to break the fast before Communion than as forbidding to communicate after breaking the fast. It is thus brought into more

intimate connection with the fast of spiritual discipline. It becomes necessary to modify slightly what has been said above about the determination of the hour of Mass by that of the first meal of the day. It was so determined, and yet it is true that on fasting days it was postponed till the afternoon partly for the purpose of securing the observance of the fast.

The neglect of fasting in the modern Western Church has robbed the fast before Communion of its significance, turning it into a mere arbitrary and irksome interference with ordinary habits. That is what makes it so difficult to insist on it. If there is no spiritual value in fasting, there is none in this fast. But if the "cleanness of sweet abstinence" is a real thing, if a fasting body is the better instrument of a soul aspiring after God, then the fast before Communion is no tiresome obligation, no mere safeguard against remote and improbable evils, but a means to a better and more devout participation in the Holy Mysteries.—*Church Times*.

LOGIC IN RELIGION

BY MARY ANN EWER

WHENEVER a conclusion is drawn from a fact, there is an *unstated* major premise which the author of the arguments takes for granted and considers to be self-evident. The thing to do in such a case, if one wishes to think clearly and cogently, is to state and query that major premise.

An easy example of such an argument, where the unstated premise is false, would be: "John wears a silk hat, therefore John is a snob." Of course it is not necessarily true that all wearers of silk hats are snobs.

That instance is easy to see through, but there are many as ridiculous that pass for valid every day, especially when they are directed against Christianity. And a Christian must learn, over and over again, to query the major premise, even when it seems true.

Practically all so-called "scientific" doubts come from this source, as well as some others. This is because empirical science can only give us concrete facts, that is, *minor* premises. And arguments from science always presuppose some principle, or major premise. It is generally left *unstated*, and is generally wrong.

For instance, such arguments as these:

1. "Electricity applied to a nerve in a dead body, under certain conditions will produce muscular movements as consciousness might have done; therefore consciousness is nothing but electricity, and there is no life after death." This involves a succession of syllogisms, in which there are at least two unjustifiable major premises. First, that "things producing similar results are identical," and second, that "the consciousness is the soul."

2. "Mental power decreases as the body becomes decrepit; therefore they cease when it dies." Here the major premise is: "If two things vary with one another for a certain period, they always do so." Ask some physicist whether PV-RT is a correct relation under *all* conditions.

3. "The mental product is poorer according as the body is less healthy; therefore the body is the sole cause of the mind." Here the major premise is, "Two things varying with one another stand in the relation of cause and effect." As a matter of fact this is not true; both may be effects of some third thing; or one of them may be the joint effect of the other and some third thing.

4. "The body is less healthy when the mind is overworked and run down; therefore the body is the product of the mind." The error here is the same as the preceding.

5. "The world is ruled by law; therefore it is not ruled by God." "The Church is influenced and guided by human agencies; therefore it is not guided by God." "The Bible was written by fallible men; therefore it is not inspired." "If God spoke to men through Church, priests, sacraments, He would not be speaking to them Himself; therefore these things come between the soul and God." All these are just as sensible as this argument: "Nellie swept the floor with a smiling face; no, she swept it with a broom; therefore she could not sweep it with a smiling face." Or as this: "It was the hammer that struck the nails in the house; therefore the house was not built by the carpenter."

6. "Certain Bible stories are similar to certain stories in ancient mythologies; therefore the Bible is not inspired." This

is really a double syllogism, with two major premises to query. It runs as follows:

(a). Major: All stories similar to other stories are derived from them. Minor: The Bible stories are similar to certain myths. Conclusion: Therefore the Bible stories are derived from myths.

(b). Major: All stories derived from myths are un-inspired. Minor: The Bible stories are derived from certain myths. Conclusion: Therefore the Bible stories are un-inspired.

As a matter of fact stories similar to each other may be independent, or they may be derived from a common source. One set may be true, the other fiction; or one may have been more faithful to the common source than the other. Also a myth may be in such way derived from a true tradition, that a man truly inspired may use it for instruction, or may clear away the excrescences of fiction from it, and leave the truth.

No matter how obvious a major premise looks, query it: see if it is always true; if not, then examine if it is necessarily true in the case under consideration. We permit our opponents to take too much for granted.

AS THE FACE OF AN ANGEL

A MEDITATION

BY THE REV. PERCY TRAFFORD OLTON

And all that sat in the council looking stedfastly on him, saw his face as it had been the face of an angel (Acts 6:15).

THE human face is the tablet upon which is written the history of the soul. It is the sensitive plate which records every experience and leaves it to Time to develop the photograph. It is the canvas whereon are depicted the lights and shadows, the joys and sorrows, the victories and defeats that make up the picture of a human life. Every emotion, however transitory; every thought, however fleeting; every deed, however trifling, leaves its impress on the plate, or adds another touch to the painting. The face is the index of the character. It is not possible for a man to look like a beast and live like a saint, for if there is the saintly spirit within the mark of the beast will disappear. There is a transforming power in simple goodness, and the beauty of holiness will shine through the earthly clay. It shows how instinctively men believe that beauty is the natural mark of goodness, that while there is no authentic description of the face of the Saviour, yet all are agreed that it must have been a face of surpassing beauty because it was the face of the One who was holy, harmless, undefiled, separate from sinners, the one fair flower of the race. None of the stains made by sin could have been seen on the face of the sinless One.

There are many chisels which God uses to cut away the rough places in the face which is to be developed into His likeness. One of them is Knowledge. The writer of the Book of Ecclesiastes says: "A man's wisdom maketh his face to shine." In proportion to the brain power is the look of intelligence, and, unless the power be misused, the marks of refinement. Another tool is Suffering. There is the beauty that belongs to the child, the beauty of innocence and unalloyed happiness. But there is another beauty, far more wondrous to behold, which comes to the soul purified in the furnace of affliction. "All that sat in the council looking stedfastly on him, saw his face as it had been the face of an angel." It was flood-tide in the spiritual life of a child of God; the waves of divine glory covered for the time every mark left by sin; the human face was divine; the face of a man had become as the face of an angel.

TO WHOM SHALL WE GO?

I thirst and hunger; who will heed my moan?
"E'en One who long and weary fast hath known."

I falter, over-burdened; who will aid?
"The One on whom a heavy cross was laid."

My friends are false; to whom, then, shall I flee?
"One nailed by brethren on a cruel tree."

I grope in death's dark valley; who will save?
"Lo, One who triumphed even o'er the grave!"

HARRIET APPLETON SPRAGUE.

IT IS no small matter to lose or to gain the Kingdom of God.—*Thomas à Kempis*.

Some Hymns and Their Makers

By EUGENIA BLAIN

THE lover of hymns who discerns and duly appreciates all the wealth of suggestion they contain, finds therein messages of priceless value direct from the heavenly sources. The voices of the singers, blending with the exquisite chords and tones of the organ, are a thrilling reminder of the music of seraphic choirs chanting their anthems of praise to the Most High; the rhythm of the words imparts its own peculiar sense of pleasure; and quickened and intensified by both these agencies is the spirit of devotion evolved—the answer of the soul to the sentiments expressed. In those dark hours when the heart is torn with grief and dread, or confronted with manifold perplexities, how often is there heard in the depths of the inner consciousness the soft whisper of a hymn gently breathed, coming like a response to give illumination and peace! And well beloved lines, singing themselves over and over in the mind with persistent recurrence, are an ever flowing fountain of solace and inspiration.

The lover of hymns has a corresponding feeling of affection for their authors, those gifted ones who speak the language of the Kingdom of Heaven with poetic phrase and imagery. But it is mingled with a certain awe, for are they not dwellers on a loftier plane, far removed from that of ordinary mortals. But where aspirations are the same, though attainments may be unequal, a spiritual kinship exists, and so there is ever present the desire to know a great deal about the lives of these remote though dear relations, not only because of the sense of intimacy thereby created, but more especially in order to gain additional light upon the way of holiness.

In the thirteenth century the Church had reached the zenith of spiritual power. A glorious company of saints dwelt then upon the earth, and the contagion of their zeal and holiness led to a mighty awakening whose influence remained effective during several generations, before it finally died away—to be succeeded by centuries of moral relapse. It was an age that produced the finest hymns ever written and a poet who has been pronounced by Dr. Neale the "greatest of all time"—Adam of St. Victor—a cloistered monk of the Abbey of St. Victor in Paris.

St. Thomas Aquinas was one of the group of those who, by reason of rare talents and peculiar sanctity, rendered the age illustrious. Like many another saint of old as well as modern times, St. Thomas sacrificed wealth, and rank, and brilliant prospects in order to enter the religious life. Nevertheless fame found him out. His splendid abilities were discovered, and he was called from the seclusion of the monastery to share in the guidance of men, and become the counselor of princes and prelates alike. St. Thomas was known as the "Angelical Doctor," because of the "extraordinary gift of understanding with which God had blessed him," and it was moreover declared that he was the "most saintly of the learned and the most learned of the saints." He wrote little verse, but composed some notable hymns setting forth the doctrine of the Real Presence, of which several are found in modern collections.

In the period of decadence that followed, sin flourished. Incredible conditions of crime and wickedness prevailed, in which not only were the laity involved, but Popes and Cardinals, as well as the lower ranks of the clergy, were often implicated. The convents were nests of iniquity, their rules utterly disregarded, and even forgotten, inasmuch that when Mere Angélique sought to restore ancient discipline in the Convent of Port Royal no one living could be found to give her the needful instruction. No hymns of permanent value were composed, those written being mainly addressed to the Virgin Mary and the saints.

But light was beginning to dawn, and certain elect souls had already caught the glory of its coming. In the sixteenth century there was written a hymn destined to live, for the reason that in language simple and tender it reflects the thought of every devout heart.

"My God, I love Thee; not because
I hope for heav'n thereby,"

was no sooner given to the world than a German version appeared, and it has since been translated into many languages.

The author, Francis Xavier, a Spaniard of noble lineage, at the age of twenty-four was noted for attainments and scholar-

ship. He was an enthusiastic student, and looked forward to long years spent in congenial labors and rewarded with distinction. And then a new and potent influence entered his life, one which wrought a complete change in his mental attitude and affected his entire career. He met Ignatius Loyola, and yielded to the dominating personality and fiery zeal which were characteristic of the founder of the Order of Jesuits. All his cherished ambitions were surrendered; new ideals took the place of the old, and he became one of the leading spirits in the new Order. He was afterwards sent on a mission to India, and spent the last of his life in that region, planting the seeds of the Church in many lands. Everywhere it grew, and flourished, and there were thousands of converts. His achievements as they are recorded in ancient chronicles would seem to rival those of the Apostolic age, save for the fact that unhappily the results were not equally permanent. In Japan at the close of the following century Christians had become so numerous as to constitute a political factor, and being regarded with suspicion by the Government, a general persecution followed, in which the Church was practically annihilated.

St. Francis remained two years in Japan, suffering hardships that whitened his hair, and undermined his health, and rendered him prematurely aged. But, undismayed, he forthwith began preparations for a further crusade in China, and was indeed on the threshold of that empire, lingering in an island off the coast, awaiting the removal of certain last obstacles to his entrance, when he was seized with the fever of which he died—in a lonely cabin, near which for some time he lay buried, until his body was at length removed to a more suitable resting-place.

St. Francis possessed a mind of extraordinary vigor, but its abode was a frame much under-sized, the slender immature figure of a boy. Despite his Spanish blood he was fair of visage, his countenance illumined with the light of a beautiful spirit, and his demeanor exquisitely gentle and sympathetic. To the unaccustomed eyes of those dark dwellers in the tropics, he must doubtless have appeared—with his wondrous story of a God-child born in the world—like an inspired messenger from celestial regions.

While St. Francis was thus employed upon his mission of love in the Far East, the same spirit of heroic self-devotion was also manifest elsewhere. In England the blood of the martyrs was being shed, and there a poem was written, very beautiful but of mysterious origin, which has since formed the basis of a great number of hymns by various writers, in many tongues. "Jerusalem, my happy home," was in reality a versified translation of the "Meditations of St. Augustine," the same thoughts being present in both, but who was its author has ever remained a matter of conjecture. It first appeared in manuscript form signed only with the initials "F. B. P.," and the writer so effectually concealed every clue to his identity that the most diligent search has never revealed his name, though it is generally held that the poem was written on the eve of his execution by some one of the martyred saints.

Attached to the court of Henry VIII. was a Groom of the Robes, Theodore Sternhold by name, a devout man, who seems strangely out of place in so unholy an atmosphere. He loved the praises of God, and chiefly for his own delectation composed metrical versions of the Psalms, that he might sing them himself to his own accompaniment on the organ. But also he had in his heart a far more extended design. He hoped to give his gay comrades a substitute for the flippant and immoral songs ever on their lips, and with this object in view they were written in an easy meter and set to light pleasing tunes. The result exceeded anything the most sanguine faith could have dared to expect. They found favor not only with the class for whom they were intended but also with the populace in general. At great open-air meetings where there was preaching by Bishops and other dignitaries they were sung in a mighty chorus by hundreds of voices.

Never since the earliest ages had the laity been allowed a share in the public worship of the Church, which was conducted in a language of the past, unknown to them. The prayers were imperfectly learned from the sounds uttered by the officiating priests, and were half audibly mumbled as

"charms" against disease or calamity, without the smallest comprehension of their meaning. The service in the vernacular as it was restored by Edward VI., proved a joyous revelation. When permission to sing in church was afterwards granted, the enthusiasm was unbounded, and the ballad-psalms of Theodore Sternhold, with some additions by other writers—the whole since known as the *Old Version*—were officially selected as best fitted for this purpose. No one has ever claimed for them literary merit, but they were true to the original, breathing the same spirit of devotion and aspiration, they were simple in construction, and they suited the taste of the people, and were beloved by them. They remained in use more than a century, and some are still to be found in modern collections. "All people that on earth do dwell," is a relic of the *Old Version*.

