



# The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—JULY 16, 1910.

NO. 11

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☛ Communications for all to be addressed to Milwaukee, Wis.

### THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

**WEEKLY:** 60 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

**MONTHLY:** 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

**WEEKLY:** 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

**MONTHLY:** 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

#### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

### ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.50 per year. Single copies 25 cents.

### THE LIVING CHURCH ANNUAL

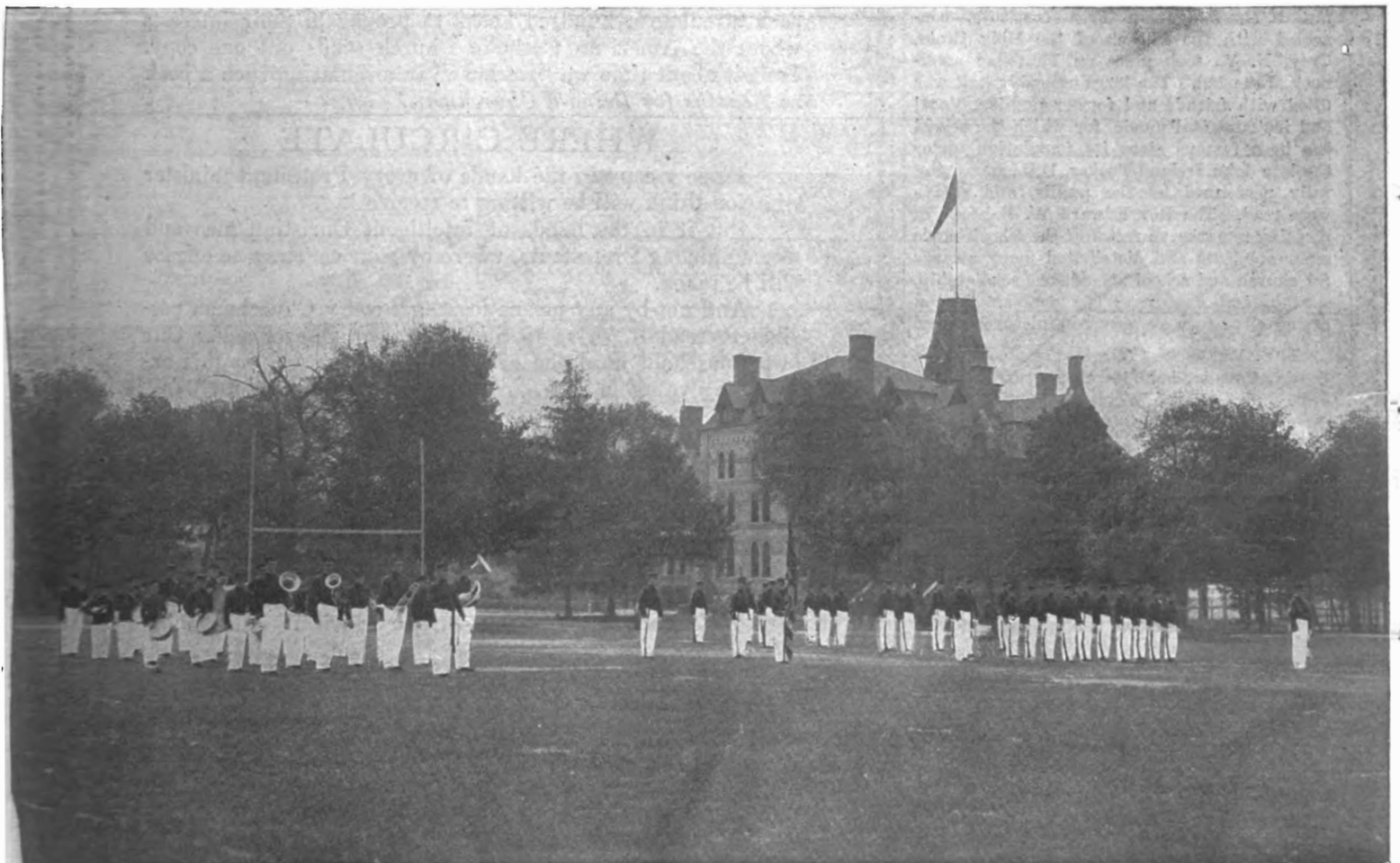
AND  
WHITTAKER'S  
CHURCHMAN'S ALMANAC  
(Consolidated)

A Church Cyclopaedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postpaid.

### EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad



**RACINE COLLEGE** One of the oldest Church Schools in America. Boys are prepared for any University, Scientific School, or for business life. Careful attention is given to moral and social, as well as to physical and intellectual training. The tradition of nearly sixty years of the highest type of educational work is an advantage to each boy. Boys received from 16 to 18 years of age. Separate school and dormitory for the younger boys. For information address the warden, Rev. WILLIAM FRANCIS SHERO, Ph.D., RACINE COLLEGE, RACINE, WISCONSIN

## Educational

THURSDAY, JUNE 23d, was commencement day at Hoosac School, Hoosac, N. Y., and the parents and visitors enjoyed the beautiful day among the hills of the Hoosac valley. The exercises began at 5:30 P. M., with Evensong in the school chapel. The service was conducted by the rector of the school, the Rev. E. D. Tibbits, D.D., assisted by the headmaster of the school, the Rev. A. J. Holley, and the Rev. C. M. Nickerson, the Rev. C. D. White, the Rev. W. M. Cook, the Rev. R. B. T. Anderson, and the Rev. John Wilkins. After a collation had been served in the dining room, the graduating exercises were held in the open air in the school quadrangle. The procession of boys, masters, alumni, and trustees marched to the platform and seats reserved for the school, and the prize speaking in the upper and lower schools took place. Addresses were made by the Rev. C. A. Richmond, D.D., president of Union College, Schenectady, N. Y., on "The By-Products of Education," and by the Rev. C. M. Nickerson, D.D., of Lansingburgh, N. Y., on "Accuracy in School and College Work." The addresses were followed by the awarding of the scholarship prizes for the year. The most important among these were the awards to the upper ten of the upper school, which consisted of the following boys, naming them from the tenth to the first: G. L. S. Brown, Cooperstown, N. Y.; John W. Gummere, Burlington, N. J.; C. N. Taylor, Philadelphia; Elbert Baldwin, Lakewood, N. J.; L. M. Cook, Iliion, N. Y.; J. L. Bigelow, Ann Arbor, Mich.; E. A. Niles, Concord, N. H.; Ellsworth Weeks, Shelbourne, Vt.; R. H. Gibson, New York City; I. H. Peck, Brooklyn, Conn., head of the school, who was also awarded the scholar's cup for the year. After the diplomas and Greek Testaments had been presented to the seven boys constituting the graduating class, the exercises closed with the singing of the school ode.

THE ANNUAL commencement of the widely-famed Mary Warren Free Institute, connected with the Church of the Holy Cross, Troy, N. Y., took place on Thursday afternoon, June 23d. The large assembly hall was filled with friends and former pupils. Vocal and instrumental music, for which the school has been famous since its foundation under the late John Ireland Tucker, D.D., was tastefully performed by the pupils, and essays were read. The Rev. Edward W. Babcock in pleasing remarks, as rector of the school, made announcements and distributed many awards for church and school attendance, scholarship, sewing, and drawing. The occasion was a fitting close to a very successful school year.

THE WINDSOR Collegiate School, Nova Scotia, Canada, held its closing exercises on June 20th. Bishop Worrell presented all the prizes save one. In his report, the headmaster told of a very successful year during which a number of improvements had been made to the school buildings. A cadet corps had also been organized. The Bishop's address was of a helpful and interesting nature.

### LIVING THOUGHTS.

THE Man of Sorrows is often touched with the sorrows of men.

If the love of God sets us to work, the God of love will pay us our wages.

About the only way to kill a lie is to live the truth.

If you are walking with God you are not climbing over men.

Sermons that have been lived are the ones that make lives.

Happiness is always sweetest when it comes to us on the rebound.

Some men would be sure of heaven if they could only die in their Sunday clothes.

## Subscription Edition of Dr. Little's "Reasons for Being a Churchman"

There is no edition of the revised Little's "Reasons" except in cloth at \$1.25 (\$1.37 by mail). We propose to make a "Subscription Edition," bound in paper, on the following terms:

100 copies or more at the rate of \$18.00 per hundred  
10 copies or more (below 100) at the rate of .19  
per copy

*No Orders taken for this Edition below 10 copies*

Books delivered about September 1st, and amount payable on receipt of package. Where express charges will be less by being prepaid, we will prepay and charge cost in the bill.

Subscriptions received on condition that the orders are large enough to warrant our printing at the low price named, for unless the edition is a large one, all orders will be cancelled. No copies will be printed to sell at this price, beyond the quantity ordered before going to press.

### OUR OBJECT

First of all is to induce a very large circulation of this book in the interests of Churchly education.

To do the printing during the dull season, when it may be done at lowest cost, thus enabling us to make the offer.

To insure a large edition, the price is placed at a very low rate, hoping thus to arouse enthusiasm in the undertaking.

The Roman Catholics and all Protestant denominations each circulate a hundred books to propagate their interests where the American Catholic Church sends out one copy. Isn't it about time we "got busy" in circulating such a book as *Reasons for Being a Churchman*?

### WHERE CIRCULATE

Place a copy in the hands of every Protestant minister who you think will be willing to receive it.

Put it in the hands of intelligent Christian men and women among Protestants, where by your courtesy no offense will be taken.

And not by any means least, get every Churchman possible to read it, so as to make stronger Churchmen. Our own household need the education as presented in this exceedingly valuable book.

### SEND ORDERS NOW

for record, and be prepared to receive the books soon after September 1st.