Little is related concerning the life of Theodore Sternhold, save that he was a "Gentleman," possessed of landed estates, but we cannot fail to recognize in this rich and accomplished courtier an interesting character. We picture him clad in the fanciful costume of the period, associated on terms of closest intimacy with a throng of worldlings, having the same interests, sharing their pursuits and to some extent, doubtless, their pleasures. And then we hear him singing his ballad-psalms so lustily, "praising God with a loud voice," as to attract the notice of the young Prince Edward, who thenceforward bestowed upon him special marks of favor. Evidently he was no coward; he had the courage of his opinions, a noble faith, firmness to carry himself holily amid the temptations of his environment, and moreover we are fain to believe that he was of a gracious personality, and sweet of speech and manner, else he could scarce have won and retained the affection of capricious "King Hal," who left him an ample legacy as a token of esteem, or induced his godless companions to eschew their questionable ballads and take up with psalm-singing.

Many translations of the Psalms were subsequently made, but none were found to be suitable for popular uses. A series at length appeared, however, possessing the essential requisite of simplicity of form, and that were besides poetical in style of composition, though by no means invariably accurate in their rendering of the original. They were abundantly criticised, but in spite of much opposition and many protests—certain parishes positively refusing to accept them, notwithstanding the approval of the rector—they grew in favor, and the *New Version* quite generally superseded the "*Old*." It was the work of two authors in collaboration, Dr. Brady, a clergyman of the Irish Church, sometime chaplain to royalty, and Nahum Tate, the son of an Irish priest, a writer and poet-laureate of the realm. The *New Version*, which is commonly known as "Tate and Brady," has given several hymns to modern collections. "Have mercy, Lord, on me," a rendering of the 51st Psalm, and "As pants the heart," taken from the 42nd, are survivals of the *New Version*. Fresh editions continued to be issued until as recently as the beginning of the nineteenth century, but long before that time original hymns had largely taken the place of versified psalms in the public services of the Church.

Yet it has ever been felt that the Psalms are the most perfect vehicle for the expression of devotional feeling, and more than three hundred poetical versions have from time to time appeared. Keble, and the two Wesleys collaborating, each translated the entire Psalter in this manner. Other writers have used the ideas and the imagery of certain Psalms in the construction of hymns, and some of the sweetest we have are the result of this method. That exquisite adaptation of the 23rd Psalm, "The King of love my Shepherd is," was written by Sir Henry Baker, a priest of the Church and editor of *Hymns Ancient and Modern*.

ALL EXTREME sensitiveness, fastidiousness, suspicion, readiness to take offence, and tenacity of what we think our due, come from self-love, as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness and hastiness of our judgments, our bitterness towards those we dislike, and many other faults which must more or less rise up before most men's conscience, when they question it sincerely as to how far they do indeed love their neighbors as Christ has loved them. He will root out all dislikes and aversions, all readiness to take offence, all resentments, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind, and teach him to "love his brother as Christ has loved him."—*Jean Nicolas Grou.*

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

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

THE SCHOOL PRINCIPAL AS CIVIC SECRETARY

PRICIPAL BUCKLEY is recognized as a leader among Wisconsin school men in the movement to develop full use of the school house as a civic and social center. Seventeen years ago, as principal of the district school of Boltonville, Wis., he began the promotion of community activities that packed that building at fortnightly neighborhood gatherings. At Lone Rock, where for five years he was principal of the high school, the citizens' organization which he formed was responsible for the beginning of the public library movement in the town. In Sauk City, where he has been principal of the high school for eight years, the school house has been made the actual working center of the town's activities. The first community institute in Wisconsin was held at Sauk City and was a direct outgrowth of the work of Mr. Buckley as civic secretary. His school-house has been open for community activities as many as four nights a week. The confidence of the community in Mr. Buckley was declared when the Grand Army Post at Sauk City officially put into his hands the responsibility of arranging Memorial Day celebrations, five years ago, he being the first school man in the state thus honored.

"Seventeen years of experience in community organization has convinced me," said Mr. Buckley, "that social centre development will be continuous and systematic only when the work of the school principal as civic secretary is definitely recognized and remunerated as public service. The reason why this civic service of the school principal, or of some one responsible to him, should be paid is not primarily for the sake of the money itself; although it is true that the school man is among the lowest paid of all professional men. The chief reason for the remuneration of this work is that only when civic secretarial service is remunerated will it be recognized as definitely and distinctly within the function of the school principal."

GROWTH OF POLITICAL SOCIALISM INTERPRETED

A carefully informed correspondent writes as follows with regard to the growth of Socialism (that is political Socialism):

"I suppose it is generally understood that the rate of increase up to 1911 has not been maintained, and as a result it does not appear that the Socialist party is yet to be reckoned with as a formidable political force. What is likely to happen in the future depends, I believe, a good deal on the fate of the Progressive movement. The rise of the Progressive party seems to me to have been the main cause of the Socialist reaction. I noted that about the time Roosevelt began to talk of an organized Progressive movement the circulation of the Socialist papers began to decline rapidly. With the launching of the Progressive party the Socialist membership was very adversely affected. After the campaign, membership fell off from something like 110,000 to a little more than 80,000. Again I noted that when the talk of the reunion of the Republican and Progressive parties began to seem significant, the membership of the Socialist party took a decidedly upward turn. I interpret all of this somewhat as follows:

"The Socialist party at the time of its greatest election successes was, as I stated at the time, very largely supported by members of the middle class. It was the Progressive party in the field, and if the Progressive movement under Roosevelt had not crystallized and the Democrats had not turned progressive under Wilson, I believe that the Socialist party would have gone on increasing in numbers and in power. Of course some sort of reaction was to be expected. In my articles on the subject I stated that most of the cities and towns gained for the Socialist party would be lost to them, because as soon as their power was shown, the older parties would unite locally against them. But in the absence of a Progressive party and a progressive Democracy, I still believe the Socialists would have more than made up for these losses. The future of the Socialist party seems to me also to depend largely on the fate of the Progressive movement. If the Republican party should reabsorb the Progressives, and if control should again fall to the conservatives, and if Wilson should fail to hold the Democratic party to the present progressive policy, then, I believe, we would see again a Socialist boom. If, however, the Progressive party develops, or the Democratic party becomes permanently progressive, I think the Socialist party must remain for many years to come a small party of education and protest."

FREE MOVING PICTURES IN ST. LOUIS

Upon the recommendation of Dwight F. Davis, the public recreation commissioner, the Municipal Assembly of St. Louis appropriated \$2,000 for an eight weeks' season of free municipal moving pictures in the parks and playgrounds of that city. A contract was let with a motion picture company at \$150 per week, they to furnish the machines, booth, movable screen, films, and other appurtenances needed, and to move the same from place to place as directed. The films are chosen by a representative from this department and are changed weekly. The general policy so far adopted in selecting films has been to have one of the current weekly films, one travel film, one popular film either comic or drama, and one nature film, such as the animals in the Zoo, and one industrial film, the effort being to keep the educational purpose predominant, but not "too high-browed," to use the commissioner's phrase.

There is a circuit of fourteen parks and playgrounds with performances every night including Sunday, so that each park gets a performance once every two weeks. Probably next year with the entire season the circuit will be changed to take in all the parks and playgrounds. The plan has proved very popular, the number of spectators averaging 7,000 a performance.

The appropriation was made too late to work out any particular new features, and the efforts will be confined to films already made, such as "Safety First," "Fly," "Tuberculosis," and other well-known educational reels. Commissioner Davis believes this plan has very great possibilities and expects to work it out in a broader way for next season.

RESULTS OF WOMAN SUFFRAGE IN CALIFORNIA

I saw a statement recently to the effect that the following measures could be directly attributed to the existence of woman suffrage in California:

1. A pension to public school teachers.
2. The red-light injunction and abatement law.
3. Raising the age of consent to eighteen years.
4. Joint guardianship of children.
5. Bill requiring father to support child born out of wedlock.
6. Bill for a state training school for delinquents.

Accordingly I wrote a valued correspondent in that state who has been one of the most intelligent of suffragists, and here is her reply:

"Every one of these measures was passed *only* because women voted. Every one had been defeated in previous legislatures. No. 4 had been defeated by a big vote in the Senate of 1911. The same day they passed the suffrage amendment by a two-thirds vote. The red-light abatement act was overwhelmingly defeated in 1911. In 1913 only eight senators voted against it. It was pathetic to see how hard it was to vote 'yes.' They would make long apologies and finally come through by saying, 'I am unutterably opposed to restrictive legislation, but the women of my constituency have written me over 500 letters on this subject so I vote 'yes.' It was so with all the women's bills. No. 4 this year was passed unanimously. No. 5, the bastardy bill, has been of tremendous benefit. Under it both married and single men are held responsible for support."

RESULTS OF A "SAFETY FIRST" MOVEMENT

The "Safety First" movement on the railroads of this country was started by Ralph C. Richards in May, 1910, on the Chicago & Northwestern Railway, with which he has been connected for over forty years, and during the forty-seven months that the organization has been in existence, ending May 31, 1914, the following reduction in accidents has been noted: 137 fewer employees killed, a decrease of 32 per cent.; 8,882 fewer employees injured, a decrease of 26.2 per cent.; 837 fewer passengers injured, a decrease of 23.7 per cent.; 174 fewer outsiders killed, a decrease of 19 per cent.; 172 fewer outsiders injured, a decrease of 7.9 per cent.

During this time the number of employees increased and over 450 miles have been added to the main line, and the number of passengers and the number of tons of freight hauled has also largely increased.

And because the Northwestern men have demonstrated that "Safety First" means greater safety, regularity, coöperation, and harmony, as well as greater efficiency, 74 other railroads, with a mileage of 200,894 miles, have adopted the Northwestern "Safety First" organization or one similar to it.

SEVEN-DAY LABOR

Few realize the extent of seven-day labor in the United States. In 1907 a special legislative committee in Massachusetts estimated that 221,985 persons, or 7 per cent. of the state's population, worked seven days a week. In 1910 the Minnesota Bureau of Labor reported 98,558 seven-day workers in forty-four groups of industries, and in the same year the secretaries of a number of New York trade unions reported 35,742 persons, or 10.6 per cent. of their membership, as engaged in this excessive labor. The old type of Sunday law in the judgment of the American Association for Labor Legislation proved inadequate to control the evil, and in 1913 New York and Massachusetts enacted the new type of statute which permits an employer to operate seven days a week provided he gives each employee one day off in the seven.

BOOK CONCERN INSURES ITS EMPLOYEES

The Methodist Book Concern celebrated its one hundred and twenty-fifth anniversary by insuring the lives of its employees. This insurance became effective at once for the amount of one year's salary. It covers over one thousand men and aggregates more than \$1,000,000 of insurance. The policy was written by the Equitable Life Assurance Society on its new Group Plan covering employees so long as they remain in the service of the company. Under this plan, the employees were all accepted as of June 1st, from New York to San Francisco, without requiring medical examinations. Included in the plan are the two large publishing houses in New York and Cincinnati, and the branch depositories in Chicago, Detroit, Pittsburgh, New Orleans, Boston, Kansas City, San Francisco, and Portland, Ore.

UNIFICATION BY PLAY

"If the children will play together, their fathers will work together. Here is the secret of unification of the various sections and interests of St. Louis into one strong, hearty coöperative movement for the good of the city. It is the biggest idea of the new century for St. Louis."

So declared Miss Catharine Rumbold, who was the originator of the highly successful St. Louis pageant. The enterprise, while it was planned as the world's most ambitious venture into this form of art, is valued chiefly in St. Louis for the close friendly association in which it brought thousands of citizens who hitherto had been unknown to one another, and for the vast possibilities of future civic progress which such friendly association means.

COMPENSATION FOR INDUSTRIAL DISEASES

Just before the legislature of Ontario adjourned recently it did a new thing in America, according to Dr. John B. Andrews in the *Survey*. It made a law "to provide for compensation to workmen for injuries sustained *and industrial diseases contracted* in the course of their employment." Twenty-three of our states and the federal government have already covered accidents by legislation more or less inadequate. But "industrial diseases" compensated by special right in the title of the law is worth attention. It hasn't happened before on the American continent.

DEPOSITORS IN SAVINGS BANKS

According to E. G. McWilliam, secretary of the Savings Bank section of the American Bankers' Association, the number of depositors in various savings banks of the United States is about 19,000,000. The deposits in savings banks proper in the United States are \$4,500,000, and there are about \$2,000,000,000 in adjuncts to various banking institutions. The postal savings banks have deposits of approximately \$30,000,000, due 300,000 depositors.

THE EFFECT of the Great War is beginning to be felt in social matters. For instance word has just been received that the Fourth International Congress on Home Education has been postponed.

SOME PERSONS say they can live as correct lives outside of the Church as in it. Do they realize that they are living on an inheritance of morality and respectability handed down from previous generations? There is a great deal of this left-over piety in the world bequeathed by godly ancestors, earned by father or grandfather, and easily squandered.—BISHOP BABCOCK.

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

THE CASE OF MIDDLETOWN, OHIO

To the Editor of *The Living Church*:

AS the situation in the parish of the Ascension, Middletown, Ohio, has received editorial comment in *THE LIVING CHURCH* and also become a subject of discussion in both the religious and secular press, and as it is inevitable that in such discussions subordinate details often befog and obscure the primary question involved, the undersigned wishes to make the following statement:

The rector of the parish is an economic socialist. When he took charge of the Church of the Ascension last December he clearly realized that the pulpit was not to be used for the preaching of political socialism, and gave me his word to this effect.

Last March I was called to meet the vestry of the parish regarding their objection to two specific sermons, preached on March 1st and March 8th, in which it was charged that the rector had preached economic and political socialism. The vestry wished to resign and have another vestry elected to carry on the parish.

The first of these sermons was preached without notes; conflicting and contradictory opinions existed as to the exact words used. In the absence of documentary evidence I took the word of the rector that he had not preached or mentioned socialism in this sermon.

The second sermon was typewritten and submitted to me some days after this meeting with the vestry. The sermon was upon the Social Justice resolution of the General Convention. The rector had spoken to one socialist member of the parish stating that he intended to preach on this resolution, which represented the official attitude of the Church toward social justice. The outline of the sermon followed the wording of the resolution. While the sermon was a vigorous portrayal of present-day industrial difficulties, and the evils of selfish capitalism, economic socialism was nowhere advocated or mentioned as a panacea for present-day wrongs. In view of these facts I took the ground that the rector was answerable to his Bishop for his preaching, and as he had not used the pulpit for the propagation of economic socialism, there was no ground for his resignation. The vestry agreed to defer action until the regular parish meeting in May. The Bishop of the diocese, as well as myself, urged the vestry to continue to serve, but the reply to Bishop Vincent stated that "either Mr. Yates goes or we go, and when we go we take practically the whole subscription of the parish with us." At the parish meeting another vestry was elected, the subscriptions were withdrawn, and nearly two-thirds of the communicants left the church.