Let the Clergy, and Laity and Guilds send in orders that will provide a copy for every Church family, and place others in the hands of the Rector for judicious distribution outside of his congregation. The result will be largely increased Confirmation classes in every parish. Address,

**The Young Churchman Co.**

Milwaukee

Wisconsin

N. B. Any purchaser preferring to have us mail single copies direct to individuals, may have them so mailed at 2 cents per copy additional and the postage. This charge is to cover expense of labor and wrapping single copies. Cards of the donor will be inserted in each copy when desired.

**FACTS ABOUT METEORS.**

OF THE MANY meteors that are supposed to fall upon the earth from time to time, it may be said that they would indeed be the most dreaded of all the earth's physical antagonists were not nearly all of them prevented from reaching the ground by our atmosphere, which serves as a bullet-proof cuirass. The immunity of the earth from aerolites, fire-balls, and shooting-stars, all traveling at speeds that average a hundred times that of a rifle bullet, may be explained in the following manner:

When a meteor enters the atmosphere the friction produced by its gigantic speed makes it flash up like the arrow of Acastes, only more so. The ingenious experiments of Lord Kelvin have shown that the heat thus produced, just as a brake showers sparks from a carriage wheel or a lucifer match lights on the box, is sufficient to consume the meteor as if it were suddenly cast into a furnace heated to three or four million degrees.

Obviously the smaller meteors are utterly consumed before they have penetrated far into the atmosphere, which their fate has shown to rise to a height of about 120 miles. Only a very large one can descend, like that which exploded over Madrid some fourteen years ago, within twenty miles of the earth, before being burst by the expansion due to heat and by the resistance of the air.

The fact that fragments do occasionally reach the earth is the best proof of the great size of some of the meteors that we encounter. If it were not for the "blessed air" the explosion of them all, with the accompanying fervent heat, would take place in our midst. —*Christian Observer.*

**EXTRACTS FROM EVERYWHERE.**

All men do not read their Bibles, but they read the lives of professing Christians.

One reason why the world is not reformed is because every man would have others make a beginning and never think of doing so himself.

**THE SECOND SCHOOL NUMBER OF THE LIVING CHURCH**

will be the issue for August 13th. High class schools desiring to be entered therein may apply to the ADVERTISING DEPARTMENT OF THE LIVING CHURCH, 153 La Salle St., Chicago.

Schools not known to the publishers are requested to forward catalogue and references, in order that the high character of schools whose advertisements are admitted to these columns may not be impaired.

**Schools for Nurses**

**ILLINOIS TRAINING SCHOOL FOR NURSES**

Offers to young women a three years' course of unexcelled, practical and theoretical training in Cook County Hospital, of 1,700 beds, including large children's, insane, and contagious departments, the two latter optional. Special obstetrics in Lying-in Hospital. Private duty in private institutions. Practical courses in Dietetics, Physical Culture, and Massage. Six Scholarships. Monthly payments during entire training. Commodious Home. Address Supt. 511 HONORE STREET, CHICAGO.

**Colleges and Schools for Girls**

**CANADA**

**The Carleton School FOR GIRLS**

153 Argyle Avenue  
OTTAWA, CANADA

Healthful climate. Limited number of resident pupils. Individual care. All grades of work.

**Colleges and Schools for Girls**

**CANADA**

**Bishop Bethune College  
Oshawa, Ont.**

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.

For terms and particulars apply to  
THE SISTER IN CHARGE.

**CONNECTICUT**

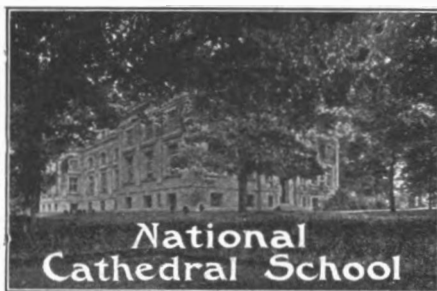
**Miss Baird's School for Girls**

59 West Ave., Norwalk, Conn. 36th year. Intermediate, College Preparatory and General Courses. Superior advantages in Music, Art and the Languages. Gymnasium. The Home life is replete with inspiration.

**SAINT MARGARET'S SCHOOL  
Waterbury, Connecticut**

Boarding and Day School for Girls. Re-opens September 22 for its Thirty-sixth Year. Miss EMILY GARDNER MUNRO, A.M., Principal.

**DISTRICT OF COLUMBIA**



National Cathedral School

**FOR GIRLS**

Mt. St. Alban, Washington, D. C.

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

THE BISHOP OF WASHINGTON,  
President Board of Trustees.

MRS. BARBOUR WALKER, M.A., Principal

**SAINT AGNES' SCHOOL**

3017 O Street

WASHINGTON, D. C.

Boarding and Day School for Girls

Under the care of the Sisters of the Epiphany.  
For catalogue address

The SISTER-IN-CHARGE

**GUNSTON HALL**

1906 Florida Ave. N. W., Washington, D. C.

A Boarding and Day School for Girls and Young Ladies.

New building, specially planned for the school. Illustrated catalogue on request.

Mrs. BEVERLEY R. MASON, Principal  
Miss EDITH M. CLARK, LL.A., Associate Principal

**Colleges and Schools for Girls**

**DISTRICT OF COLUMBIA**



Bristol School

WASHINGTON, D. C.

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th St., Washington, D. C.

**GEORGIA**

**Miss Woodberry's Boarding School for Girls**

428 Peachtree Street  
Atlanta, Ga.

College Preparatory and Higher Classes. Spacious Grounds and Athletics. Endorsed by the Bishop of Atlanta

**ILLINOIS**

**WATERMAN HALL**

SYCAMORE, ILLINOIS

**Chicago Diocesan School for Girls**

Will enter upon its Twenty-second Year Sept. 27, with New Chapel, and New Building for Twenty additional Pupils. Beautiful Campus and Gymnasium. BISHOP CHARLES P. ANDERSON, President of Board of Trustees. Send for Catalogue.

Rev. R. FRANK FLEETWOOD, D.D., Rector.

**Are You Looking for a Good College?**

**Woman's College at Jacksonville, Ill.**

Why go East to a College for Women? Here are full College and Preparatory Courses, and fine advantages in Music, Art, Domestic Science, and Expression. Expenses reasonable. Surroundings healthful. Home life ideal. Location central in Middle West. Very convenient to every part of the Mississippi Valley. Students from more than twenty States. Catalogue free. Address President Barker, Box 14, Jacksonville, Ill.

**ILLINOIS**



**Monticello Seminary**

An Ideal School for Young Women and Girls. Sound scholarship, womanly character and bodily health are developed by our course of study and school life. 73d Year begins September 29th. Fine modern buildings and a well balanced Course of Study. Departments, each in charge of trained specialists, for English, Classic and Continental Languages, Science, Music, Art, etc. Gymnasium for physical culture. Beautifully shaded Campus with Tennis Courts and Basket Ball Field. Address MISS MARTINA C. ERICKSON, Principal, Monticello Seminary, Godfrey, Ill.

Colleges and Schools for Girls

ILLINOIS

**St. Mary's School**  
For Girls and Young Women

Rev. C. W. Loffingwell, D. D., Rector and Founder (1868)  
**KNOXVILLE, ILLINOIS**

Location—Healthy, accessible, attractive. Outfit—Beautiful buildings; forty acres of ground; liberal furnishings; large study hall; gymnasium and swimming pool. Curriculum—Two years beyond High School; also preparatory course; Art, Music, Domestic Science, Applied Housekeeping; New Course—"The Care of the Infant." Six Languages, Wm. H. Sherwood, Visiting Director of Music. Influences—Domestic, social, religious. Teachers and students in daily association. Recreation—Weekly Entertainment. All healthy spots. Officers—Cultured, considerate, experts in the care and education of girls. Resident Graduate Nurse. Record—Now teaching granddaughters of former students. Students from over twenty (20) states now in residence. Visit the school. For Illustrated Booklet, address:

MISS EMMA PEASE HOWARD, Principal.

MARYLAND

**The Hannah More Academy**

F. P. Reisterstown, Maryland

Diocesan School for Girls

- ✓ A simple School in country near Baltimore.
- ✓ Aims to furnish the best at moderate terms.
- ✓ No imitation of men's colleges.
- ✓ Modern buildings, excellent table, trained teachers, refined surroundings, resident chaplain.

Address for catalogue and information,

ANNA L. LAWRENCE, Principal

MASSACHUSETTS

MASSACHUSETTS, West Bridgewater

**Howard Seminary** FOR GIRLS AND YOUNG LADIES

Healthy and beautiful location, 25 miles from Boston. Academic, College Preparatory and Special Courses. Two years' course for High School graduates. Domestic Science. Art and Music studies.

Miss SARAH E. LAVERGNE, A. M., Principal.

**Quincy Mansion School** For Girls

Fine Estate, 5 miles from Boston. Ample grounds. Outdoor sports. Special and graduate courses. Advantages in Music, Art, Languages, Domestic Science. College preparation and certificate.

MRS. HORACE M. WILLARD, Principal, Wollaston, Mass.

MISSOURI

**LINDENWOOD COLLEGE FOR WOMEN**

Established 1881. The pioneer girls' school of the West. Junior college courses, Music and Art; strong Preparatory Department. 50 minutes from St. Louis. Terms \$300

REV. GEORGE FREDERICATHES, Ph. D., President. Box 299, St. Charles, Mo.

Colleges and Schools for Girls

MINNESOTA

A HOME SCHOOL FOR GIRLS

**Saint Mary's Hall**

FARIBAULT, MINNESOTA

FOUNDED BY BISHOP WHIFFLE IN 1866

WAITING LIST LAST 4 YEARS

Catalogue on Application.

Miss Caroline W. Edls, Principal

NEW HAMPSHIRE

**St. Mary's Diocesan School for Girls**

Concord, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive gymnasium with grounds for outdoor sports. Tuition \$450.

Miss ISABEL M. PARKS, Principal.