At a conference later with those who had left the church, I urged them to return to their support and loyalty to the church, and to right whatever wrong they considered to exist by remaining in the parish and not by leaving it. So far this has not been done.

The primary issue is not socialism, capital, or labor, but the right of a rector to remain in the parish as long as he has not violated his ordination vows. Being confident of this, I sustained the rector. While the former vestry helped elect another vestry to succeed them, their action in leaving the church and withdrawing their subscriptions is certainly not the method of righting whatever wrong they may consider to exist in the church. The Church is a divine institution, a spiritual birthright, to which we are organically related. If the loyal communicant considers he is being deprived of his birthright, as in the family and nation so in the Church, he fights for his rights in the institution, not by withdrawing from it. In this I have the endorsement of the Bishop of the diocese, and, in view of the above facts, his approval of my action.

In a hard situation in which many a man would have broken down, the rector has remained at his post, hoping to justify the trust the Church has placed in him.

The former vestry have for years been loyal supporters of their church, with a keen interest in her welfare, and it is to be hoped that they may find now their expression of this loyalty and interest by identifying themselves with their church and supporting it.

August 30, 1914.

THEODORE IRVING REESE,

Bishop Coadjutor of Southern Ohio.

FROM AMERICAN CLERGY IN MUNICH

To the Editor of *The Living Church*:

THROUGH the courtesy of the Bavarian authorities this appeal is made to the generosity of Americans.

The American Church in Munich (which maintains a large circulating library and reading-room where all Americans find recreation) wishes to help the pressing needs of the children of Bavarian soldiers who have left their homes to go to the war in loyal defense

of their country. This need will be, largely, the daily feeding of these children during the coming weeks and, perhaps, months. The authorities have offered, for this purpose, the use of a school-room over the American library in which two hundred children can be fed daily at the very small cost of six cents for three meals a day.

To enable the American Church in Munich to carry on this work of "pure and undefiled religion" it will be necessary to have the help of those in our home country who will be glad to have a leading part in so useful a work.

As some of two thousand Americans who are detained here by the warlike conditions which prevail in Europe, we are glad to say that we all have good reasons to acknowledge, very gratefully, the great kindness of Bavarians to us, their guests. Nothing could surpass their courteous considerateness to us in our present position.

Will not Americans respond *immediately* to this appeal for service to the little children, and so help a church which is ever ready to do her Master's work among those who have been so generous and so kind to her?

Contributions in any amount may be sent through Messrs. Kidder, Peabody and Company, Boston and New York, to Mr. F. M. Josselyn, Treasurer, Munich, Bavaria.

F. B. REAZOR.

HOWARD C. ROBBINS.

HENRY LUBECK.

Munich, Bavaria, August 10, 1914.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

MAY I through your columns offer a few suggestions to the Committee on the Revision of the Book of Common Prayer?

First, I would suggest that in the Communion service the words "here present" be omitted from the prayer for the Church Militant. There are many members of every congregation who are unavoidably absent when the Holy Eucharist is celebrated who should be included in the prayer "especially for this congregation" but who seem to be forgotten when the words "here present" are added.

I would also suggest that suitable Collects, Epistles and Gospels be provided and put into their proper places for the Twenty-fifth and Twenty-sixth Sundays after Trinity and for the Second Sunday after Christmas. At present there seems to be no definite understanding which Collect, Epistle and Gospel should be used on these two Sundays after Trinity, the priest having the selection of five and the worshippers not knowing which is to be used and therefore not being ready to unite (as they should) in the collect when it is offered. There is now no service provided for the Second Sunday after Christmas, the priest being instructed to use the Collect, Epistle and Gospel appointed for the Feast of the Circumcision.

I heartily agree with a writer of two weeks ago who advocated Proper Prefaces for the seasons of Advent, Epiphany, and Lent. I think these should by all means be provided and I think that Proper Prefaces should be provided for Holy Week also, especially for Maundy Thursday and Good Friday, at which time we are bidden to remember the institution of the Sacrament and the great sacrifice on Calvary.

In the services of Morning and Evening Prayer I think Proper Psalms should be appointed for each Sunday during the year and for such other days as Thanksgiving Day, etc. I see no more reason for reading the first Psalm on the first day of the month and the last Psalm on the last day of the month than there is for singing the first hymn on the first day of the month and the last hymn on the last day of the month. I think there should be Proper Psalms to bring out the Church's teaching on such days as the Second Sunday in Advent when the Holy Scriptures are brought before us, the Third Sunday in Advent when we are taught to remember the sacred Ministry, Quinquagesima Sunday when the great lesson of love is taught, on Palm Sunday, Good Shepherd Sunday, etc., as well as on the greater festivals.

Very truly yours,

Louisville, Ky., August 31.

J. G. MINNIGERODE, JR.

To the Editor of *The Living Church*:

CHURCHMEN have read the Psalter for so many generations that it is almost taken for granted that they do not expect to understand it. In a vague way the psalms are attributed to David, and that they are often unintelligible is thought to be a characteristic of them. Would it not be possible to make this important feature of our service at least a little better understood by brief notes at the beginning? There is a little book by Bishop Walpole called *The People's Psalter* which is supplied with brief notes which

are very illuminative. They tell of the circumstances under which the especial psalm was written and its significance in Church worship. One who reads the daily Psalter from this little book will learn more in one month, than he would learn in years from the Prayer Book alone. It may be argued that people are expected to study the psalms apart from the Prayer Book but if conception of the service can be made easier by the Prayer Book alone it is wise to do it. These prefixes would always be read silently and would throw much-needed light on many of the psalms, preparing the congregation for heartier and more intelligent worship.

SARAH S. PRATT.

THE WAR

To the Editor of *The Living Church*:

I HAVE a confession to make, and in making it I wish to thank Mr. Winslow for the comfort of his text. My confession is that in my heart the voice of prayer that God still this hell of war is dumb. I have gone to the mountains where I usually gather strength to rise above the personal and exceptional; in their valleys I have deployed in imagination all the horror of it, but in vain. I have been troubled. I feel in my heart and find on my lips but one voice of prayer, and that is a voice of confession and of supplication for pardon and forgiveness that my race hath cherished for so many years murder in its heart. For the thought which has permitted these huge armaments to grow until by their very mass they have driven unwilling kings to war and precipitated this awful catastrophe has been the thought of murder; the devil theory that humanity was moved more by blood lust than by the ideals of love, art, and sympathy. It is highly unimportant whose of the drill masters was the unreason which instigated the war; the guilt of it is fairly chargeable to any one who, by word, pen, or silent consent has made possible the prevalence of the opinion that the way to secure peace is to prepare the establishment of war. The immorality of it, and the sin of it, for which the world by this bloody wine press must atone, ourselves in the common lot, is the social doctrine which leads the multitude to give over into the control and into the absolute keeping of others the will to slay. Until this sin is repented of in sackcloth and ashes, and until the world, in weariness and grief, will have none of it, it is blasphemy to lift suppliant hands to God that He remit the scourge. The thought of the world is still insincere in its facing of the crisis. Cardinal Logue's quatrain voices this insincerity when he prates of the "blue of heaven beyond the hell of war." War is hell and heaven can have no part with it. Were I poet I might do meet justice to the subject; I can only lisp against his false and disingenuous apology for war the following, the citation of which you perhaps may pardon:

"The blue of heaven' still 'beyond the hell of war'
What comfort doth it bring thy heart to see?
The flying clouds, lark calling from the sky afar,
Leave bloody rivers and red flames to thee!
To the accurséd who God's handwork doth mar,
The blush of God the flame of hell shall be."

Hic autem peccavimus!

(Rev.) OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, Md.

To the Editor of *The Living Church*:

WHAT a delight it must be to all right thinking people that the Christian clergy, for the most part, are now taking such a strong stand against war! From the late Pope down, nearly everywhere, the clergy preach and write of the wickedness of war, of its utter foolishness, and horrible results to the world. For a Church newspaper to take such a strong and radical stand on the subject as the *Living Church* has editorially done, is certainly a remarkable sign of the times, and worthy of all praise.

But, let us look at facts. The Christian Church in all the centuries of its existence has never taken effective measures to put a stop to war. Quite the contrary, with all its ideal teaching of love and charity and brotherhood, it has glorified and blessed war, horrible war, continually!

If this is the great crime of the "human side" of the Church, why not admit the fact, and bring about repentance?

What has been the cause of nearly all wars, from the beginning of time? Evidently, a false and narrow idea of "Patriotism"! That sort of love of country which seeks to extend and build up one's own native land at the expense of others, which teaches "Love your own family and hate your neighbors". How utterly contrary to the real teaching of Jesus Christ! This exaggerated idea of "Nationality" is, without question, at the bottom of the present conflict, as all previous wars; this evil spirit, inspired by Hell itself, has deluged the world with blood from the beginning of time.

Oh! for the "International Mind," both in secular and religious affairs, for that spirit which looks beyond one's native country, and while loving it none the less, has the good of the whole world of humanity and the whole Church of Jesus Christ at heart! The narrow Anglicanism or Romanism which can see no good outside its own particular sheepfold is akin to that spirit which makes the

Teuton and the Slav hate one another, the white and the black, the white and the yellow. If every school, every university, every pulpit were a center of teaching of the real Fatherhood of God and Brotherhood of Man, of the International Spirit as against the National, schism in the Church, and wars of peoples, would soon stop. The present attitude of the majority of intelligent Churchmen is a happy augury of that blessed Reign of Peace, beyond the horrors of the present time.

F. A. STORER.

DOCTRINE AND MORALS

To the Editor of *The Living Church*:

I HAVE no doubt that only the kindest intentions prompted your correspondent of last week to reply to my letter, but it would seem that if he had given it a little thought he might have seen that my contention was not concerned with denying all the Articles of the Christian Faith but with not believing all of them. If he does not believe that Jesus Christ our Lord "was born of the Virgin Mary," or that "the third day He arose from the dead," or if he does not believe in "the Holy Catholic Church," I contend that a priest ought not to assert publicly every Sunday, at least, that he *does* believe these statements, and also that he ought not to teach these statements to others.

Belief in the Trinity without belief in the Incarnation and with the belief that from the beginning the Church has been teaching that which is "contrary to the Truth" as of fundamental importance—would it not contradict itself, because it would rule out the work of the Holy Spirit in the Church?

Can such hazy speculations be of any vital help to mankind? Surely we must give something more than superficial thinking to the consideration of "the Faith once for all delivered to the Saints." Burlington, Vt., August 31. CONSTANCE R. WHEELER.

MEDICAL MISSIONS IN JAPAN

To the Editor of *The Living Church*:

IN view of the fact that the Japanese have demonstrated that they are the peers of any of the civilized nations of the world, in their knowledge of the theory and practice of medicine, I venture to suggest that the best thing we can do is to turn over our hospitals and medical schools to the Japanese government and use the money thus saved in legitimate evangelistic work.

The same suggestion, it would seem to me, would apply with equal force to our schools and colleges there; as also to the native Christian Church of Japan. Just why we should wish to perpetuate, on Japanese soil, the P. E. Church of the U. S. A., is something that I cannot understand and I have reason to believe that there are many others whose mental attitude is the same as mine. Any way, I know that it is exceedingly difficult to raise our apportionment under the present policy of the Board of Missions. (Rev.) W. N. WEBBE.
Emmanuel Church, Great River, L. I.

WOMEN AS CHURCH WARDENS

To the Editor of *The Living Church*:

WE Americans seem to think our women are so far ahead of English women in the matter of legal rights, etc.; are we aware that English women can be, and are to-day church wardens in some Anglican churches? Over three hundred years ago a woman was church warden in St. James' Church, North Newton, Wiltshire, England, and was such a success as parish warden that the rector chose her as his warden the next year.

Yours truly,

Ridgway, Pa., August 27, 1914. REGINALD S. RADCLIFFE.

"INASMUCH"

Good people frowned when he was gone

And coldly shook the head;

"For, oh, he was a worthless man—

'Tis better he is dead."

"He was so gentle, and so kind!"

The little children said.

"A dreamer, and a shiftless sot!"

Declared the busy crowd;

The cripples and the beggars all

In bitter anguish bowed:

"We loved him so! God, give him back!"

The aged wept aloud.

LAURA SIMMONS.

UNTO HIM THAT HATH

Night by night the Cave of Dreams

Uncloseth its endless treasure;

Of what the dreamer may gather there

His soul is the only measure.

THEODORA BATES COGSWELL.

LITERARY

SOCIAL PROBLEMS

- Socialism—Promise or Menace.* By Morris Hillquit and John A. Ryan, D.D. New York: The Macmillan Co. Price \$1.25 net.
- The Soul of America.* By Stanton Coit. New York: The Macmillan Co. Price \$2.00 net.
- Socialism and the Ethics of Jesus.* By H. C. Vedder. New York: The Macmillan Co. 50 cts. net.
- Social Problems of the North.* By Charles E. B. Russell, M.A. London and Oxford: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. (Christian Social Union Handbooks.) Price 60 cents; by mail 65 cents.

The debate on Socialism between Morris Hillquit, the well-known Socialist, and the Rev. John A. Ryan, D.D., Professor of Moral Theology and Economics at St. Paul Seminary, St. Paul, which originally appeared in the pages of *Everybody's Magazine*, is here reprinted in a convenient volume, and doubtless merits such preservation in permanent form. It is distinctly popular in manner, and to the serious student will be disappointing. Mr. Hillquit writes in the loose fashion of the stump speaker, and not with the exactness of the scientist; Father Ryan marshals the stock arguments against him, and indulges freely in prophecy that Socialism will not work, because of the frailties of human nature. But neither of them has given us anything striking or profound. Summed up, the two writers often appear to be amazingly near together. They agree that social conditions are bad, that the present system cannot long endure, and that a gradual process of evolution toward better things is already discernible. The theologian thinks that "social reforms" only are needed, and mentions among such reforms "a legal minimum wage," state "insurance against sickness, accident, unemployment, and old age," "decent housing," the abolition of "improper forms and conditions of female labour" and of "excessive hours of labour among all classes of workers," "national provision of the adjustment of industrial disputes," and "a thorough and universal system of industrial education." He favors "an indefinite increase in the extent and power of labour organizations." He urges that "excessive incomes and profits can be prevented through the abolition of special privilege and unregulated monopoly." He admits that "natural monopolies, such as railroads, telegraphs, street railways, and municipal utilities" should be owned and operated by the appropriate public authority, and he wants taxes to be removed from production and from the necessities of life and placed upon "land, incomes, and inheritances"; and he relies upon the wide increase of coöperation in industry to distribute "a large measure of capital ownership among the workers."