NEW YORK

**Saint Mary's School**  
**Mount Saint Gabriel**

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New Building in course of erection. Extensive recreation grounds. Separate attention given to young children. For catalogue address

The Sister Superior.

New York, Ossining-on-Hudson.

**OSSINING SCHOOL FOR GIRLS** Suburban to New York. 13rd year. Academic, Music, Art and College Preparatory Courses. Post Graduate and special work. Certificate admits to leading colleges. Gymnasium. Year book on request. Principal, CLARA C. FULLER; Associate Principal, MARTHA J. NARAMORE.

**DÉ LANCEY SCHOOL**

FOR GIRLS Geneva, N. Y.

11st year opens Sept. 13d. College Preparatory, General and Musical Courses. An attractive building within spacious grounds on Hamilton Heights. Golf, Tennis, and Basket Ball. For catalogue, Address Miss M. S. Smart.

**St. John Baptist School**

231 E. 17th St., NEW YORK

A Resident and Day School for Girls under the care of the Sisters of St. JOHN BAPTIST.

Terms, \$500. Pupils prepared for College. Elective Courses. Re-opens Sept. 29th. Number of Resident Pupils limited to 15.

Address: THE SISTER SUPERIOR.

**ST. AGNES SCHOOL**

FOR GIRLS. ALBANY, N. Y.

Re-opens September 28th for its fortieth year. Announcement on application.

NEBRASKA

**BROWNELL HALL**  
ESTABLISHED 1863 OMAHA

Gymnastics, Native French and German teachers. Healthy surroundings. All girls in special charge of experienced house mother. Year Book sent upon request. Miss MARSHALL, Principal. 1501 South 10th Street, Omaha, Neb.

Episcopal School for Girls with all the advantages of Eastern schools yet near home. Certificates admit to Wellesley, Smith, Vassar, Eastern and State Universities. Academic and College Preparatory courses. Art, Music, Domestic Science, all girls in special charge of experienced house mother.

OHIO

**THE WESTERN COLLEGE**

For Women  
Oxford, Ohio



Now in its  
55th Year

THE WESTERN COLLEGE stands for the best in best things in the education of women. Strictest care of physical health. Disruptively religious influences. College life natural and homelike. Recognized high rank. A member of the Ohio College Association. Strong courses in all regular college work. Special work offered in Music, in Art, in Art-Crafts, in Domestic Science and in Bible. A campus and farm of 830 acres unsurpassed for beauty. An able Faculty trained in best universities at home and abroad.

The Western College educates toward the home, not away from it.

President JOHN GRANT NEWMAN, D.D.

Dean MARY ALMA SAWYER, Litt.D.



Colleges and Schools for Girls

OHIO

OHIO, Gambier

**Harcourt Place School for Girls**

Preparatory and special courses. Music. Healthy location in a beautiful college town. Buildings modern and surrounded by extensive grounds for outdoor recreation. For catalogue, address MISS MERWIN, Principal.

TENNESSEE

**Belmont College**



For Young Women

Nashville, Tenn.

Ira Landis, D. D., M. D., President

Miss Hood and Miss Haron, Principals

Beautiful location in a magnificent magnolia-shaded hilltop park.

College and preparatory courses. Music, Art, Expression, Physical Culture, Modern Languages, Domestic Science.

Athletic sports. Horseback riding. Early registration desirable.

For catalogue, address BELMONT COLLEGE, Box C.

VIRGINIA

**Mary Baldwin Seminary**

FOR YOUNG LADIES

Term begins Sept. 8th, 1910. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 286 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal, Staunton, Va.

WASHINGTON

**Brunot Hall**

A Church School for Girls

Spokane, Washington

Certificate admits to all leading Colleges. Music Department under charge of best foreign trained teachers. Fine Art Studio. New Domestic Science Department. Write for Catalogue.

Address JULIA P. BAILEY  
1209 Pacific Avenue, SPOKANE, WASHINGTON

WISCONSIN

**Milwaukee-Downer College**  
**Milwaukee-Downer Seminary**

Milwaukee, Wisconsin

College Course leads to B.A., B.L., B.S. Degree. Seminary admits to Eastern and Western Colleges. Music Department directed by Emil Liebling. Home Economics Teachers' Training Course. Art, Elocution, Athletics, New buildings.

For catalogue address

Miss ELLEN C. SABIN, President.

**GRAFTON HALL**

A Junior College and Academy for Young Women.

FOND DU LAC, WIS.

B. Talbot Rogan, D.D., Warden.

SISTERS OF ST. MARY

**KEMPER HALL, Kenosha, Wis.**

A School for Girls under the care of the Sisters of St. Mary. The Fortieth Year opened September 21st, 1909. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address: THE MOTHER SUPERIOR.

**Saint Katharine's School for Girls**  
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address: THE SISTER SUPERIOR.

Colleges

CALIFORNIA

University of Southern California (LOS ANGELES) COLLEGES - Liberal Arts, Medicine, Dentistry, Pharmacy, Law, Music, Fine Arts, Oratory, and Theology. HIGH STANDARDS in Scholarship and Morals. Expense moderate. Climate unexcelled. Fall semester opens September 13, 1910. Send for Catalogue. PRES. GEORGE F. BOVARD, A. M., D. D., LL. D.

INDIANA

Before Deciding Where to Attend School

Send for catalog of Valparaiso University, Valparaiso, Indiana. This is one of the largest institutions of learning in the United States. Thorough instruction at Lowest Expense. Catalog mailed free. Address: H. B. BROWN, President. O. P. KINSEY, Vice-President.

NEW YORK

St. Stephen's College ANNANDALE, N. Y.

The College for the sons of professional men Thorough Courses for B.A. and Ph.D. degrees; also a Preparatory Department. Fees - including Board, Room, Light, Heat and Tuition, \$300 a year. 51st year begins Sept. 20th. For further information apply to the president.

Schools of Theology

CONNECTICUT

The Berkeley Divinity School MIDDLETOWN, CONNECTICUT

For Students of Theology The fifty-seventh year begins September 20th

NEW YORK

General Theological Seminary CHELSEA SQUARE, NEW YORK

The next Academic year will begin on the last Wednesday in September. Special Students admitted and Graduate courses for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

ILLINOIS

WESTERN MILITARY ACADEMY at Upper Alton, Ill. (near St. Louis), a high-grade school for well disposed boys above the sixth grade, prepares for college or business. With an enviable record for developing manly character, sturdy physique and high scholarship, it solicits patrons who want the best morally, physically and educationally for their boys. Exceptionally strong academic accredited college relations. Rated "Class A" by War Department, and O. O. Howard, formerly Superintendent and under supervision of faculty. Six modern buildings. Fireproof buildings. Appointments and equipment complete and of the best throughout. Extensive and beautiful grounds. Christian influence, but not sectarian. Tuition, \$500. Capacity, 150. Waiting list annually. Early correspondence advisable. COL. A. M. JACKSON, A. M., SUPT., Box 500 UPPER ALTON, ILLINOIS (2)

Schools of Theology

PENNSYLVANIA

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address The Rev. W. M. Craven S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

Schools for Boys

DISTRICT OF COLUMBIA

National Cathedral School for Boys (Episcopal)

A COUNTRY SCHOOL occupying its beautiful new home on Mount St. Alban, Washington, D. C. This school offers exceptional advantages in preparing boys for colleges and universities. It is under the direction of the Bishop of Washington. All the attractions of the Capital; delightful location; large gymnasium. For catalogue address E. L. GREGG, Headmaster, Box W BOARD OF TRUSTEES. The Rt. Rev. Alfred Harding, D. D., LL. D., President The Rev. Randolph H. Meilim, D. D., LL. D., D. C. L. Charles U. Glover, Esq. (Charles J. Bell, Esq. John M. Wilson, LL. D., Thomas Hyde, Esq. Brig.-Gen. U. S. A. Dr. William C. Rives The Hon. John A. Kasson The Rev. W. L. DeVries, Ph.D. The Hon. Geo. Truesdell, The Rev. G. C. F. Bratenahi, D. D. George Dewey, Rev. Richard Pardee Williams Admiral U. S. N. Rev. Roland Octon Smith, D. D.

ILLINOIS

St. Alban's Knoxville Illinois

Prepares for College and Business. A separate house for younger boys; hard study, good discipline, athletics. Rev. C. W. Laffingwell, D.D., Rector and Founder Lucien F. Bennett, M.A., Headmaster

THE SCHOOL AT JUBILEE (OLD JUBILEE COLLEGE)

An excellent school for boys. Near Peoria. Magnificent location. Farm 300 acres. Comfortable and artistic buildings. Splendid equipment for Academic, Manual Training, Commercial, and Agricultural Courses. Preparatory Department for smaller boys. \$300 per year. Send for catalogue and list of references. Chaplain in residence. THE RIGHT REVEREND THE BISHOP OF QUINCY, Pres. School Corporation CLARENCE M. ABBOTT, Supt. OAK HILL, ILLS.

INDIANA

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-seventh year begins September 21. For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector Box K, Howe, Ind.

Schools for Boys

KANSAS



St. John's Military School Salina, Kansas Founded 1888

Rector, The Bishop of Salina. Headmaster, The Rev. Wm. Neely Colton, B.A. Commandant, Major Paul A. Barry, N.G.C. (U.S.A. Retired) Separate department for boys under fourteen. For information, address the Headmaster.

MASSACHUSETTS

CONCORD, MASS. ST. ANDREW'S SCHOOL

New building on Punkatasset Hill. Extensive grounds and woodland. Tennis courts, ball field, canoeing. Constant careful attention to the individual boy; special supervision of young boys. THOMAS H. ECKFELDT, Headmaster, Box D.

MINNESOTA

Shattuck School } St. James School

COLLEGE PREPARATORY } FOR BOYS 6 TO 12 FARIBAUT, MINNESOTA

Prepares for Yale, Harvard, Columbia, Princeton, Cornell. Illustrated Descriptive Booklets and Catalog give information only second to that obtained by personal visit. Address REV. JAMES DOBBIN, D.D., Rector.

NEBRASKA

KEARNEY MILITARY ACADEMY Academic and Business courses combined with Military training develops minds and bodies of boys into successful, manly men. We offer capable instruction, wholesome environment, thorough equipment, beautiful climate, moderate prices. Send for beautiful new catalogue. HARRY N. RUSSELL, Head Master. Kearney, Neb.

NEW HAMPSHIRE

HOLDERNESS SCHOOL

For Boys. Prepares for Colleges and Technical Schools. Banks with the highest grade schools of New England, yet by reason of endowment the tuition is moderate. A new building was opened last year. REV. LORIN WEBSTER, L.H.D., Rector. PLYMOUTH, N. H.

The Phillips Exeter Academy

130th year opens Sept. 21st, 1910. For catalogue and views, address HARLAN P. AMEN, Prin., Exeter, N. H.

NEW YORK



ST. PAUL'S SCHOOL Garden City, L. I. Walter R. Marsh Head Master

Catalogue sent on request. Box X. "We Know How to Teach Boys"

A School for Young Boys in Country Home

Limited to ten boys, ages 8-12 years. Autumn term will open Sept. 27th. For information write to: MRS. GEORGE HYDE CLARKE, HYDE HALL COOPERSTOWN, N. Y.

WISCONSIN

Racine College Grammar School

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

CANADA

Ashbury College OTTAWA, CANADA Church School for Boys

Large, new fire-proof buildings. Extensive Grounds, beautiful situation. Individual attention, Home Life. Send for Calendar. Rev. GEO. P. WOOLCOMBE, M.A. (Oxon.) Headmaster

# SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

SEND FOR OUR NEW CATALOGUE MICHIGAN AVE. AND VAN BUREN ST., CHICAGO



No. 319, Oak.

### Phoenix Furniture Co.

EAU CLAIRE, WIS.

### CHURCH FURNITURE

Catalogue Free

Price, \$9.00

R. GEISSLER 56 West Eighth Street NEW YORK

CHURCH Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics. Memorials for the Church and Cemetery

## MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO. 729 Woman's Temple, CHICAGO



### Church Furnishings



CHURCH INTERIOR CHANGES and DECORATIONS

Send for Illustrated Handbook and Data

## J & R LAMB

Studios 23-25-27 Sixth Ave., New York



## CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty. Sale of Sample Stoles, reduced. Send for Particulars

EMMA HAY WOOD, 128 West 91st St. New York



## CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes.

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING 262 FOURTH AVE. NEW YORK



EVERYTHING FOR THE CHURCH

## FOND DU LAC CHURCH FURNISHING COMPANY

FOND DU LAC • WISCONSIN

## CHURCH FURNISHINGS

In Gold, Silver, and Brass,

### CHURCH AND CHANCEL FURNITURE

Write for Catalogue. For Episcopal Churches

W. & E. Schmidt Co. 308 3rd St. MILWAUKEE, WIS.

## Ecclesiastical Furniture

The selection of suitable furniture is most essential to retain the architectural beauty of your Church. The lack of harmony between the furniture and the architecture has destroyed the magnificence of many churches.

We will submit sketches of special designs to harmonize with any style of architecture upon request. When your Church is ready, write to us for estimates.

### American Seating Company

Dept. N. 215 Wabash Ave CHICAGO



NEW YORK PHILADELPHIA BOSTON PITTSBUR

## The Arts of the Church

A series edited by the REV. PERCY DEARMER. Each, cloth, profusely illustrated, 60 cts. net; by mail 65 cts.

THE ORNAMENTS OF THE MINISTER. By the Rev. Percy Dearmer, M.A.

THE ARCHITECTURAL HISTORY OF THE CHRISTIAN CHURCH. By A. G. Hill, M.A., F.S.A.

CHURCH MUSIC. By the Rev. Maurice F. Bell, M.A.

GOthic ARCHITECTURE IN ENGLAND. By the Rev. E. Hermitage Day, D.D., F.S.A.

THE YOUNG CHURCHMAN COMPANY, Milwaukee, Wis.

It was before the day of . .

# SAPOLIO

They used to say "Woman's work is never done."



## Stained Glass For Little More Than Plain

NO CHURCH should decide on plain glass windows until they learn how inexpensive The Foster-Munger Co. Stained Art Glass Windows are. Even churches with plain glass now in, can actually afford to discard the plain and replace with our beautiful art windows. We particularly want to hear from every country church thinking of building or now without art glass windows. Let us send your pastor or building committee FREE our new catalog of church windows in miniature, with 200 designs, etc. in actual color from the cheapest—\$11.25 up. Don't buy without it.

The Foster-Munger Company DEPT. L CHICAGO



### MENEELY BELL COMPANY

22, 24 & 26 RIVER ST., 177 BROADWAY TROY, N.Y. NEW YORK

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

## BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERLOO (West Troy), N.Y. The Old Reliable Chime Foundry, Established nearly 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

## Memorial Bells

A SPECIALTY Have Supplied 32,000

### McShane's CHURCH CHIME Bells PEAL

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A. ESTABLISHED 1856



## CHURCH MONEY

Is being raised in large amounts by churches all over the U. S. which ship to us all their

### OLD NEWSPAPERS, BOOKS, MAGAZINES or WASTE PAPER

This is a splendid plan to raise church money or pay off the church debt, and it is the long-sought "something out of nothing" plan, as the material is usually thrown away.

Write us at once for information and prices. THE WESTERN PAPER STOCK CO. 1452-60 Indiana Ave., Chicago

## CLERICAL COLLARS AND CUFFS

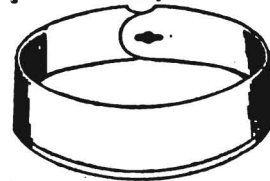
Waterproof

Made in four widths 11in-13in-14in-15in

Furnished in Dull Linen Finish Celluloid or Rubber

These Goods can be washed with soap and water (hot or cold) and put on at once.

Collars, 25. Cuffs, 50 Pr Address (Ecclesiastical Dept.)



CENTRAL SUPPLY COMPANY NOT INCORPORATED ASSOCIATION BUILDING - CHICAGO

## STAINED GLASS

SENT FREE, Our 48 Page Book on Memorial Windows. Established 1883

THE FLAMAGAN & DIEDERWEG CO. 311 W. Illinois St., Chicago

# The Living Church

VOL. XLIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 16, 1910.

NO. 11

## The Living Church

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

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

### OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).  
 Chicago: 153 La Salle Street (Advertising headquarters).  
 New York: Sunday School Commission, 416 Lafayette Street.  
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.  
 [The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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

### SUBSCRIPTIONS.

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

### ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.  
 CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.  
 Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	375
Led by the Spirit—The Church in Educational Centers—The Edinburgh Conference—The Late Bishop McVickar—Bishop Brent on Army Post Chapels—Correspondence Concerning the Name—The Reno Pictures.	
ANSWERS TO CORRESPONDENTS	378
BISHOP OF BIRMINGHAM BEFORE THE DIVORCE COMMISSION. London Letter. J. G. Hall	379
A VIEW OF THE EDINBURGH CONFERENCE. Rev. W. P. Ladd.	380
PLANS FILED FOR THE NEW ST. THOMAS', NEW YORK. New York Letter	381
PHILADELPHIA NOTES	382
DEPUTIES TO GENERAL CONVENTION	382
THE CHURCH IN A COLLEGE TOWN. Rev. Lyman P. Powell	383
THE DUTY OF A UNIVERSITY. John B. Winslow, Chief Justice of Wisconsin	385
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	387
CORRESPONDENCE:	388
"Reservation" and Rubrics (Benjamin A. Turner)—Real Catholicity (Henry Leverett Chase)—A Mission Hymnal (Rev. Thomas Jenkins)—How to Play a Reed Organ (Margaret Ogden)—Sufragan Bishops: The Preamble (George T. Linsley)—The Canon 19 Memorial (Rev. David C. Huntington)—The Name of the Creeds (Hugh Mollison Foster)—"The Anglican Catholic Church" (Blanche T. Bigelow)—"American Apostolic Church" (Rev. Frank P. Willes)—"Episcopal Catholic Church" (Rev. A. McG. Beede)—"Only Two" (Rev. A. W. Farnum).	
LITERARY	391
THE IDEAL OF CHRISTIAN CHARACTER. II. The Very Rev. Selden P. Delany	392
A CANTERBURY TALE. Pearl Howard Campbell [Illustrated.]	393
A WIDER HORIZON. Marie J. Bols	394
PERSONAL MENTION, ETC.	395
THE CHURCH AT WORK	397

TO BE fitted for a position of trust, one must first of all be trustworthy. How can there be any trustworthiness without the possession of that high sense of honor and responsibility which is based upon the fear of God and obedience to his commandments?—*Selected.*

## LED BY THE SPIRIT.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

IT is only a humble soul that likes to be guided. The proud spirit is sufficient unto itself, but in refusing to seek counsel of God it shows only weakness.

In the Epistle for to-day we read, "As many as are led by the Spirit of God, they are the sons of God." It is a wonderful thing to be led by the Spirit, guided into all truth, and given a right judgment in all things. Many Christians make up their minds as to what they wish to do, and then they ask God to bless their undertaking. Afterwards, when the plan, perhaps, miscarries, they feel almost resentful because their prayer has not been answered and the success of the enterprise has come to naught.

There is a story told of a man who never made a success of anything that he undertook to do; but in time he learned to talk with God, not only to Him; and to ask counsel, and then wait for light and answer. Even then for a time he did not seem to succeed, for he was trying to undo all that he had previously done; but after that, success came. He gave up the rushing impetuously into things, but asked God what He would have him to do, and then followed the heavenly counsel. He acquired, as we are promised that we may, "a right judgment in all things," and life became a new existence for him, because he had given up trusting only to his own reason.