Waiving the pertinent question as to whether or not Father Ryan could carry with him in this far-reaching programme the great and powerful Communion which he represents, Mr. Hillquit shrewdly suggests, that when all these things shall have been accomplished, the transition to Socialism will be so short as to be practically inevitable. Dr. Ryan's strongest arguments are those in which he criticises the ethical teaching of a certain school of Socialists, especially as regards marriage. Mr. Hillquit, on the other hand, thrusts home when he cries out, "Let the Catholic Church dissolve its un-Christian partnership with the rich and powerful of this world; let it abandon its persistent opposition to all organized efforts of the poor for social and economic betterment; let it cease to interfere with political and class struggles, to which it is not a party and on which it is not competent to speak; let it cast aside its pomp and splendor, its mundane ambitions and greed for power; let it return to the spirit and practices of the lowly Nazarene; in a word, let it limit itself to its legitimate functions within the spiritual sphere of life, and I can assure Dr. Ryan that when this has been done, all antagonism between the Socialist movement and the Church will cease forever."

Dr. Ryan believes that no social reform is permanently accomplished without the aid of religion. Mr. Stanton Coit, in *The Soul of America*, agrees with him, but in his opinion religion must become "scientific" if it is to have any power with modern men. He defines scientific religion as that which has forever discarded any supernatural element. "Our age," he declares, "is turning more and more away from the old-time habit of trusting to intelligent beings other than man." Since this change is confessedly a difficult one to make, and since ancient terms and creeds have an historic value, it is proposed that all the recognized terminology and usages of religion be retained, but "interpreted" according to the new "humanistic" standards. If religion be defined as "the focussing of men's attention steadfastly and reverently upon some source from which they believe that they have derived the greatest benefits, in order to derive still further benefits" (p. 187), then we may say "God," when we mean the moral ideal, or the spirit of Humanity, or simply Good-

ness. By a perfectly legitimate personification we may address this vaguely conceived deity as "Our Father," pray to it, worship it, read it into the language of historic creeds, so long as we know, and everybody knows, that we are using all these terms in a natural and humanistic sense. Indeed Mr. Coit favors retaining the old Creeds, and above all he thinks "scientific religion" needs a liturgy. As head of the Ethical Culture movement in West London, he has come to the conclusion that the weakness of that movement is that it has no liturgy, no sacraments, no basis of common worship and life. This he proposes to supply, not by taking over any existing liturgy (for all are vitiated by the superstition of a personal God), but by constructing from the writings of poets and prophets, a new Prayer Book, saturated with the modern spirit. The Church of England, for example, should, he thinks, use Wordsworth's sonnet to Milton as a prayer. One can imagine what Wordsworth would say to that, or Milton either! Other prophets from whom he proposes to draw are Swinburne, George Eliot, Henry George, Huxley, and Bernard Shaw. Indeed, the publishers announce, this liturgy has already been compiled, but as it is in two volumes, royal octavo, and costs \$12.50 net, it is not likely to be brought very soon into common use, at any rate in mission stations. Mr. Coit is amazingly optimistic about the results that will follow its adoption. Not only will Christian unity be brought about, but "after a generation has been reared on the doctrine that one's deeper self is God, there will be no drunkards, no prostitutes nor suicides, none driven to despair and madness by the meaninglessness of life." There is much more rhapsody over the revolutionary moral and social transformations that are to be accomplished by the substitution of a figure of speech for the "living God" of the Scriptures. Yet the pitiful inadequacy and absurdity of all this should not lead us to disregard one or two significant features of the book. Mr. Coit is an expatriated American, but a patriotic one. He has called his book *The Soul of America*, because he submits it as a plea for the conserving and developing of the spiritual resources of America. He shows that as religion and patriotism were one with the Jew, in the days of Israel's highest attainment, so it is not only possible but necessary that they should be much more closely identified in our day and among our great, cosmopolitan nation. In a series of eloquent and inspiring chapters he contrasts this ideal with the individualism and selfish sectarianism that are still dominant so widely in the religious life of America. We believe him to be hopelessly wrong in his misunderstanding and consequent rejection of the Catholic religion, but splendidly right in his noble vision of what religion ought to do as a cleansing, unifying, and uplifting power in America to-day. The first hundred pages, in which this idea is set forth, are well worth reading and pondering by every man who is concerned for the future of his Church and his nation.

Professor N. C. Vedder's *Socialism and the Ethics of Jesus*, already reviewed in a former issue of THE LIVING CHURCH is now reprinted, in cheaper but excellent form, as one of the volumes of the Macmillan Standard Library.

It is a pity that the Christian Social Union Handbooks cannot be sold in America at a price at least as low as the Macmillan books. All of them thus far issued are good, solid, first-hand pieces of work, and Mr. Russell's *Social Problems of the North* keeps well up to the standard. Its terrible facts about the condition of the poor in the great industrial centres of the north of England make one the more depressed that vast sums of money which might have been turned out to improving the conditions of living there must now be poured out in "the iniquitous waste of war." Mr. Russell confines himself largely to a discussion of such remedies as can be provided by education, better housing, playgrounds and the like, without discussing the deeper, underlying causes of the evils in the structure of society itself. He pays a high tribute to the work of the clergy and their helpers in the district he describes, but believes that there is a growing neglect of religion, whose origin "is far too deep-seated" for him to attempt to locate. None the less he believes that "a deep religious spirit exists in the heart of the people." What are needed are, on the one hand, "holiness and ever more holiness in the clergy," and on the other, "an active, concerted crusade by the various denominations against material evils." He adds, "social work which in any way weakens the hold of religion seems to me deplorable."

All five of the writers who are here noticed, a Roman Catholic theologian, a Baptist professor of Church History, an Ethical Culture lecturer, a worker in the Church of England, and a Socialist lawyer, agree that there are appalling social problems in modern civilization, that the Church (however variously conceived) has a duty toward them, and that religion (also variously understood and defined) must be a factor in their solution. There is a significance in their agreement which all their differences cannot annul.

GEORGE L. RICHARDSON.

Woman's Work in the Church

✱ Sarah S. Pratt, Editor ✱

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

THUS hath the Lord God shewed unto me; and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel."

A basket of summer fruit! This is surely one of the most wonderful similes ever made to describe a people given up to the lust of beauty and gaiety and forgetful of God. And it seems to describe perfectly our own American society, in its splendor of wealth, its restlessness, its search for novelty, and its indifference to all religious teaching. The gentle, peace-loving Pope described us when he said, "a people lacking the discipline of Christ." That is just the word; we are an undisciplined people.

But of late, things both sorrowful and dreadful seem to be recalling our land to its senses. The passing of the gentle mistress of the White House, the death of Pope Pius with the attendant revelation of his beautiful nature, the atmosphere of sudden death we are living in, and, most of all, the unspeakable, horrible war.

It becomes the American woman at this time to be serious; deeply, religiously serious. As the women of the colonies rose to meet the emergency of the hour with self-sacrifice and uncompliment, so let our women, and especially they who are privileged to use the Church's sacraments, set their thoughts on those things which marked the pioneer women. Let us more self-sacrificing, more thoughtful, in more constant communion with God, trying to get out of these great perplexities in which one might be tempted to think He had forgotten His world, fresh ways of serving Him. Let us not try to reconcile "the Prince of Peace" and the "God who teacheth my fingers to fight" in our own human way, but go on day by day trying to live for peace and glorifying our dear Church. When we can do good things, let us do them through the Church. Surely this is a time when we can show what the Church means. There she stands, offering us every good thing to take and give to our fellow-women. I wish that in every town our Church might hold services similar to Lenten services, to which everybody would go to make prayer for our afflicted sister nations across the seas.

Let us modify our usual autumn plans somewhat. Instead of those perfectly delightful and legitimate plans which the housewife makes for "something new," let our plans be for household economy, for greater generosity, for abstinence from trivial things, for a real, true, deep womanliness, worthy of the hour.

It was Richard Le Galiennie who made himself a nest of a room in a big tree. Bluff old Joaquin Miller, too, had some kind of a perch among the boughs where he might satiate his sense of beauty. The writer is even better off than these two, for she has just now a whole broad porch so set among young oaks that at certain points nothing is visible but green. These straight young trees thrust their branches all about us.

There is a delight in looking into the depths of a tree; in losing sight of everything save this refreshing green translucency. It is almost hypnotic in its sedative power. Once in writing of the joy to be found in trees, the word "greenth" crept into my copy; it seemed such an expressive word to tell of the homogeneous greenness of intermingling boughs. My mentor looked it over:

"Where do you get that word 'greenth'?"

Falteringly the reply came:

"I—invented it, I guess. It seemed to mean what I wanted."

"Take it out," he said; "don't experiment in a country newspaper." (I was not writing for THE LIVING CHURCH then.)

It was not a week later that in one of George Eliot's novels—*Middlemarch*, I think—I found this same word. Joyously and eagerly I ran to the stalwart editor:

"See! George Eliot uses the word 'greenth'; now may I put it back?"

"You are not George Eliot; you'd better stick to dictionary words," he made answer.

And thus it is that the conventional editor crushes youthful originality. I have great respect for the dictionary so far as it goes, but I reserve the right of an American citizen to recognize its limitations.

To revert to my porch in the trees. Do I want to enjoy greenness alone? I may recline in a hammock; but let me raise my head a few inches and lo, there comes into sight, bewitching, meandering, gurgling, the cool water of the Tippecanoe river.

This river, important alone in its historic name, is one of those tinkling, coquettish rivers beloved of Henry Van Dyke. Its source in northern Indiana is in much higher ground than its mouth down near here, where it empties into the Wabash. But it has hit upon the most charming way to make this descent. Instead of one rushing, headlong stream up which nobody could ever paddle a canoe, it comes curving around graceful bends with a set of ripples every few hundred yards until it has made its debouch into the quieter waters of the Ouabache, as the French called our Hoosier stream.

To-day, looking into this chattering river, there presents itself material, and most unusual material, for a paper on Woman's Work. True it cannot be called Woman's Work in the Church, but in a vacation state of mind this form of woman's work from this distance looks alluring. For several young women in bathing clothes are wading through these shining shallows looking for pearls. A few pearls of great beauty have been found in mussel shells in this stream. Early this season a cottager found one valued at seventy-five dollars. Since then this year's entire crop of mussels, I think, has been opened. In fact, as one paddles along, these gleaming, empty shells cover the bed of the river. For a pearl worth seventy-five dollars, or much less, any woman would be willing to wade a mile or two. These indefatigable ones hunt under stones and around roots, carrying the big mussels to shore where they have accumulated a half peck or so, then opening them eagerly, generally to find them lacking in pearls. But the chance of finding one is so fascinating. Yesterday an automobile stopped at my spring; it contained four generations of a family and the oldest was not so old either. One of them eagerly showed me a beautiful solitary pearl mounted in a ring.

"I found this in the ripples you are so fond of," she said.

It was indeed a beautiful gem, with a slight flaw skilfully hidden by the jeweler beneath one of the gold claws which held it. And to think that I spent summer after summer right in front of that pearl, as it were, and never found it!

Small fresh-water pearls are called "baroque." I used to think that word indicated a special variety, but it is coming into print so much that I glean it means "imitation," and I fancy that word is not in Noah Webster's dictionary; which proves that anyone who confines herself to that dictionary is greatly handicapped.

WOMEN WHO LOVE FLOWERS, when they go to the country should take with them a book called *Nature's Garden*, by Neltze Blanchan. This is a rather clumsy volume but a perfectly delightful one, containing not only the names, nicknames, and pet names of beautiful things often called weeds, but giving little bits of legends, superstitions, and poems connected with them. I have used this book for several summers, and without much investigation set down "Neltze Blanchan" as a Swedish naturalist living in this country. One day in New York at a luncheon I sat next a lady who proved to be the sister of this nature lover, and I discovered that she is an American woman. I am truly proud of this. The conception of the book is so fine and even without technical botanical knowledge one may get great satisfaction. Last year and this a beautiful little rose-

purple flower eluded me. Nobody knew its name. Some one thought it was like a primrose, others thought it certainly was a wild petunia. With *Nature's Garden* in my lap and a flower and microscope in my hand I went after it. I traced it along, feature by feature, funnel-shaped corolla, four stamens, until finally its identity was discovered, and "Hairy *Ruellia*" is added to my list of wayside flowers.

If country people would use the wealth of exquisite blossoms growing everywhere and plant them in masses, the result would be far more beautiful than is the present craze for the red geranium. I have been a great admirer of William Morris since I discovered that he disliked the red geranium. A driveway bordered with the stately mullein with its long head of yellow flowers, or with the thistle, oak-leaved, rose-flowered, and delicately scented, would be both unusual and beautiful.

The season of the singing of birds is past. Like unto some humans, they sang until they got the mates they wanted. Now they've quit. Seemingly they have nothing to sing for. An exception however is a splendid Kentucky cardinal who is singing now in a big sycamore. He evidently is trying to live up to his hospitable name and make things pleasant for us. His plumage is so beautiful that we follow him about from tree to tree, catching sometimes a lightning flash of him. Yesterday we were showing him to a young city girl. "What is his name?" she asked. "That is a cardinal—a Kentucky cardinal." "Why," she said, "I heard father tell mother they had all gone to Rome!"

LATELY a strenuous article took the ground that all time is wasted which is spent aloof from the world. "It is cowardly," says the writer, "to withdraw from the crying needs of a perplexed world, to take one's shoulder from the wheel at a time when shoulders are needed as never before, simply because a quiet and remote life is more to one's liking." One cannot quite agree with this. All time spent in restful observation of God's goodness is wisely expended and may redound to His glory.

INQUIRIES come to this department as to material for use on special United Offering days. There is an article in the August *Spirit of Missions* written by Bessie McKim, daughter of the Bishop of Tokyo, describing a day's work in the life of a U. O. missionary. This would be excellent as a part of a U. O. programme as it well discloses the eminently useful and busy lives led by our U. O. missionaries. Miss McKim is an enthusiastic kindergartner in her father's diocese of Tokyo. We saw her last at the convention in Cincinnati displaying a large and beautiful Japanese doll which was to be sold, methink, for the benefit of some Church interest.

THE AUXILIARY of the diocese of Newark has taken very aggressive steps toward helping pay its apportionment by requesting that on the Sunday following the diocesan council, either the rector or a delegate shall report the present state of his parish apportionment and of the diocesan apportionment. Also that Trinity Sunday be set aside as a day of intercession that all may realize and endeavor to fulfil their obligation. This idea is good. There is another branch of the W. A. which once petitioned its Bishop to have his clergy preach one sermon yearly on the work of the Auxiliary. One rector preached one sermon; that was all.

May the Newark Auxiliary be successful in this excellent suggestion.

THE WINGS OF WAR

So long ago men dreamed of wings,
Great wings to lift us from the sod;
They visioned circling up in rings
E'en to the very throne of God.

Alas, the truth dreams brought to birth
Are wings that beat out mercy's breath;
Are pinions that o'ersweep the earth
And scatter wide war's bloody death.

Lord, save from what such dreams have bred,
Give soon from this dread truth release;
Let us look up and see instead
Wide spread the blessed wings of peace.

MARTHA YOUNG.

WE KNOW what God is like because we know the character of Jesus Christ.—*George Hodges.*

A PRAYER FOR PEACE

We ask for peace of Thee, the Lord of life,
And lo, from Europe comes the awful cry
Of those who perish, soldiers brave who die.
The earth is stained with blood and all is strife.

We ask for peace. In love Thou didst create
A world of beauty, yet by war and crime
Thy work is marred; delayed the "promised time";
And happy homes are now made desolate.

We ask for peace. Our prayer is answered now
In this fair land we love, though far away
We hear the warring nations clash to-day;
The light is shining yet on Freedom's brow.

We ask for peace. Forgive Thy people, Lord,
Who through the lust of power, sinful pride,
Forget the message of the Crucified,
As brothers fight and draw the cruel sword.

We ask for peace. Above our country fair
Our flag still waves. O Saviour, give us peace,
And bid the strife through all the world to cease!
"Have mercy on Thy people; hear our prayer!"

We ask for peace, O Lord, while bitter tears
Are falling on the graves of those we love.
Our faith is stronger while we see above
A vision of Thy peace through all the years.

MARTHA A. KIDDER.

AN INEXHAUSTIBLE WONDERLAND

THE Babylonian story of the flood was found recorded upon a large clay tablet, eighteen inches long and twelve inches wide, with three columns of fine writing upon each side. Later discoveries have shown that the tablet was the eleventh of a series of twelve tablets, recording a long epic poem. In other words, the Babylonian story of the flood was the eleventh chapter of a long poem relating the adventures of the hero Gilgamesh, but there was a time when the flood story was independent and complete in itself. Homer's *Odyssey*, which we know as one long poem, is composed of many short poems woven together until they appear to be a single unit. So the Babylonian epic was compiled by some Babylonian Homer, who collected the old poems, the history and the stories of the people, changed them to suit his fancy, attached them to the name of a great national hero, and then wove them together. Some of the stories were old myths; others were real history; thus the old deluge story was transformed and made the eleventh chapter of the poem. We may therefore understand why it differs in some details from the Hebrew story, but rather it is surprising that, after it left the hands of the Babylonian compiler, the differences are so slight.

The tablets recording the flood story found in the Nineveh library date from the time of Assurbanipal, the last great king of Assyria, who ruled from 664 to 626 B. C. He seems to have been the only Assyrian king to collect tablets or books upon many subjects until he had formed a great library. He sent his agents to the old cities of the South to collect the rare and ancient books preserved in the temples. Many of the collection were taken to Nineveh; others of the old tablets were copied. The deluge story from Nineveh was copied from a tablet which was perhaps then even two thousand years old. The agents of Assurbanipal were very active.

In the excavations at Bismya, the present writer revealed several shafts which appear to have been dug in their search for the old documents down through the buried ruins. The Babylonian poem with the story of the flood, which Mr. Smith discovered, was a copy made about 650 B. C. from far older tablets, and the tablet containing the original story of the flood, before it was made a part of the great poem, was far older. Archeologists have long known this to be so, and every Babylonian excavator has hoped to discover a tablet with the original story, confident that the story would more closely resemble that of the Bible. At last one of the very early tablets has been found.—*The Christian Herald.*

EVERY hard effort generously faced, every sacrifice cheerfully submitted to, every word spoken under difficulties, raises those who speak or act or suffer to a higher level; endows them with a clearer sight of God; braces them with a will of more strength and freedom; warms them with a more generous and large and tender heart.—*Henry P. Liddon.*

THE MIRAGE

I sail upon a sullen sea,
 Within a boat both small and mean:
 And I had thought that sweet and free
 A mighty ship with pearly sheen
 Was bearing me to shores more green!

I dwell within a hut, and see
 The rain drip from a sodden sky:
 And I had thought that, shell'ring me,
 A mighty palace stood! Ah, why
 Did such wild fancies happen by?

A ragged garment winds me round
 From head to foot: how could I dream
 That I was sumptuously gowned?
 I had e'en caught the starry gleam
 Of jewels sewn on every seam!

Nay, 'tis not ruin: naught was there
 To meet disaster in fair fight:
 I am as Cinderella's hair,
 That shone as glist'ring, golden light,
 Though being dense and dark as night!

LILLA B. N. WESTON.

THE POND OF THE SPOTTED SANDPIPER

BY CAROLINE FRANCES LITTLE

I AM sitting upon a rock, writing, nearly two thousand feet above the sea, by what I have named "The Pond of the Spotted Sandpiper." The winding brook, stone-bottomed, broadens out at this place into a little lake, at the head of a wooden breakwater, over which, when full, it flows on to Haines Falls, to trickle down the ancient rocks to the foot of the ravine.

There is a weird fascination to me about this spot, where the graceful Sandpiper and I love to meditate. True, most of the mountains are hidden from view, by the luxuriant foliage on all sides, save the north; but I know that they are around me, even as the sweet singer of Israel saw the hills stand about Jerusalem. The knowledge that the mountains are near, is in itself a source of power, and at any moment I can leave this spot, and "Lift up mine eyes unto the hills; from whence cometh my help."

The Spotted Sandpiper is known by many names: Sand Lark, Butter Snipe, Fly-Up-the-Creek, Pee Weet, Wag Tail, Teeter Snipe, and Teeter Tail, are among his titles. He measures between seven and eight inches; and is grayish, with a bronze lustre, marked with dark arrow-heads; he boasts slim, reddish yellow legs, and his light breast is black-spotted. His olive-brown wings have white spots, resembling a straight bar when flying in his odd, tremulous style, with the wings down-curved, in the manner peculiar to all the Sandpiper family. This apparent white bar distinguishes him from the Solitary Sandpiper, as well as the fact that his dark tail-feathers are white-barred; while those of the Solitary are the reverse, being white, black-barred. It is interesting to know that our little spotted friend, *Actitis macularia*, is found in western Europe, as well as in the United States.

Had I been so fortunate as to have visited the pond in June, I might have found the nest, with its four handsome, grey-buff eggs, brown-blotched and spotted. The home is merely a ground-cradle, made by the mother bird scratching in the earth; and then turning round and round in the long grass, until she succeeds in forming a little hollow. Occasionally she lines it with moss or straw, but as the babies leave the nest almost as soon as hatched, it does not need to be an elaborate affair. Being what are called "præcocial" birds, they have a downy covering before leaving the shell; and are more fully developed than are the "altricial" class; for they have practically no coat whatever, the pink or grayish skin being in evidence; so naturally they must remain longer in the nest than the former. The eggs of the Sandpiper are also larger in proportion to the size of the mother bird; hence their pre-natal development can be carried on more easily. This bird has a loving nature, and she has been seen caressing most tenderly, with her long bill, her highly prized eggs. She is very brave, and will try various feints to draw one away from the nest. We all consider the King Bird to be most fearless, seldom afraid to encounter any kind of feathered people, except the Cat Bird; yet Nuttall, one of our pioneer writers of nature, saw a Spotted Sandpiper drive away a pair of those tyrant Bee Martins, because they ventured too near her nest.

It was early on a very hot morning in July, that I first skirted the pond, and saw my Sandpiper. The fields were aglow with the gaudy blossoms of the Hawk-weed; the wild strawberries were turning rosy under the leaves of their trailing vines, ripening daily beneath the hot, summer sun; and what is more delicious than the sweet, woody flavor of this wild berry, which seems to be very plentiful here in the Catskills. It was so intensely hot that even at this early, dewy hour, the shade of the trees which border the brook was refreshing, and the birds themselves seemed glad to be under cover.

As we turned towards the brook, there we saw the Sandpiper, standing motionless upon a rock, at the base of which played his nestlings, free from danger, while he kept guard. They were covered with down of a dull gray, marked with a single stripe of black on the back, and behind the ear. One, the strongest of the group, ran up the side of the rock to him, exchanging some little heart confidence; but he soon went off again to play with his brothers and sisters, in the tangled growth at the water's edge. The watchful parent showed no fear when the opera glass was leveled at him, but stood as silent and motionless as before, either absorbed in bird meditation, or exalted with the thought that he was doing his duty, as a fond father should, while his mate was taking a brief respite from domestic cares. As the male Sandpiper is seldom, if ever, seen brooding the eggs, as some males do, perhaps he takes more care of the nestlings afterwards, on that very account. Others had previously seen him perching on this same rock, so he appeared to have preëmpted it for the summer. It is strange that we seldom see but one pair of this spotted, brook-loving, inland Sandpiper in any locality at the same time.

Other birds of many varieties were there that July morning; a rollicking Yellow Breasted Chat flew gaily by; a Veery was sitting high overhead, in a tall tree, not far off; a Cat Bird, a King Bird, a Phoebe, a Red Eyed Viero, a Pewee, Robins, Bank Swallows, and others made merry in that fresh morning hour. But the Sandpiper heeded them not; and the fifteen species that we saw, were no more to him than the little motes that dance in the late afternoon sunshine. When the hour for breakfast drew me away from him, and up the hill, I left him, when I last looked back, standing sentinel at his chosen post of duty.

One day I went again to call upon him, and he was absorbed in fishing; whatever he did, he seemed to do it with his whole heart. Back and forth he ran at the base of the wooden breakwater, catching various delicacies as they ventured too near his long, slender beak. There are nice little trout in the pond, but he did not catch any that day; and I think that they are too large for him, being more suitable for the pair of King Fishers, who also dwell at that sylvan spot. On another day, when I went down to hold one of my silent conversations with him, he was not beside his favorite rock; only the harsh cry of the beautiful Fisher, belted and crested, was to be heard; as perched on the top of a tree, above my little friend's rock, he eagerly watched the pond of the latter for a glint of the shiny backs of the innocent trout, who enjoy living as well as do the birds. No fish appeared, and weary with watching and waiting, he finally flew away, and still no Sandpiper came. "Gone," I thought to myself. "The little home is broken up, like so many bird families, and I shall see the graceful form of my Teeter Tail no more." But the question was, where could he be? It was too early for him to have migrated with his followers to South America, as he does in August or September; and I could not imagine what harm had come to him; perhaps some boy with an air-gun had sealed his fate, and I was forced to return home with no explanation concerning him.

An intense attraction, however, draws me to the secluded spot, and again I went down the hill, crossed the bridge, and turned into the shady path. A sweet little voice, crying "peet, peet, peet," came up from the stream, and there he was, wading about in search of food; running hither and thither, teetering, and wagging his tail, turning his graceful body quickly, when he thought he saw that for which he was looking. He seemed to need something particularly dainty to suit his appetite that day. Ah, how glad I was to see him once more, and be assured that no evil fate had overtaken him.

After this I went many times to his pond. Perhaps I should have named the beautiful spot after the pair of King Fishers, who nested here this summer, for they are more brilliant and showy than he. Sometimes I find them to be quite

silent, but at others they are very noisy, as they discuss matters with some inquisitive Robins that frequent the stream. The Fisher's shade of blue is not quite so brilliant as that of our mountain Jays, but they are very handsome birds. They are not nearly so large as the Australian species, which I have seen, and whose voices are so strident and peculiar that they are called Laughing Jackasses. I cannot say much in praise of the voice of our own King, and it is harsh indeed, when compared to the soft peet, peet, peet, of my little Piper.

The nest of the King Fisher is in reality a tunnel, made in the bank. They often extend in from six to eight feet; and sometimes it will take the industrious pair at least two weeks to complete this avenue to the nest, which is at the end of the excavation. The King Fisher, or Halcyon, as he is called (*Ceryle alcyon*), is the type of peaceful, beautiful days. This idea arose from the old legend, that they built their nest upon the waters of the Mediterranean Sea, during the Indian summer of that locality, hence called Halcyon days. Eolus, one of the gods of the winds, guarded those nests from any adverse breeze; his patronage being due to the belief that his daughter Halcyon, following her drowned husband, was changed into a King Fisher, which, as a consequence, received her name and the protection of the god of the summer zephyrs.

I saw a pathetic tragedy near the bank of this stream, a little further up. Beside the foot-path there lay a long, artistically marked garter snake, cold and dead; killed doubtless by some passerby, with his mountain stick. His head was thrown back, revealing a white, glossy throat. After the lapse of perhaps half an hour, I retraced my steps through the grove that leads to my pond, and saw that his mate had been trying to resuscitate the life which had flown; and she had coiled him up completely, as he, himself, might have done if asleep. She had found out that it was useless, and at the moment of my approach was gliding noiselessly away, to take up her life again, but alone. It was truly pathetic, for her sinuous form, as she slipped away, seemed to breathe an atmosphere of sorrow; and I knew by a subtle instinct, never before realized, that these reptiles, which we all shun, can love and sorrow, even as do the birds, and the still higher forms of the animal creation.

A deep English thinker says: "The heart leaps up to welcome almost any scene in Nature, reflected in clear waters." This is truly so, for it gives us two pictures instead of one; we gain the heavenly, as well as the earthly, side of the vision. Some days the water at my pond is very clear, and the light comes in such a direction that the Sandpiper's rock, and the surrounding trees are mirrored, inverted, in the glassy depths. It suggests the thought that some minds see everything inverted, their view-point being always wrong.