Reason is a God-given faculty, but it may be misused. Some will argue that in an emergency one must often make a quick and important decision without a second's time for prayer. That may be true, but if in the first waking hours of the morning we would ask for spiritual guidance for the day in all circumstances which we cannot foresee, as well as in those which we may expect, then we may feel sure of that promise in the thirty-second psalm, "I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with Mine Eye." And in another place we read, "Thou shalt hear a voice behind thee, saying, This is the way, walk ye in it." Our Lord promised that when the Holy Spirit came He should teach His children all things.

It has been advised that in making an important decision one should pray much about it, seeking for the guidance of the Spirit, and then, perhaps, ask counsel of some discreet priest, but not talk of it to many people; and then when a decision has been reached to be very careful not to change it, but believe that the Holy Spirit has guided one to form this resolve.

It is before the Blessed Sacrament that the light flows most fully into the soul; and were our churches always open, and the Reserved Sacrament always there, many Christians in hours of perplexity would find their difficulties solved by an hour spent in communion with the Real Presence. It is not necessary that we should say much, for an attitude of quiet-waiting and listening will fill the soul with strength and wisdom. We need not doubt but that a right decision will be reached, and that, as we pray in the Collect for to-day, all hurtful things will be put away from us, and the things which are profitable for us will be gladly and wisely given, if only we wait for the loving-kindness of the Lord in the midst of His temple.

There are priceless treasures in the Catholic religion that might be ours if we only sought them; but many live on without ever possessing all that is ours as the heirs with Christ.

C. F. L.

"NEVER LOSE an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing."—*Selected.*

## THE CHURCH IN EDUCATIONAL CENTERS.

**A** NEW book which we would that our laity generally would read, not to speak of the clergy, is the published volume of the Bedell Lectures for 1909, by the Bishop of Tennessee, entitled *The Christian Church and Education*.\* Bishop Gailor has made it his life work to correlate education with the Church. True, that correlation is no new discovery. The university is the child of the Church. Religion was always deemed an essential factor in education almost to our own day; yet to-day we look about over our own land and we find our educational institutions, from the kindergarten to the university, claiming to be complete, with no recognition of a duty toward God, and with whatever recognition is given to a duty toward our neighbor fixed on unconvincing platitudes at its base.

Bishop Gailor makes, in this volume, his plea for a broader education than that which the non-religious institution of learning can give. After showing that education "is the development of the individual human being, intellectually, morally, physically, in all that makes manhood and womanhood," and also "the preparation of the individual to render social service" (p. 28), he well states this dilemma with respect to the scope of the usual education:

"Religion cannot be eliminated or ignored. Man is either a brute or a clod—with this physical world as the sum total of his environment, to which he must be adjusted by education; or else he is a child of God with eternity for his final home. Everything he undertakes in the intellectual sphere must be affected by the answer to this question. His whole ethical development depends upon it. The educational institution which professes to ignore it is simply shirking the true issue, or else is confessing that it does not stand for the broadest culture" (p. 37).

And for his part he maintains that—

"Religion is a real and powerful—if not the most real and powerful—force in human life; and to try to set it aside, to refuse either to affirm or deny it; to attempt to disregard it in education, is a narrow and unscientific, not to say irrational, policy. And yet there are representatives of educational institutions to-day who are pretending to do this impossible thing" (pp. 37-38).

Happily, the Bishop's view, after once being universal in Christendom and afterward largely abandoned, is now again being propounded by no small number of our leading educators. Some few of these are quoted by Bishop Gailor in his volume referred to; but many others, including educators of the highest standing, have expressed the same views, particularly in connection with the useful propaganda of the Religious Education Association. But unlike many of these, Bishop Gailor's ideal is no weakly adulterated unsectarianism.

"Undenominationalism, as commonly understood and advocated, as a matter of fact, is only a liberal-sounding name for a positive and hostile denial, a deliberate effort to prohibit precisely that part of Christianity which hundreds of millions of us Christians believe to be absolutely essential truth, viz: the present power and contact of the ascended and ever-living Christ, by the Holy Ghost, in the Church and Sacraments" (p. 53).

But of course his ideal does not mean necessarily a university in which theological tests are applied to students or faculty, much less an institution under the control of some official body in the Church that is chosen primarily for purposes other than educational—as, for instance, the control of a diocesan convention. The essence of a Christian university or college, to Bishop Gailor, is that its "atmosphere" should be "positively Christian."

"As an institution, as a corporate body of professors and students," he says, "the university should officially and formally commit itself to the recognition of the sovereignty of the Lord Jesus Christ. And this could be accomplished in two ways, viz: *First*: Every student of the university should be required to take a regular, prescribed course in Christian Ethics and Christian Apologetics under a competent professor before being admitted to any university degree. I am firmly of the opinion as a Christian man that every college and university student ought to take such a course of study, and that no college or university is doing its full duty to a Christian people that does not make the Christian revelation not of equal, but of paramount, importance in its curriculum. Let it be conceded that a student may graduate in this school of Christian Ethics and Apologetics without making any formal profession of Christianity. He may be an agnostic and practical atheist, or a Buddhist, or a Mohammedan; but anyhow, the university will have asserted its Christian character and will have made him learn some of the reasons for its position.

"And *second*: The university can help the creation of a Chris-

tian tone and atmosphere by making the chapel for religious worship the central and most imposing of all its buildings, giving it preeminent dignity and distinction of location and architectural design; not debasing it into a mere hall of assembly or a bare and barren lecture room of unusually large proportions, but investing it with all the majesty and beauty which that art of building churches, created and inspired by Christianity, has enabled us, if we wish, to love and reproduce.

"Such a chapel, with daily services by a chaplain—duly recognized as an official salaried member of the university organization—together with the requirement for degrees, to which I have already referred, would be, it seems to me, a sufficient pronouncement by the university of its Christian character—whether attendance upon chapel service were made compulsory or not" (pp. 75, 76, 77).

And finally, Bishop Gailor shows how well adapted the Episcopal Church is to create such broad institutions of learning, and how serious have been the effects of our failure to build up such institutions.

"I think," he says, "that I could call the names of at least one hundred young men whom I have known, whose parents are members of the Episcopal Church, who were themselves brought up in that Church and baptized and confirmed, who were weaned from such allegiance during their university course" (p. 83).

And again:

"The effect of such a policy has been injurious to our reputation for scholarship. It was widely remarked, when the selection of scholars was made for the American committee on the Revision of the Bible, that the representation of the Episcopal Church fell far behind our expectation" (p. 83).

Gladly do we welcome this volume. At a time when bribes are offered by the Carnegie Foundation for unsectarianism in educational institutions; when our two oldest and best equipped colleges have publicly and officially ranged themselves on the side of unsectarianism though still retaining Church services in their chapels; and when wealthy Churchmen are throwing their influence and devoting their large gifts to unsectarian institutions rather than to those which still dare to proclaim their official adherence to the Church, this plea of the Bishop of Tennessee ought to be widely distributed. We still have, as avowed auxiliaries to the Church in the realm of higher education of young men, two university foundations, both doing excellent work but both hampered by lack of funds for the expansion that has been made possible for so many secular institutions; a college especially intended to give a course in arts preparatory to a special theological training, which has pleaded in vain during the past year for the addition of \$100,000 to its endowment; some very excellent secondary schools both for boys and for girls, where a more or less thorough preparatory education is given under Churchly auspices; our specialized institutions for theological education; and our educational institutions for negroes, which have cried out for imperatively needed assistance and cried in vain. These institutions receive no large gifts from Churchmen and few small ones, and (except the theological schools) do not even receive the support of Churchmen generally who have sons and daughters to be educated, though the excellence of many of them is shown by the patronage which they receive from non-Churchmen in competition with other schools. Our secondary schools might be made centers of missionary activity, from which great numbers of educated Churchmen might annually be sent out to teach and to practise their Churchmanship. Our universities might be made to turn out a generation of fully informed and developed Churchmen of culture, broadly educated and able to hold their own among scholars of any land. And Churchmen are content to starve these institutions, to deny them the means for expansion, to deprive them of the students they might reasonably expect to have, and, worse still, to deprive the Church of a body of men and women who should be scholarly Churchmen of the highest type of culture. Why does not the American Church produce sons and daughters of that distinctively Churchly culture, both broad and individually developed, which we find in England? Is it because of any inherent defect in American character or ability? Not at all; it is because we have not built up institutions of liberal education and culture in which Churchmanship is recognized as an essential part of that education and that culture.

Can it be possible that this palpable defect in our institutions will be continued indefinitely?

BUT OF COURSE, though the strengthening and the better support of our institutions is urgently demanded, it does not follow that the Church has no duty toward her sons and her daughters who are being educated in secular and unsectarian institu-

\* *The Christian Church and Education*. The Bedell Lectures, 1909, delivered at Kenyon College by the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee. New York: Thomas Whitaker, Inc. Price, \$1.00 net.



tions. Churchmen often predominate in some of these. How shall the Church maintain its influence over them and strengthen them in their religious and Churchly character, while their time is occupied to its fullest capacity by a curriculum from which every recognition of the Church corporately and, generally, of the Christian religion, is studiously excluded?

We are printing, in this issue, a thoughtful paper by the Rev. Lyman P. Powell in which the manner of his own very successful work in connection with students at Smith College is related. Of course that work differs totally from similar work in a men's college town or in one of the western state university centers, which is generally co-educational. And yet the general conditions are the same. Our parochial system has broken down in connection with such work. Well does Mr. Powell ask that in college towns the Church's organization be not that of a merely local parish, and that the Church's expectations and requirements of it be not based on its relative standing with other parishes.