The sunlight is fading, the black clouds are now rolling up ominously; and these mountain storms are fierce, awful, though grand, as the tall trees sway and bend, wind-lashed by the fearful gusts. But to enjoy such a conflict of the elements, and feel no fear of the thunder-bolts, one requires to be under shelter. The darkness deepens, an evening shower is fast gathering upon the hill-tops, and I hasten to write my farewell to the Pond of the Spotted Sandpiper, where, amid the ferns and maiden hairs, I have learned to know and care for my little, unassuming, shy, but faithful friend, the graceful Teeter Tail.

THAT PROMISE TO GOD

THOSE who have studied moral philosophy will remember the definition there given of the word *vow*—a promise made to God. And yet how often do those who make such promises ignore their nature! "I am going to have my little daughter baptized," said an anxious mother and a wilfully blind wife. "And I am going to ask my husband to be one of her sponsors. Then, if I should be taken while she is still a child, I hope he will remember that he is her godfather as well as her stepfather."

"Fine material out of which to make a godfather!" thought one of her listeners. "A man who has already broken the vow he took when he married the woman from whom he is now divorced!"

It is to be feared that, in only too many cases, neither M nor N sufficiently remembers that those two "I will's" of the marriage service are promises made to God, or that those two words, "for worse," have any real meaning. Of course, to those who speak them, the self-possessed girl in white and her nervous *vis a vis*, those two other words, "for better," are simply idle breath. In the opinion of M and N any betterment

of present conditions would be a simple impossibility. To N her husband that is to be is a perfect man; to M that vision of tulle and orange blossoms is an angel—and that is all there is about it.

"The angels, not half so happy in heaven,
Went envying her and me."

So sang a passionate bard of his imaginary self, blessed with an ideal lady love. This, of course, was rank blasphemy, but it may be allowed to the lookers-on at many a marriage in this fallen world to say to themselves, "Paradise is now regained, temporarily at least, for two of Adam's descendants."

A wise matron once gave it as her opinion that the first six months after marriage are, for most couples, the most trying season of married life, as it is then they are being made aware of each other's faults and failings, learning, in short, that M is only a man and N only a woman. Perhaps they may realize that marriage has been a mistake, and that it was entered into all too lightly. And then they understand only too well why those two sinister words "for worse" should have found their way into the contract.

Now is the time to remember the solemnity of the promise they have made, and to remember to whom it was made. God does not forget, and promises to God may not be ignored. God is not mocked, and what men speak of as easy divorce is an attempt at mockery. The city of silence is the only Reno for those bearing in mind the words once spoken, "till death us do part." The law of the land and the law of the Bible may sometimes agree to annul a marriage, but in most cases where divorce is sought, those who would be freed would not dare to plead their cases at the altar rail where their vows were taken. When they appeal to man to put them asunder they stand, so to speak, with their backs to the sacred court where a greater than man did make two of His creatures into one.

SIMON PETER

"Simon Peter said unto them, 'I go a fishing'" (St. John 21:1)

I like those words rough Peter spake
That summer evening by the lake,
When all the rest their work forsake
And only wander to and fro
With moans, along the beach to show
By outward motions, inward woe.

All this, thought Peter, is but vain.
We cannot call to earth again
The King who has gone home to reign.
Not thus should we lament Him dead
Who, ere He died, at parting said,
"Be ye not sad but comforted."

With honest labor, day by day,
I'll seek to drive this grief away
Until my Master points my way.
"I go a fishing," then quoth he.
His searching look struck through them. "We."
They answered, "also go with thee."

And so unto their toil they went,
And ere the night was well-nigh spent,
Joy took the place of discontent.
For just at dawn, upon the sand
They see the risen Saviour stand,
And hear Him call them to the land.

The voice that was so loved of yore
Now works a miracle once more.
He eats with them upon the shore.
He tells them of the coming years,
He feeds their hopes, He chides their fears;
His love shall wipe away all tears.

Like those disciples sometimes I,
When cares seem heavy, danger nigh,
And only clouds athwart the sky,
Stand still and say, Now all is o'er;
My life goes wrong, my heart is sore,
For me there can be joy no more.

But then I seem to hear anew
Those words of Peter, brave and true,
And stout of heart my way pursue,
My way pursue, though dark it be,
And oft ere morning lights the sea
My Master comes and calleth me.

From Church Monthly, April 1862.

Church Kalendar



Sept. 1—Tuesday.

- * 6—Thirteenth Sunday after Trinity.
- " 13—Fourteenth Sunday after Trinity.
- " 16, 18, 19—Ember Days.
- " 20—Fifteenth Sunday after Trinity.
- " 21—Monday. St. Matthew.
- " 27—Sixteenth Sunday after Trinity.
- " 29—Tuesday. St. Michael and All Angels.
- " 30—Wednesday.

CALENDAR OF COMING EVENTS

- Sept. 16—Special Convention of the Diocese of Oregon, at Trinity Church, Portland.
- " 22—Milwaukee Diocesan Council.
- Oct. 7—House of Bishops, Minneapolis. Special Conv. East Carolina, Washington, N. C. Special Convention of the Diocese of New Jersey, at Trinity Church, Trenton, N. J.
- " 9—Board of Missions, Minneapolis.
- " 10—Sixth Provincial Synod, St. Paul.
- " 14—Fifth Provincial Synod, Detroit.
- " 20—First Provincial Synod, Springfield, Mass.
- Nov. 17—Third Provincial Synod, Pittsburgh.

Personal Mention

THE Rev. W. H. BALL has returned from his European trip, and is again in residence at Kissimmee, Fla., where he may be addressed.

THE address of the Rev. THOS. J. BEARD, D.D., is now Room 324, Ridgely Apartments, Birmingham, Ala.

THE Rev. Canon W. H. BLISS of All Saints' Cathedral, Spokane, Wash., has accepted the rectorship of Trinity Church, Seattle, Wash., and will begin his duties October 1st.

THE Rev. JOHN E. CURZON has been appointed Archdeacon of Menominee, in the diocese of Marquette. Address 1000 Dunlop avenue Menominee, Mich.

THE Rev. LEFFERD M. A. HAUGHWOUT, rector of Christ Church, Mendville, Pa., diocese of Erie, has resigned his position, to take effect November 1st.

THE address of the Rev. EDWARD JAMES McHENRY is changed from 712 North Forty-eighth street, to 600 North Forty-eighth street, Philadelphia, Pa.

THE Rev. WILLIAM M. KEARONS has accepted the rectorship of St. Peter's Church, Minneapolis, Kansas, missionary district of Salina, and will commence his duties September 13th.

THE Rev. GEO. H. MUELLER of Albert Lea, Minn., has accepted the rectorship of Trinity Church, Hamilton, Ohio. He expects to enter upon his duties on the 16th Sunday after Trinity.

THE Rev. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, Pa., was the special preacher, during the five Sunday mornings of August at St. Bartholomew's Church, Brooklyn, N. Y.

THE Rev. RICHARD S. READ has resigned the rectorship of St. Stephen's Church, Milwaukee, Wis., and has accepted the rectorship of St. Mark's Church, Lake City, Minn., beginning his new duties September 1st.

THE address of the Rev. L. B. RICHARDS, rector of the Church of the Incarnation (West End), Atlanta, Ga., has been changed to 254 Gordon St., Atlanta, Ga.

THE Rev. H. W. STARR, Ph.D., Church chaplain at the University of North Carolina, who spent the summer with his family at Sewanee, Tenn., has returned to Chapel Hill, N. C. The Rev. Isaac Hughes of Henderson, N. C., had charge of the work during the University summer school, and Dr. Kemp P. Battle, ex-president of the University, held services for the parish during the remainder of the vacation period. The new rectory is completed, and it is hoped that work can be begun upon the parish house this winter.

THE Rev. W. ERNEST STOCKLEY, vicar of St. Paul's Church, Columbus, Ind., diocese of Indianapolis, has accepted the rectorship of Grace Church, Clinton, Iowa, and will enter upon his new duties October 1st.

THE Rev. EDWIN LINDSAY WILLIAMS has been appointed by the Bishop of Ohio minister in charge of St. Peter's mission, Lakewood, Ohio, and will begin his work the middle of September.

THE Rev. F. C. WILLIAMS has resigned the rectorship of the Church of the Good Shepherd, Watertown, Mass., and has accepted the rectorship of St. Luke's Church, Chester, Vt., with charge of the missions at Proctorsville and Springfield.

CAUTION

"BISHOP GREGORIUS."—Caution is suggested in dealing with a man styling himself "Bishop Gregorius," or "Dom Francis," or "Rev. Willy Brothers," who is alleged to have claimed to be a Bishop, consecrated either by Archbishop Vilatte or by the (Armenian) Archbishop Seropian. Both these Archbishops deny having consecrated him. Archbishop Vilatte states that he ordained Brothers as a priest and afterward deposed him for alleged cause.

MARRIED

KEARONS-CROSLAND. — In Epiphany Church, Rochester, N. Y., on Thursday, September 3, 1914, by the Rev. Dr. Amos Skeele, WINIFRED CROSLAND daughter of Mrs. Christie A. Crosland of Rochester, N. Y., to the Rev. WILLIAM MAYBRICK KEARONS, rector of St. Peter's Church, Minneapolis, Kansas, missionary district of Salina.

ORDINATIONS

DEACONS

NORTH CAROLINA.—On the Eighth Sunday after Trinity, at St. Luke's Church, Salisbury, the Bishop of North Carolina ordained to the diaconate, Mr. WILLIAM HOKE RAMSAUR. The candidate was presented by the Rev. W. J. Smith, superintendent of the Thompson Orphanage, Charlotte, and the sermon was preached by the Rev. S. S. Bost, rector of St. Philip's Church, Durham. Mr. Ramsaur will continue his work as travelling secretary of the Student Volunteer Movement for another year, after which he will complete his theological course, and then go to the foreign field.

NORTH CAROLINA.—On the Twelfth Sunday after Trinity, at St. John's Church, Williamsboro, Bishop Cheshire ordained to the diaconate, Mr. ARTHUR W. TAYLOR. The candidate was presented by Archdeacon Hughes, and the Bishop preached the sermon. The Rev. I. W. Hughes, of Holy Innocents', Henderson, and the Rev. Lewis N. Taylor, rector of the church, assisted in the service. Mr. Taylor will continue his work in charge of All Saints' Mission, Roanoke Rapids.

PRIESTS

NORTH CAROLINA.—On the Eleventh Sunday after Trinity, at the Church of the Good Shepherd, Raleigh, Bishop Cheshire advanced to the priesthood the Rev. ISRAEL HARDING HUGHES. The Ven. N. C. Hughes, Archdeacon of the convocation of Raleigh and father of the candidate, preached the sermon.

DIED

MATTHEWS.—On August 15th, at his home in New York City, THOMAS ANSON, eldest son of the late Jared Francis and Sarah Thorne Matthews of Goshen, N. Y., a most devoted son, husband and brother.

Eternal rest grant unto him, O Lord.

ROBINSON.—The Rev. JOSEPH PECK ROBINSON, suddenly at Portland, Maine, August 23, 1914. The burial service was held in Trinity Chapel, New York City, Thursday, August 27th.

MEMORIALS

REV. W. C. RICHARDSON, S.T.D.

Minute of a special meeting of the vestry of St. James' Church, Philadelphia, Pa., held Wednesday, September 2, 1914.

The wardens and vestrymen of the Parish of St. James' Church, Philadelphia, Pa., hereby record their deep sorrow and loss in the death of our beloved rector, the Rev. William C. Richardson, S.T.D., on Sunday, August 23, 1914.

Elected in 1901 he came among us when the work had been sadly impaired by a long vacancy in the rectorship; the congregation scattered and parish activities at a standstill. Very soon his fine personality, his inimitable powers as a preacher, and his indomitable energy and enthusiasm wrought changes which quickly resulted in bringing this parish to its present standard of usefulness in the community.

The congregation needs but to remember the

physical condition of St. James' thirteen years ago, and contrast it with the present beautiful church to realize that Dr. Richardson's work lives after him. We, whose hearts are bowed in sorrow over his being taken from us, who have felt the uplift and inspiration of his words, his work, and his ever cheerful and loving personality, thank God for his spiritual leadership.

JAMES S. MERRITT,
Secretary of the Vestry.

RETREATS

NEW YORK. — Week-end Retreat, Christ Church, Mount Overlook, near Woodstock, Ulster Co., N. Y., September 18th to 21st, conducted by Father Duffy, S.D.C. Special reduced rates at Mountain Hostel adjoining. Address for particulars, Miss SLATTERY, 132 East Nineteenth street, New York City.

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, 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

ST. PETER'S PARISH, Fernandina, Florida, 100 communicants, invites correspondence with clergyman with object of procuring a permanent rector. Complete church plant, including large rectory comfortably furnished. Address the secretary of the vestry, EDWIN R. WILLIAMS.

WANTED, in a country parish in the diocese of New York, a candidate for the ministry to assist in parochial work. Apply, with full particulars, to "H. O.," care LIVING CHURCH, Milwaukee, Wis.

A RECTOR, small salary, old parish, rectory, glebe. Address H. S. THORNE, Poland R. F. D., Boardman, Ohio.

POSITIONS WANTED—CLERICAL

NEW YORK PRIEST engaged in literary work, experienced educator, desires management of Sunday school, or light parochial work. Address MONROE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, University and Seminary graduate, assistant thirteen years in wealthy and influential parish in large Eastern city, wishes rectorship. References. Address "O," care LIVING CHURCH, Milwaukee, Wis.

TEMPORARY duty desired in the East. Might accept parish or curacy. Address ORA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, graduate, experienced, desires early rectorship or good curacy. "A1," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN. Will supply. Testimonials. Address TEMPORARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Young woman of culture and refinement as housekeeper and motherly companion to two attractive children; girl 15; boy 7. Father in moderate circumstances. Residence in suburb of Chicago. Lady of Southern birth and Episcopalian preferred. References required and furnished. Give full particulars in reply. Address "C. A. G.," care LIVING CHURCH, Chicago, Ill.

WANTED.—Lady to oversee cooking in small Episcopal School. Resident. Salary moderate. Also teacher of Intermediate grades. State salaries needed and references to Box 143, Ironxville, N. Y.

POSITIONS WANTED—MISCELLANEOUS

TO CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster of exceptional ability and experience, desires position. Boy or mixed choir. Expert trainer and director. Recitalist. Churchman. Recommended by present rector, Bishops, clergy, and eminent musicians. Address "ORGAN," Box 163, Great Barrington, Mass.

EXPERIENCED F. A. G. O. Organist and choirmaster, brilliant recitalist, artistic accompanist, familiar with the Episcopal service, well educated, married, now in college work, desires a suitable Church position in Northern city. Excellent references. Address "H. S. D.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, fourteen years experience in Anglican churches, boy specialist, recitalist; hard worker, desires change. Good organ essential. Testimonials from leading clergymen. Address "R. W. F.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED Institutional matron and household manager desires position. Might consider private family. Thoroughly understands children. Middle-aged. Mrs. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

WANTED.—Position by Organist and Choirmaster. Many years experience both at home and abroad. Highest possible references. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

THOROUGHLY experienced French teacher is at the disposal of a first-class School or College in need of her services. Highest references. Address "MADEMOISELLE," Absecon, N. J.

EXPERIENCED ORGANIST AND CHOIRMASTER, best references, desires position in Eastern states. Address "F.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG College Man, unable to resume his work this fall desires position as instructor in boys school. Experienced. Address "H.," care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

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

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

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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:

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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.]

G. P. PUTNAM'S SONS. New York.

Romanism in the Light of History. By Randolph H. McKim, D.C.L., Rector of the Church of the Epiphany, Washington, D. C. Price \$1.25 net.

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The Reformation of Jimmy and Some Others. By Henriette Eugenie Delmare. Illustrated by F. Liley Young. Price \$1.20 net; by mail \$1.32.

The Bailey Twins and the Rest of the Family. By Anna C. Chamberlain. Illustrated by Elizabeth Otis Dunn. Price \$1.00 net; by mail \$1.10.

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The Light Bringers. By Mary H. Wade, author of *The Wonder-Workers*, etc. Illustrated. Price \$1.00 net.

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PAPER COVERED BOOKS

THE YOUNG CHURCHMAN CO. Milwaukee.

The Children's Challenge to the Church. A Study in Religious Nurture for Rectors and Teachers. By Rev. William E. Gardner, General Secretary of the General Board of Religious Education of the Protestant Episcopal Church. Price 40 cents, by mail 44 cents.

ST. ANDREW'S INN, SAN FRANCISCO

ON THURSDAY afternoon, August 27th, the Bishop of the diocese held a service of benediction at the opening of St. Andrew's Inn, a branch of the Cathedral work for the city of San Francisco and state of California. Under the management of the Rev. George Maxwell, the Bishop's aide for boys, this house has been built on the grounds of the Cathedral Mission of the Good Samaritan, which occupy nearly one half a block on Potrero avenue and the whole frontage of the block on Twenty-fifth street, San Francisco. It is intended to be a home for Church boys coming to the city for purposes of business or other causes, and has ample accommodations for thirty boys. It is a two-story building, with a cellar and roof fitted up for use, so that there are really four floors available. The cellar is cemented and water-proof, and may be fitted up for various purposes. The main floor has the living rooms and dining room, with a suite of rooms for the matron, together with the most modern and complete kitchen arrangements. The second floor has offices and sleeping or dressing rooms, with lavatories and bath-rooms. There is also a dormitory with a fireplace, where the boys can be comfortable in stormy weather. On the roof are sleeping arrangements for all the occupants

of the building, protected from the prevailing winds, but open to the access of all the fresh air that the most ardent could desire. Altogether, it is an ideal place for boys, and the chaplain, Mr. Maxwell, seems an ideal man for the work. On the roof, also, is space for roof gardens to be cared for by the boys; and out doors, in the space to be some day occupied by the new church, is room enough for a tennis court, and for other sports. The work is just started, and already there are six boys fortunate enough to call this a second home. This number will be increased as the applications come in, and the machinery of the home gets into full running order.

St. Andrew's Inn is the result of many years of waiting and praying on the part of the Bishop and a faithful corps of ladies and friends. More than ten years ago, in the old days before the fire, Mr. Astredo had a home for boys at the corner of Second and Folsom streets in connection with the Cathedral mission of the Good Samaritan. Side by side with that work grew up the day nursery, the idea being to get the work started before the fabric of the Cathedral became possible, so that when the Cathedral building materialized there should be in existence some of the outlying works of the Cathedral. The Cathedral was to be more than a building for worship,

it was to be an institution for the help of humanity. These ideals are now being slowly realized. The day nursery has good quarters in what is now called the Kip Memorial Mission, on the site of the original Good Samaritan Mission as established by the Rev. W. I. Kip, Jr. And now the boys' home has taken shape in this really beautiful building.

The Bishop has associated with him a committee of three ladies as a board of managers for this work, Mrs. E. L. Griffith of Ross, Mrs. H. C. Campbell of Sausalito, and Miss Mary Ashe Miller of San Francisco. The money for this building, about \$15,000, has gradually been accumulating for nearly fifteen years, and the larger part, if not all of it, has been given through Mrs. Griffith, who has been most active in this, as in all other good works that have come within her range.

THE BISHOP SCOTT SCHOOL, YAMHILL, ORE.

THE NEW building is entirely completed, and ready for occupancy. It is of grey stucco on the outside, and the interior is finished in native fir.

The building is nicely furnished. The lounging room with its large fireplace, has its windows draped with red tapestry, and the

THE CHURCH AT WORK

cushions on the seats along the wall are covered with the same material. A red Wilton carpet is on the floor, and a panel of tapestry is above the mantel. The library is finished in much the same way. The chapel furniture is of native fir throughout. The main school room is fitted with adjustable steel desks, and the recitation rooms have sufficient black-board space and benches. The boys' rooms on the second floor are each complete with bed, rug, chair, wardrobe, and chiffonier. The gymnasium is fully equipped with necessary apparatus and preparations have been made for various indoor games in the winter. Everything, in fact, has been done to make the whole attractive and homelike in every particular.

The natural campus is to be put into better condition as soon as the rains soften the ground sufficiently.

The result is a splendid school, with fine hopes for this fall and the future. The new headmaster is the Rev. Arthur H. Marsh. The fall term opens September 23rd.

NEW PARISH HOUSE FOR BALTIMORE CHURCH

THE CORNERSTONE of the new parish house of St. John's Church, Waverly, Baltimore, was laid with appropriate ceremonies on Sunday afternoon, August 30th. The rector and the clergy assisting, followed by the members of the vestry of the parish, marched from the church, preceded by the vested choir. A large number of the congregation of St. John's and friends of the parish were present. The stone was laid by the rector, the Rev. William Dallah Morgan, and he was assisted by the Rev. Charles E. Perkins, rector of St. Thomas' Church, Homestead, the Rev. Carroll E. Harding, rector of the Church of the Epiphany, Govans, and the Rev. Wilbur F. Watkins, Jr., rector of St. John's Church, Mt. Washington. The address was delivered by the Rev. Edwin B. Niver, D. D., rector of Christ Church, Baltimore.

The new parish house, which was commenced last month, will be a modern structure of Falls road granite with brick trimmings. It will cost, when completed, about \$25,000, and will contain rooms for the Sunday school, guild rooms, kitchen, bowling alleys, and a gymnasium. The building is to be 113 by 50 feet and 60 feet high, and is expected to be ready for occupancy by October 1st, but will not be entirely completed until about the first of the year. St. John's parish has a membership of 300 communicants, with about 300 Sunday school scholars.

GOLDEN WEDDING ANNIVERSARY

MANY CHURCHMEN will learn with interest that Mr. and Mrs. L. H. Morehouse, the former of whom is President of The Young Churchman Co., celebrated their golden wedding at their home at Wauwatosa, Wis., on Monday, August 31st, their children and grandchildren, with other relatives, being with them at the celebration in the evening. Mr. and Mrs. Morehouse were married at Fremont, Ohio, where Mrs. Morehouse's father, the Rev. Alanson Phelps, was rector of St. Paul's Church, on August 31, 1864. Mr. Morehouse began the publication of *The Young Churchman* in Milwaukee in 1870, and established The Young Churchman Company in 1884.

LAYING CORNERSTONE OF PARISH HOUSE, WIND GAP, PA.

THE LAYING of the cornerstone of St. Mary's parish house at Wind Gap, Pa., will take place on Sunday, September 20th. The speaker to the Italians will be the Rev. T. E. Della Cioppa of L' Emanuello Church, Philadelphia. The Ven. A. A. Bresee, Archdeacon of Reading, who will represent the Bishop,

will lay the stone, which was given to the mission by the Rev. and Mrs. D. A. Rocca as a memorial to their departed children. The Rev. D. A. Rocca will repeat the ceremony in Italian. There will be special music and the hymns will be sung in English by the Sunday school children.

The date, September 20th, is commemorative to the Italians of the great historical and national day on which, in the year 1870, Rome was added to the kingdom of Italy, and afterwards was declared the capital of the united and independent nation.

OPENING OF HOBART AND WILLIAM SMITH COLLEGES

ON SEPTEMBER 16th Hobart and William Smith Colleges expect to open with a record number enrolled. Hobart expects to have an entering class of well over fifty new men, while already nearly forty girls have registered for the freshman class at William Smith. The dormitories have been vastly improved by a thorough renovation this summer, and new furniture has been placed in the students' rooms of Medbery and Geneva Halls.

The war has somewhat crippled the faculty. Dr. Silver, head of the history department, who went to visit Ambassador Penfield at the Austrian court in Vienna, has been detained there, and it is quite improbable that he will be able to return for some time. Dr. Williamson, a Canadian, and head of the department of modern languages, was traveling in Germany when war was declared, and being a British subject he is indefinitely detained in Berlin. Professor Lawton, who comes this year to take the new chair of professor of all literatures, is fully capable of assisting in Prof. Silver's department as well as teaching in the ancient and modern language department, so that with his help it is expected that all classes can be taken care of.

DEAF-MUTE WORK IN THE MIDDLE WEST

A REPORT of the Rev. B. R. Allabough, general missionary among deaf-mutes in the Middle West, shows a total of 741 services, 76 baptisms, and 131 celebrations of the Holy Communion, within a year. The headquarters of the mission are at Trinity Cathedral, Cleveland, Ohio, and the Bishop of Ohio is chairman of the executive committee.

PRAYERS FOR PEACE

SUPPLEMENTING the prayers for peace set forth by other Bishops as already published in THE LIVING CHURCH, copies are received of similar prayers authorized by the Bishops of California, New Hampshire, Minnesota, Georgia, and Lexington.

FIRE AT ST. HELEN'S HALL, PORTLAND, ORE.

ON THE morning of Wednesday, September 3rd, St. Helen's Hall, the diocesan Church school for girls, at Portland, Ore., was heavily damaged by a fire of unknown origin. The fire started in the laundry room in the basement, and the flames shot up a dumb waiter shaft to the third story and the roof. The main part of the building was fire-swept, only one wing escaping with slight damage. The occupants were warned in time to escape without injury. The loss is estimated at from \$50,000 to \$75,000, almost covered by insurance. But owing to inconveniences caused and to derangement of plans for the school work, there are losses which cannot be estimated in dollars and cents. Great thankfulness was felt, however, that the fire occurred in the vacation season. The fall term was to have begun September 14th.

St. Helen's Hall was founded by the late

ANNOUNCEMENT

Edwin S. Gorham

Publisher and Importer, begs to announce that the business hitherto conducted at 37 East 28th Street, will remove to

9 and 11 W. 45th St., New York
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Bishop Morris in 1860. The present hall was constructed in 1890. The school is in the care of the Sisters of St. John the Baptist. The new gymnasium across the street from the school is available for temporary quarters, and according to present plans the use of Bishopcroft, the Percival Memorial Library, and Ascension chapel, which are grouped in one block on Portland Heights, will also be tendered.

MRS. COOPER'S HEADQUARTERS

MRS. BAIRD SUMNER COOPER, who represents St. Michael's Indian Mission in Wyoming, has removed her residence from Washington to "The Covington", Chestnut and Thirty-seventh streets, Philadelphia, Pa. She hopes to devote her time during November to Central New York and New England, and will be in the South during the months of January and February.

She is ready to speak or give stereopticon lectures on the work of the Indians of Wyoming before Auxiliaries, or other gatherings. Will those interested in the development of St. Michael's Mission communicate with Mrs. Cooper at The Covington?

OPENING OF NASHOTAH HOUSE

NASHOTAH HOUSE will enter upon its seventy-third year on the Feast of St. Michael and All Angels, Tuesday, September 29th, with the prospect of a good number of new students. The professors in the various departments of the seminary will be the same as last year. In the preparatory school, in the place of the Rev. J. B. Haslam, the Rev. M. Bowyer Stewart will be instructor in History and the English branches, and the Rev. L. P. Edwards will be instructor in Latin and Greek.

Notable improvements have been made during the summer in Shelton Hall, the rectory building, which has been so remodeled as to make much better use of the available space, rooms at once more convenient and more commodious being obtained on all three floors, and new bath rooms with more modern plumbing added. This will add greatly to the comfort not only of the regular inmates of the Hall, but to visitors and guests of the House.

AMERICAN CLERGY ABROAD

TI DINGS reach us gradually of the movements of many of our American clergy who were caught abroad by the outbreak of war. The Bishop of Tennessee and Mrs. Gailor, with their daughters, were in Paris and made their way to England about August 21st. Bishop Gailor had conducted the daily services at Holy Trinity Church, Paris, and preached on Sundays, so as to enable the rector to give his whole time to relief work. The Bishop was assisted in this work by his son, Mr. Frank H. Gailor, who is a Rhodes scholar at Oxford. The Bishop of Newark is returning on the *Celtic*, due to land about September 11th. The Bishop of Los Angeles is safe in London. The Rev. F. E. Mortimer, rector of St. Mark's, Jersey City, arrived in New York by the *Cedric*, September 4th.

It is reported that the Rev. Henry M. Medary of Philadelphia, has been heard from and expects to start for home about the middle of this month. Also that the Rev. James Alan Montgomery, D.D., has reached Abeieh, ten miles southwest of Beirut, Syria. Dr. Montgomery is a director of the American school of Research at Jerusalem.

From the Western Theological Seminary, Chicago, Professors L. C. Lewis and S. B. Mercer were spending the summer abroad. The former is now on the ocean *en route* for Montreal, and the latter expects to sail from Liverpool, September 12th.