For the Church in the college town is confronted by unique conditions. Except perhaps in such old established communities as New Haven and Cambridge, seldom can proper maintenance of work among college students be given by local parish organizations. This is partly due to the fact that the pecuniary demands upon the resident congregations for the support of a work among students are altogether out of proportion to those made upon normal parishes; but also to the wholly different spirit and manner of thought which animate "town" and "gown." They do not easily fuse in a common religious life. Their requirements are different. In short, precisely as the Church provides distinctive chapels for her own educational institutions, so it is important that she should provide separate chapels and chaplains in connection with the larger universities and colleges of the land, and particularly at our state university centers. Only in this wise can the Church do her work adequately among college students; and in no case, probably, can such work be made self-supporting or be supported by local parishes. It is a special form of work, to be supported, preferably, by special endowment, or, failing that, by special diocesan funds or from diocesan or general missionary resources. We cannot think of a more urgent call for missionary funds than in connection with such chaplaincies; a call that is imperative, even though many missions in smaller places must be closed. In most cases our dioceses ought to be able to assume the support of such chaplaincies and to build the college chapel or church; but if, or where, they are not, surely the general Board of Missions should come to the rescue. We believe this to be the most immediately imperative call for expansion that devolves upon the Church.

Other religious bodies are already aroused to the importance of this work on no small scale. A luminous article in the *Christian Register* for June 30th entitled "The Opportunity of the College Town Pulpit" is very much to the point, and shows how much others are doing. And the really remarkable extent of Bible study that has grown up among college students in recent years is shown in a paper in the *Century* for May entitled "College Men and the Bible." Surely the Church must send her best men as leaders to care for college work, and their stipends ought to be substantially those of the college professors at the same institutions.

Beyond this, the erection of Church halls for students, in which a home under Churchly auspices is provided, has in some places been found feasible, as in connection with the University of Illinois at Champaign, and it has been demonstrated that these can be made almost, if not quite, self-supporting. A further ideal in connection with work in university centers would be a Church hall intended primarily for the preliminary training of candidates for the ministry, not as a school of theology but as a modified school of arts; drawing upon the university for such class work and accessories as could be supplied by it—which would be much—and supplementing that work by a special faculty in branches which the university could not teach. We do not need more theological seminaries; but we need more adequate opportunities for preparation for the seminaries. We confess to some misgivings at the growing makeshift of a preparatory course taken at a theological seminary prior to admission to the seminary proper. Such may be a temporary necessity at times and in places; but it is no suitable substitute for a college education. When, gradually, Churchmen may be so awakened to their duty that funds may be provided for the purpose, it is easy to see that the preparatory course for intending theological students should be entirely separated from the seminary itself. Most economically and

practically it may be developed as a modified college course at the university center and in connection with university facilities for study. The equivalent of a St. Stephen's College in connection with at least some of our state universities may be made the ideal, which can be realized when Churchmen can be aroused to the importance of the need; and the pastoral care of students would be provided for in connection with it.

Our whole relationship as Churchmen toward educational institutions and centers needs readjustment. The institutions and their curricula have been revolutionized in a single generation; the Church must adapt her methods to the changed conditions.

**Y**OU need not hesitate to commend the conference. It was admirable in every way and most significant." This is the private message of a very circumspect Churchman in attendance, whom we had asked to advise us frankly concerning the World Missionary Conference at Edinburgh.

The conference is over and the reports all point to success from every point of view. This, of course, does not mean that one would agree with all that was said, even by Churchmen. It does not mean that a body in which the two largest sections of Christendom were unrepresented was, in any real sense, a "world" conference. It *does* mean that at this conference it was found possible for very divergent sections of Christendom to meet together without compromise, and that was much. Its promoters have evidently learned a lesson from the mistakes made at the Shanghai conference. In Edinburgh no resolutions were introduced or passed; consequently no one was committed to any views that might be expressed. We are frank to say that our own forebodings of danger were not realized. Had it been made clear from the official papers that no formal expression of views by resolutions or otherwise was to be made, we should hardly have expressed those fears.

A new thing has happened in Christendom. The Protestant world is earnestly seeking that unity which is the antithesis of Protestantism. Churchmen, particularly in America, can supply the key to it, if they will. But if Churchmen are willing to appear in the world of Protestantism only as one out of many Protestant Churches, they will fail to turn the key. The breadth of the fulness of Catholic life and spirit is the cure for the divided Protestantism of the day. Will Churchmen be great enough to offer it?

We congratulate those Catholic Churchmen in England and Scotland who were brave enough and statesmanlike enough to take part in this great conference, and to see that the Anglican Communion was not misrepresented in it. At the same time we also congratulate the representatives of Protestantism, English and American, on the generous spirit which they have shown, whereby it was made possible for Churchmen to participate. The great missionary congress at Chicago truly opened a new chapter in the history of Christendom; and the precedent there set, and afterward acted upon in Edinburgh, will, we believe, afford the preliminary basis for continued approaches of Christians to each other which can only end, through the guiding influence of the Holy Spirit, in the final reunion of the whole body.

Happily, the idea of unity on a basis of an "irreducible minimum" of Christianity such as would run counter to the convictions of nobody, appears to have been quietly dropped. Churchmen could not possibly subscribe to a platform of "undenominationalism" and their firmness is now vindicated and rewarded.

**B**ISHOP M'VICKAR'S loss to the Church will be chiefly felt in the domain of social service. He was one of that Broad Church school that, following the lines of Kingsley and Maurice, are interested in humanitarian work somewhat to the disparagement of theology and worship. To-day Churchmen are seeking a still broader correlation of social service with worship and theology, and, happily, the idea that one set of men shall worship God and another set shall seek to improve the condition of their fellow-men is growing rarer every day. We are learning now that "my duty toward God" and "my duty toward my neighbor" are not to be so divorced that they can be separately assigned to different men or to different schools of thought.

But though our newer ideals are thus broader than those of any of the middle nineteenth century schools, we may not overlook the sterling worth of those who have wrought under other conditions. Bishop McVickar was one of the best and

most efficient men of the humanitarian school. His services were real and not merely academic. Rhode Island afforded him a fruitful field, and he fought nobly for higher social ideals, and accomplished a good deal. If he felt some impatience at the ideals of men of other schools, it must be frankly admitted that they were somewhat to blame. Nineteenth century orthodoxy, even when it was touched with Oxford fire, was often strangely apathetic toward the ills of society. If another school arose that saw little else than those ills, and honestly set to work to cure them, the narrowness of the one school was largely caused by the narrowness of the other. "Breadth," after all, is not the possession of a party, and never can be.

In short, Bishop McVickar was one of the strongest and the best of the school of Kingsley and Maurice. That is much to say. His loss will be keenly felt by social workers in Rhode Island and beyond. Earnestly do we hope that in the twentieth century the ideals of such men as he may be held before Churchmen of every sort, and not be separated from other ideals that equally require appreciation in order that the will of God may perfectly be done on earth "as it is in heaven."

**I**N a letter printed in the *Outlook* of July 9th, Bishop Brent urges the importance of having government chapels for the conduct of services by the chaplains at army posts. Chaplains are commissioned by the government and no place is provided in which they may conduct services. Bishop Brent believes that at regular army posts permanent buildings should be erected to be used under the direction of the chaplain.

"Complaint is sometimes made," says the Bishop, "that the chaplains are not always first-class men. Whatever truth there may be in the criticism, they are frequently what the army makes them. What sort of a man would a first-class quartermaster be after a few years if he was furnished with no transportation or storehouses, and was obliged to scramble as he best could for his facilities? Would not a first-class doctor soon degenerate into a second-class one if he were provided with no equipment and were without operating-room or medicines? I have watched the fire of enthusiasm of more than one chaplain die down because he was expected by the nation to make bricks without straw."

Bishop Brent's letter is a timely one. We earnestly hope that it may bear fruit.

**L**AST week we printed a fugitive item entitled "The Early Communion," which has appeared in other periodicals and which was credited simply to "exchange," no information as to its origin being at hand. A correspondent writes that it was written by Miss May L. Avey, and was at one time published in leaflet form with the inscription, "By a communicant of All Angels' Church, New York City." Miss Avey, writes our correspondent, was a native of Glastonbury, Conn., a graduate and afterward an instructor at Vassar, an assistant editor of the *Century Dictionary*, and afterward a teacher at the Pratt Institute. More latterly, with her parents, she removed to Beaver Dam, Wis., and then to Baraboo, Wis., and finally returned to New York City and died there some ten years ago. "She was a model for her sex," continues our informant, "and well would it be for our country if there were many more like her."

It is a pleasure to give this identification of a scrap which has been found useful to many, as its frequent republication testifies.

**W**E are under the same embarrassment with respect to letters treating of the Name of the Church, in its various phases, to which we have been subject when the same topic has been under discussion before. We cannot print nearly all the letters that are received. Indeed the subject has been so thoroughly discussed in our columns heretofore, and our correspondents have shown themselves—whatever may be said of the rest of the Church—so nearly unanimous in desiring that some change be made, that we cannot feel it to be necessary that the subject be thrown open to general discussion. The editor will welcome personal letters on the subject from parties who feel that they have suggestions of value to submit, and will use his own discretion as to admitting any such to his columns.

It should not be forgotten that the issue is a practical and not an academic one. A name is primarily a mark of identification rather than a descriptive term. Long experience in missionary work, at home and abroad, has shown the necessity for using a term that will immediately identify the American

Church with the historic Church of the creeds and the ages, while yet not confusing the American part of it with the whole. It is greatly to be desired that the Church will treat the matter in this practical manner. Quantities of names may be conjured up that are reasonably acceptable as descriptive terms but that would not accomplish the practical purpose for which the change is desired.

"Sentimentality," said Colonel Roosevelt in his Guildhall address, "is a poor reed to lean against."

**W**E trust the refusals to permit the exhibition of the Reno moving pictures will be just as widespread as the varying laws of different communities will allow. To show the illusionary counterpart of an unlawful, revolting, and brutal contest where its original would not be permitted is unreasonable and must generally be susceptible of prohibition by the police power of our cities. If the production of such pictures could be made a losing venture financially a great blow to prize fighting would have been struck.