PROSPECTS AT WESTERN THEOLOGICAL SEMINARY

INDICATIONS are that the Western Theological Seminary, Chicago, will open with twenty-one undergraduate students, seven in each of three classes, and about a dozen in post-graduate work.

ORGANIZATION OF PROVINCIAL SYNODS

MOST OF THE Provincial Synods will be organized during the fall. The Primary Synod of New England is to meet at Christ Church, Springfield, Mass., October 20th to 22nd. The Third Province will organize its synod at Pittsburgh, November 17th, the Fifth at Detroit, October 14th, the Sixth at St. Paul, October 10th. The Seventh Province was organized in the spring.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Church Work in Eastern Kentucky

ON AUGUST 25th and 26th an organization known as the Coöperative Christian Conference met at the Y. M. C. A. building in Lexington, to devise some means whereby the regular ministrations of some church may be provided for the towns and camps of the mining regions of eastern Kentucky. Representatives of the several churches which are now carrying on work in the mountains were in attendance, Bishop Burton and the Very Rev. Dr. Massie representing the Church. As a result of the conference a committee was appointed to formulate plans, and to report at another meeting which is to be held later in the fall.

A PEACE service, arranged by the Bishop, was held in the Cathedral on Sunday morning, August 30th. Intercession was made for the unhappy peoples of Europe that they may be granted relief from the horrors of war. Following the service the Bishop administered the rite of Confirmation.

FOOD FACTS

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MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Two Prominent Church People

MRS. ROSE KEECH, widow of William S. Keech, for forty years a vestryman of Trinity Church, Towson, Baltimore county, died at the home of her daughter in Washington, D. C., on August 30th, aged 75 years. Mrs. Keech was a life-long and most devoted Churchwoman, and for many years, before her removal to Washington, was an active and faithful worker in Trinity Church, Towson, being specially interested in the Junior Auxiliary, of which she was the president. The funeral services were held in Trinity Church, on September 1st, the rector, the Rev. W. H. H. Powers, D. D., officiating.

CHARLES S. SCHERMEHORN, one of the oldest members of the Baltimore chamber of commerce, died on August 28th, at a sanitarium at Wernersville, Pa., aged 66 years. He was a devoted Churchman, and a member of the Memorial Church, Baltimore, where he had served as a vestryman for many years. The funeral services were held on August 31st, the Rev. Dr. William M. Dame, rector of the Memorial Church, officiating.

MASSACHUSETTS

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

Three Prominent Laymen Pass Away

THE DIOCESE has been called upon to mourn the death of three prominent laymen of the Church. Francis B. Sears was a member of the Standing Committee, treasurer, clerk, and vestryman of Trinity Church, Boston, and one of the executive committee of the Episcopal City Mission. Mr. Sears was at one time vice-president of the National Shawmut Bank, and was president of the Third National Bank until it was merged with the Shawmut. He retired from the vice-presidency a year ago, and since then had been vice-chairman of the board of directors. Mr. Sears had wide business connections, and was an officer in a great many concerns. His Boston home was on Commonwealth avenue, and his country home at Weston. At the funeral which was held at Trinity Church, Bishop Babcock officiated, assisted by the Rev. Dr. Mann and others. The interment was at Weston. The will contained bequests of \$1,000 to Trinity Church, Boston, the income to be used for the parish library fund; and \$500 to the Church Home for Orphaned and Destitute Children, the Industrial School for Crippled and Deformed Children, in which many Church people are interested, and the Episcopal City Mission.

WILLIAM DUDLEY COTTON was for many years a vestryman of St. James' Church, Roxbury. He was a native of Boston, and was educated at St. Paul's School, from which he was graduated in 1867, and his associations with this school always were very dear to him. Mr. Cotton was a vestryman of St. James' for twenty-six years, junior warden thirteen years, and senior warden since 1905. He is survived by two sons, William Dudley Cotton, Jr., and John Page Cotton. A brother of his was the Rev. H. Evan Cotton of Baltimore. The funeral services were conducted by the Rev. Chauncey H. Blodgett, rector of St. James', assisted by the Rev. Murray W. Dewart, of Winchester, and a former rector of St. James'. The burial was at Forest Hill Cemetery.

STILL ANOTHER to pass away was William A. Donald, whose parish was the Church of the Redeemer at Chestnut Hill. Mr. Donald was a brother of the late Rev. Dr. E. Winchester Donald, formerly rector of Trinity Church, Boston. Mr. Donald died one year lacking a day, following his wife's demise. He was a native of Andover, and was a

prominent wool merchant until his retirement from active life. The funeral was conducted by the Rev. Dr. Mann of Trinity Church.

MILWAUKEE

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

Death of Mrs. Mary Royce

THE DEATH of Mrs. Mary Royce, widow of the Rev. Fayette Royce, D.D., who was for many years rector of St. Paul's Church, Beloit, occurred on Friday, September 4th, in that city. She was 70 years of age.

NEWARK

EDWIN S. LINES, D.D., Bishop

Death of Mr. J. S. Sands

MR. JOHN STEVENS SANDS, son of the late Rear Admiral Joshua R. Sands, U. S. N., died suddenly in St. Barnabas' Hospital, Newark, N. J., on Monday evening, August 31st, of apoplexy. He was born at Castle Point, Hoboken, seventy-five years ago, and was educated at Stratford, Conn. For forty-six years he was connected with a commission house on South street, New York City, and until it suspended business. For the past six years Mr. Sands was in the office of the treasurer of the diocese of Newark. He was for many years a member of the Tenth Company, Seventh Regiment, N. G. S. N. Y., and served in the Civil War. The funeral was held on Thursday morning, September 3rd, from the residence of his niece, Mrs. John Keller, the Rev. John S. Miller, rector of the House of Prayer, Newark, officiating. Interment was made in the family plot in Greenwood cemetery, Brooklyn. Mr. Sands is survived by his widow, whose maiden name was Eliza Macdonald Miller.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Bishop Du Moulin Restored to Health—Other News

BISHOP DUMOULIN, with health fully restored, will return to the diocese the middle of September and will at once enter upon his visitations.

BISHOP VAN BUREN, who, with great acceptability to the congregation, was in charge of the services at Trinity Cathedral, Cleveland, during the month of August, with Mrs. Van Buren, returned to his home in Indianapolis on September 1st.

THE REV. BARTELE HILEN REINHEIMER, minister in charge of St. Mark's Church, Shelby, and Miss Helen Marie Smith were married at Trinity Cathedral, Cleveland, on August 31st. The banns had been published from the chancel of the Cathedral on the three Sundays immediately preceding, and the wedding service was followed by a nuptial Eucharist, Archdeacon Abbott officiating.

OREGON

Preparations Made for the Special Convention

PREPARATIONS are being made for the special convention on Wednesday, September 16th, at Trinity parish house, Portland, for the election of a successor to the late Bishop Scadding. On Tuesday afternoon a conference of the clergy and laity will be held at the parish house of the Pro-Cathedral, and in the evening a quiet hour will be conducted in Trinity chapel.

RHODE ISLAND

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

Services Established at Seaconnet Point—Other News

ONE of the activities of the summer has been the establishment of services at Sea-

connet Point for the benefit of the summer colony and "week end" visitors, by the Rev. John A. Gardner, the recently appointed priest in charge of Holy Trinity Church, Tiverton. Services have been held in the Casino and the mission has been named "St. Andrew's-by-the-Sea." Bishop Perry made his visitation to the place on Sunday, August 30th, and hopes to make this work a permanent one.

THE REV. FRANK WARFIELD CROWDER, Ph. D., rector of Grace Church, Providence, has issued an appeal to the public, through the columns of the *Journal*, to use Grace Church as a place of prayer for the people and countries of Europe now at war. Grace Church is situated in the heart of the retail shopping district of the city, and its doors

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are open every day. During fall and winter a mid-day service is held with a short sermon, and many clerks and business men attend.

IT HAS been found necessary to make a change in the time and place for the retreat already announced. It will be held, not at the Episcopal Theological School, Cambridge, September 14th-17th, but at Christ Church, Swansea, Mass., one week later, beginning Monday evening, September 21st, and closing Thursday morning.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Missionary Days at Christ Church, Charleston

THE TWELFTH Sunday after Trinity was observed at Christ Church, Charleston, S. C., as the first of a series of missionary days. It is the intention of the Junior Auxiliary and the Brotherhood of St. Paul in this parish to present object lessons from the great mission countries by taking them in turn on every fifth Sunday in the month. The first country chosen was Japan. As the Sunday school building was too small for the carrying out of the programme, it was decided to have the exhibit on the surrounding lawn. A temporary structure was erected at the east end of the church, chairs and benches being arranged under the great live oaks for the spectators. A pagoda roof of red and white bunting was put over the stage, and the end of the church, against which it rested, was covered with Japanese flags and designs. The stage itself was decorated with vines and hung with Japanese lanterns and chimes. The procession formed in the Sunday school room—twenty Juniors, dressed in kimonos and carrying Japanese fans, the Junior directress, and a dozen Brotherhood boys with the rector. They marched out to the stage singing, "Fling out the banner." As the boys had made the necessary preparations for giving the performance, the girls were entrusted with carrying out the programme. Features of the programme were: a Japanese hymn sung in Japanese and in English; a number of recitations by the girls accompanied by Japanese bows and graces; missionary prayers and hymns; and an address on missions by the rector. An offering was taken for missions in Japan. Everyone who saw the performance—and a large crowd was present—praised the skill of the little "Japs" and the earnestness and training in evidence. At the evening service a stereopticon lecture on Japan, furnished by the Board of Missions, was enjoyed by a congregation which taxed the capacity of the little church. Alaska will be the next country presented by the youthful performers.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Death of Mrs. Holliday—Other News

MRS. ANTOINETTE HOLLIDAY, widow of the late Daniel Hendee Holliday, and mother of Sister Edith Constance of the Community of the Transfiguration, died at Bethany Home on September 1st, after a lingering illness, aged 78 years. Sister Edith Constance is one of the two sisters who volunteered and were accepted by the Board of Missions for work under Bishop Huntington in the diocese of Anking, and is prepared to sail for China in the early autumn, if war conditions do not prevent.

CANON READE and family are at home in Cincinnati after a vacation spent mostly at Chautauqua, N. Y. Other clergymen of this diocese who visited the institution of learning by the lake were the Rev. Charles E. Byrer of Springfield, the Rev. J. H. Cadwallader of Waynesville, and the Rev. J. H. Yates of Middletown.

THE REV. HAROLD LYNCH, now traveling in the British Isles, is to be advanced to the priesthood late in September at the Church of Our Saviour, Mt. Auburn, where his father, the Rev. J. Hollister Lynch, is rector, Bishop Tuttle, a long-time friend of father and son, being the ordaining Bishop.

SIX of the twelve nurses volunteering from Cincinnati for Red Cross work in Europe, who have been accepted and will soon sail for the seat of war, are members of the Cincinnati Chapter of the Guild of St. Barnabas for Nurses.

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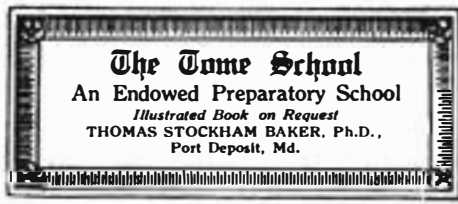
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tutions at Gambier, such as the Kenyon Military Academy and Harcourt School for Girls, died suddenly on September 2nd in Christ Hospital, Cincinnati, after an operation. Bishop Brooke of Oklahoma, a life-long friend, and the Rev. F. L. Flinchbaugh, rector of Calvary Church, officiated at the funeral at the family home in Clifton.

CANADA

News of the Dioceses

Diocese of Montreal

It is announced that the Rev. Canon Almond, rector of Trinity Church, Montreal, has been officially accepted as one of the chaplains to go with the Canadian contingent to the seat of war. The congregation have given him a year's leave of absence. Canon Almond served as army chaplain through the war in South Africa, so that he brings a ripe experience to his duties.

Diocese of Toronto

A VERY GOOD programme has been arranged for the triennial meeting of the G. F. S. at Holiday House, Burlington Beach. The meetings will take place September 18th to 21st. —BISHOP SWEENEY has recommended another prayer, by Bishop Lawrence, to be added to those already in use, during the war.—THE CONGREGATION of St. John's Church, Toronto, will form an association to care for those dependent upon men who have gone to fight in the war.

Diocese of Ottawa

VERY IMPORTANT business will be brought before the Board of Management of the General Missionary Society, at the meeting which is to be held in St. George's parish hall, Ottawa, October 8th. The meeting will be preceded by a celebration of Holy Communion in St. George's Church.—THE EFFORTS of the women of the parish of the Church of the Ascension, Killaloe, have been so successful that the repairs on the church will be made at once.

Diocese of Huron

St. JAMES' CHURCH, London, was reopened after the improvements were completed, August 18th. The guild presented a beautiful Bible for use on the lectern, and a book-rest for the Communion table.—RURAL DEAN ROBINSON preached at the farewell service to the men of the 26th Regiment, part of the overseas contingent going to the front.—THE NEW tower for Grace Church, Brantford, is getting on well.

Diocese of Athabasca

BISHOP ROBINS dedicated the Church of Holy Trinity, Pleasant Valley, on August 16th. The church which it replaced was destroyed by fire May 23rd, so little time has been lost in building the new one, which is of logs, and larger than the first.

Diocese of Yukon

AN UNIQUE service was held in Dawson this year. It has long been the custom for people to climb "the Dome" to see the "Midnight Sun" on the night of June 21st, and this year it was decided as the day fell on Sunday, to have a midnight service at the summit. A collection was taken up which was donated to the new operating room in the Good Samaritan Hospital.—A GREAT many improvements have been made in St. Paul's Church, Dawson, lately.

Diocese of Niagara

ARCHDEACON DAVIDSON, rector of St. George's Church, Guelph, conducted the open-air service for the troops who were going to the seat of war, August 19th. The combined choirs of St. George's and St. James' Churches assisted in the musical part of the service.

Diocese of New Westminster

THAT ONE or more of the hospitals along the coast should be discontinued, was the decision arrived at at the annual meeting of the Columbia Coast Mission in Vancouver in August.—THE MISSION BOAT, *Columbia*, is in good running order. She has been offered to the government if a hospital ship should be needed.

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