And if men of virility, who care for the finer developments of human progress, are shamed by this triumph of the brute development of a negro, some good will have come out of the Reno contest.

### ANSWERS TO CORRESPONDENTS.

G. E. W.—We should say that a divorced person should not be re-pledged from Holy Communion on the ground that he or she was "thinking of being re-married" uncanonically. The party should be warned not to marry contrary to God's Word and to the law of the Church, but an overt act must precede excommunication.

C. N. M.—Our clergy are prohibited by Canon 38 from performing the marriage of any divorced person whether in church or otherwise except where (1) the person is "the innocent party in a divorce for adultery," (2) not less than a year has elapsed since such divorce was granted, and (3) the evidence has been laid before the Ecclesiastical Authority, who, "having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements" of the canon. Even with these limitations it is "within the discretion of any minister to decline to solemnize any marriage."

### BLUE MONDAY MUSINGS.

**T**HERE is a dear little statue of Jeanne d'Arc standing in my study, wrought in bronze. The soldier-saint stands modestly serene in full armor except that her helmet and gauntlets are laid aside; her arms are crossed as in prayer, but her right hand holds her sword; and her face is grave, virginal, exquisite. I did not wait for Bishop Pius to authorize it: from a lad she has been one of my saints; I used to dream in front of Bastien-Lepage's great picture in the Metropolitan Museum; and *Sancta Joanna, ora pro me*, came very readily to my lips. What greater tribute to her unique charm, than that Mark Twain (whose friends boastfully proclaim his lack of any reverence) did revere the peasant girl of Domrémy, and write his one wholly gracious, gentle book about her? I sat next a *grande dame* at dinner the other night, and we fenced a little to discover what common interests we had. Some happy chance led us to Joan the Maid, and it appeared that we both knew by heart that magnificent apostrophe of De Quincey to her butcherly judge, Peter Cauchon: "Bishop of Beauvais, thy victim died in flames upon a scaffold; thou upon a down bed," with what follows. We were friends immediately. Some day I mean to visit Domrémy: that is her true shrine, not Orleans, nor Rheims, nor Rouen. What a reproach to France, that Voltaire's infamous slanders are still read, while the German Schiller wrote of her with so much veneration (I found not long ago, a MS. translation of his "Maid of Orleans," done by the thirteen-year-old school-boy that once was I, and remembered the unbidden tears that came with the making of it). And how outrageous that the one boon she demanded, the exemption of Domrémy from taxation, which had been allowed through all the shocks of revolution and counter-revolution, should have been revoked by the Third Republic!

All this is to justify the reprinting of this lyric from an English magazine of last summer. Theodore Roberts wrote it; and I like it much:

#### "THE MAID OF ORLEANS.

"Thunder of riotous hoofs over the quaking sod;  
Clash of reeking squadrons, steel-capped, ironhob;  
The White Maid and the white horse and the flapping banner of God.

"Black hearts riding for money; red hearts riding for fame;  
The Maid who rides for France, and the King who rides for shame—  
Gentlemen, fools, and a saint, riding in Christ's high name!

"Dust to dust!" It is written. Wind-scattered are lance and bow.  
Dust the Cross of Saint George; dust the banner of snow.  
The bones of the King are crumbled, and rotted the shafts of the foe.

"Forgotten the young knight's valor; forgotten the captain's skill;  
Forgotten the fear and the hate and the mailed hands raised to kill;  
Forgotten the shields that clashed and the arrows that cried so shrill.

"Like a story from some old book, that battle of long ago;  
Shadows the poor French king and the might of his English foe;  
Shadows the charging nobles and the archers kneeling arow.  
But a flame in my heart and my eyes, the Maid with her banner of snow!"

**BISHOP OF BIRMINGHAM BEFORE THE DIVORCE COMMISSION**

**Strongly Upholds the Absolute Indissolubility of Christian Marriage**

**SATISFACTORY ACCESSION DECLARATION BILL MAY BE INTRODUCED**

**Other English Church News**

The Living Church News Bureau  
London June 28, 1910

**P**ERHAPS the Bishop of Birmingham (Dr. Gore) has never before performed a greater service *pro Deo et Ecclesia* than when giving his evidence one day last week before the Royal Commission on Divorce. He said the only evidence that he was able to offer concerned the view which the Christian Church as a whole, and the English Church in particular, had taken of divorce. It had been commonly held in the whole Church that our Lord Jesus Christ forbade divorce in such sense altogether as admitted of "re-marriage." Modern Biblical criticism strongly confirmed this view. The earliest texts, according to the modern critical view, were:

"And in the house the disciples asked Him again of this matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery."

"Any one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery."

All the evidence pointed to this prohibition of divorce, without exception, being the original teaching of Christ. Modern critical commentators tended to regard the exception in St. Matthew's Gospel as a later gloss upon the original teaching due to Jewish tradition still at work in the Christian community. I would here point out, in passing, that the view of the Rev. John Keble and of Mr. Gladstone respecting St. Matt. 5:32 would appear to be a much sounder one than that referred to by our witness. They both were of the opinion that the reservation found in St. Matthew's Gospel only was really our Lord's declaration, but was reasonably to be referred to the special law of Moses, or what is here termed *porneia* (which does not mean adultery), and was in no wise addressed to His own disciples.

Continuing, the Bishop of Birmingham said that the primitive Christian Church apparently took no notice of the "exception" and maintained the absolute indissolubility of marriage. He was asked by the chairman (Lord Gorell) if he would say that the indissolubility of marriage was that of "the great Protestant reformers." "I think," replied the Bishop, with a distinct touch of sarcasm, "you would have to describe a great variety of views if you began to speak of the great Protestant reformers." He said that among Church people the appeal to the authority of St. Matthew's Gospel, and also to expediency, had produced a certain body of opinion in favor of some relaxation of the old law; but that law had not been altered by the Church of England. The chairman: "Do you think it is a satisfactory remedy to separate two people and keep them tied together?" The witness: "It is the only course which the Christian law allows." The chairman: "But do you think it is a really satisfactory solution of human difficulty?" The witness: "I should say there is no satisfactory solution of sin except by repentance." Churchmen in general, so far as the Bishop could judge—both those who wished to maintain establishment and those who did not—earnestly desired that the state should cease to attempt to force upon the Church a law of "marriage" which she did not recognize. In reply to questions suggesting alterations of the law of the Church in the past, the Bishop said he should prefer to say that there had always been the dominant principle, and that after vagaries due to pressure the Church returned to the bedrock of Christian doctrine. At the time of the "Reformation" the open Bible was put into the hands of the people and there was an extraordinary burst of individual opinion upon particular texts. "But in England," declared the Bishop, "that was not allowed to affect the formal action of the Church."

In reply to Lady Frances Balfour, who raised the question of equality between the sexes, the Bishop said Christian law disowned altogether what it was proposed to extend. He did not think it was possible to care for the equal distribution of some-

SPEAKING of learning by heart, what a pity there isn't more of it nowadays! I think I told you once of that gallant knight of our time, noble Christian gentleman, dauntless hero, who devoted himself to fighting fire in the city where he lived, until he lost his own life trying to save others; and how I used to watch him admiringly at evensong in the Cathedral, day after day, as he said the Psalter from memory, with never a slip. Not many of us can do that, I fear, even though the Psalter be the larger part of our daily office.

Two years ago we were driving across Kent, from Canterbury to Sandgate, after the opening service of the Lambeth conference, July 4th. "We" means myself, another priest from America, the best of travelling companions, and a darling little English girl of twelve who had sat with us in the choir at Vespers, and had won the hearts of some American Bishops at the Dean's garden party afterward by her sweetness, the music of her gentle voice, and her beautifully simple lilac frock. (It isn't an anti-climax; our overdressed youngsters are so fussy and exaggerated that such a dress as Marie wore that day was a delight to the eyes.) A fearful thunderstorm broke over us at Elham; and Marie was a little frightened. What do you think she and I did, to calm our nerves? Recited the whole of Longfellow's *Robert of Sicily*, line by line, alternately! She had learned it that very spring, in school, and I at my mother's knee as a tiny child, years ago: it was a veritable charm against lightning, better than to have invoked St. Francis Borgia, *more Italiae*. How she rejoiced in the canorous Latin:

*"Deposuit potentes de sede  
Et exaltavit humiles."*

And how relieved we both were when King Robert repented and was restored, just as the lights of "The Royal Oak" appeared through the rain.

IT IS HARD to tell just what impression a word will produce upon the mind of a child, isn't it? Here is an example:

A bright lad came up to me not long ago, at a school I was visiting, and said: "My name is Francis, Sir, and Mrs. Endicott is my father's first cousin's wife's aunt."

That was a very good introduction, if a little tangled genealogically; so I said:

"O yes, I know Mrs. Endicott very well. She is one of the saints."

Then, being properly vouched for, each to the other, as having friends in the same circle, we got on rather well. A little later the small boy took advantage of a holiday and presented himself in state at Mrs. Endicott's town-house, for a call. He was received worthily, and went home very happy.

"But I say, mother," he continued, "what did Presbyter Ignotus mean by saying she was one of the saints? She isn't a saint at all: she's a regular corker!"

PRESBYTER IGNOTUS.

**THE BISHOP OF DURHAM ON THE CHARACTER OF GEORGE V.**

THE Bishop of Durham, says the *Yorkshire Post*, speaking recently at the reunion of past and present students of St. Hilda's College for Schoolmistresses at Durham, said King George was a tremendously conscientious doer of daily work. Very often one heard the breath of slander against people who occupied prominent positions, and there were two respects in which King George had been slandered. One was that he was not always temperate in his drinking, and the other was that he was secretly married to a lady not of Royal rank, and that his marriage with Queen Mary was therefore not legal. He wished to say with absolute confidence, from absolute knowledge, that both these slanders were absolute fictions. King George was severely and strictly temperate in his habits. To say otherwise was a lie, and a lie that ought to be nailed to the counter. The slander of his supposed marriage was also unfounded.

thing which was believed to be bad. The Bishop of Birmingham could not accept the suggestion of the chairman that this view of the law of the Church was taken from an ascetic period; and in reply to quotations from Parliamentary debates in 1857 of speeches by the Archbishop of Canterbury and Bishops tending to show that the view of the indissolubility of marriage was not then maintained, his Lordship did not hesitate to say that those occupants of the episcopal benches were speaking "contrary to the law of the Church of England."

The Bishop of St. Albans also gave evidence before the commission on the same day. Sir George White suggested that the witness could not have a Church bound to the State without that Church being willing to submit to the laws of the State unless those laws were contrary to its principles, and then, so far as he could see, there was only one remedy. The Bishop of St. Albans said he was prepared to take that remedy rather than have his conscience outraged.

Mr. Asquith, the Prime Minister, seems to have an admirably clear and correct understanding of what constitutes the Protestant religion and where that religion is "established" here in the British Isles. In the Regency Bill, which

was brought in last week by the Prime Minister and read the second time, there is a clause which categorically and exclusively identifies the Protestant religion, so far as the State is concerned, with the Presbyterian establishment of Scotland. The regent, says the bill, shall not give, or have power to give, the royal assent to any bill for repealing or altering an act of the fifth year of the reign of Queen Anne, made in Scotland, entitled "An Act for securing the Protestant religion and Presbyterian Government." This is the only reference to the Protestant religion in the whole text of the bill. The next clause relates to the order or course of succession to the Crown of this realm, as established by the Act of Settlement, but it contains no declaration or implication that the religion of the regent—who must, of course, profess the Catholic religion of the Church of England—shall be the Protestant religion. In this connection all that the bill says is that if Her Majesty Queen Mary shall, after becoming regent (though may God long preserve His present Majesty!) "be reconciled to or hold communion with the see or Church of Rome, or shall profess the Roman Catholic religion, or shall marry a person professing the Roman Catholic religion . . . Her Majesty shall no longer be guardian and regent." The text of the Regency Bill thus affords good ground for hope that the bill for modifying the terms of the sovereign's accession declaration, which is to be brought in to-day by the Prime Minister, will be likewise unobjectionable in point of phraseology.

His Majesty the King has been graciously pleased to accept from the Oxford University Press the first Oxford copies of the Prayer Book as finally amended after the assumption of the title of Prince of Wales by the Duke of Cornwall, and also a set of Church books such as are used by officiating clergy. The Prince of Wales was graciously pleased to accept on his birthday from the Oxford University Press early Oxford copies of the Prayer Book as finally amended.

The Prince of Wales received the sacrament of Confirmation at the hands of the Archbishop of Canterbury in the private chapel at Windsor Castle on Friday last.

The Queen has been pleased to make the following appointment, among others, in her Majesty's household: To be lord chamberlain, the Earl of Shaftesbury, K.C.V.O. Lord Shaftesbury is prominently identified with the Catholic movement as an active member of the English Church Union.

JOHN G. HALL.

TO CEASE PRAYING for those whom we have loved and lost sight of behind the veil implies that we are satisfied with their present state, says the Rev. F. C. Skey in the (London) *Guardian*. May it not also suggest a cessation of interest in their welfare, a cancelled relationship, because we are not both on the same side of the flood? We have confided to God hitherto the love we bore them, and we cannot now speak to them, but we can speak of them to Him who favored our love on earth, and as long as hope springs in the human breast we can express to our Heavenly Father what we desire in their behalf, though it may consist only of confidence that He will accomplish in them all that He knows to be good and right. Surely we must not regard them as dead and gone, but full of life; and until they have attained the consummation of all blessedness may we not hope and desire and pray for their continual growth in knowledge and sanctification?

## A VIEW OF THE EDINBURGH CONFERENCE.

By THE REV. W. P. LADD.

THE World Missionary Conference which met in Edinburgh June 14th to 23d brought together something like 1,200 delegates, the majority of whom were from North America and the British Isles, but many from the continent of Europe, and of course from all the great mission fields of the world. Among the delegates were some of the most notable living missionaries, and many other well-known men. Most significant of all was the presence and participation in the meetings of such men as the two Archbishops of the English Church, Bishops Wordsworth, Gore, and Talbot, Bishop Montgomery of the S. P. G., Bishop Brent, Father Frere of Mirfield, and Father Kelly of Kelham, to mention only a few of the best known Churchmen present. It was generally recognized that it was the presence of such men and their contribution to the meetings which gave its unique character to this great conference. Our own missionary society sent a considerable delegation.

The meetings were in the Free Church Assembly Hall. It is a large building, with an excellent auditorium and convenient adjacent rooms. In the outer court a large bronze statue of John Knox seems to warn his modern co-religionists of the peril of hobnobbing with Bishops and monks. A stone's throw away is St. Giles' Cathedral, where that redoubtable Calvinist thundered forth some of his infallible judgments. Few other places on the world's surface have in fact been the center of more controversies, religious and secular, than this castle hill. Gael and Angle, Protestant and Papist, Auld Kirk and Free, have here in times happily past expended their fury upon each other. It is a ground sacred to the dissidence of dissent. Yet the conference has been remarkable for nothing more than for the spirit of peace, good-will, and generous charity, which has attended its deliberations from beginning to end. It ought to be said too that the harmony and unity which have marked the conference have not seemed to be striven for, or in any way to be artificial. Rather it has been a unity which seemed necessarily generated from the hearts of good men possessed with great ideas and lofty purposes.

The reports of the eight commissions which were the subject-matter of the discussions were drawn up by able men and with the expenditure of much labor. Bishop Gore is said to have given several whole weeks to the work of the commission on Education in relation to the Christianization of national life, of which commission he was the chairman. Other subjects were—Carrying the Gospel to all the Non-Christian World, The Church in the Mission Field, The Missionary Message in Relation to Non-Christian Religions, The Preparation of Missionaries, The Home Base of Missions, Missions and Governments, Cooperation and the Promotion of Unity. The reports may be said to have gathered together and classified the knowledge and experience of missionary workers and the opinion of experts in these different spheres. They are to be published and will be of the greatest value to all serious students of the modern missionary problem. One day was given to the consideration of each report.

Each morning session opened with a twenty-minute survey of the subject by the chairman of the commission reporting. This was followed by seven-minute speeches by miscellaneous speakers. Mr. John R. Mott presided over all the morning and afternoon meetings, and most efficiently, it is needless to say, selecting speakers judiciously and impartially out of the large number of those who sent up their cards and of whom there was only time to hear a small number, keeping them to the point with great success, stimulating progress with effective flashes of wit, and maintaining all on a high plane. Interest has seldom flagged. A half-hour in the middle of each morning was given to intercession. The aggregate impression of this series of conferences is something hard to convey, but which no one who was present could escape or will ever forget.

At the evening meetings there have been carefully prepared addresses of an academic, rather than practical, character.

It was primarily and essentially a conference. This fact ought to be remembered by any who may be inclined to regret the participation of Churchmen. No legislative action of any kind was taken beyond the appointment of a "Continuation committee." It is undeniable that present-day conditions in the mission field make necessary some such conference. For example, there are many difficult questions arising to-day concerned with the relations of missions to governments, both pagan and Christian. The attitude of the civil authorities to Chris-

tian missionary work has often in the past been both unenlightened and unjust. In such cases the action of a single missionary society might be utterly ineffective, while the combined action of boards representing various denominations and nations might do great good. The same applies to coöperation in the matter of Christian literature; we have, of course, long had common action with reference to the printing and distribution of the scriptures. It applies to many educational problems, for example, the teaching of the native language to the new missionary might be done more effectively in a central school; one speaker suggested it might be done in a third of the time consumed by present methods; and the reports reveal the startling fact that insufficient mastery of the native language is one of the weakest points in the work of missionaries to-day.

But even if no united action of any kind should grow out of this conference, it would still be worth while to have got an interchange of experiences. It is the inductive method applied to a great problem. In the matter of flexibility and adaptation of method we probably have less to learn than has the English Church. But if the Anglican Communion is doing only one-seventh of the entire missionary work represented in the Conference—this estimate was made by Bishop Wordsworth—it ought to be able to learn something worth while from the experience of the other six-sevenths. And it is surely a great privilege to be able, as we are able, to teach as well as to learn.

Whatever may have been the case outside, there has been no chance within the conference for anyone to misunderstand the Anglican position. It has been clearly stated by representative Churchmen, such as Bishop Talbot. There has been throughout an evident yearning after unity, and many have certainly learned now for the first time that no unity could be satisfactory which did not include the Greek and Latin communions. No speech made a more profound impression than that of Bishop Brent, with his appeal to his hearers to endeavor to shame the Roman Catholic church out of its "aloofness which is more pathetic than splendid." The S. P. G. came into the Conference on the condition that any consideration of work in Roman Catholic countries should be excluded—certainly a wise exclusion—and Bishop Montgomery, the venerable society's chief, made a witty and very effective speech defining his position. He appeared, he said, as a small lion in a den of Daniels. His Church was Anglican first, and Protestant, like the curate's egg, in spots.

Father Frere commended monasticism and sacramental confession as missionary agencies. The spirit in which such utterances were received was altogether generous. Protestants frankly declared they had been led to see some important things in a new light. Several expressed regret that the Eastern and Roman communions were not taking part in the conference, and the sentiment was applauded. A Methodist Bishop prayed for "the two great Churches who were not with us, that their work for the extension of God's Kingdom might be blessed." A noble English Congregationalist said that having now met to talk over in a friendly and Christian way the points on which we were agreed, he hoped we might meet again to talk over in the same spirit the points on which we differed. No subject seemed to be so near to the hearts of delegates of all varieties of theological opinion as that of Church Unity.

Perhaps unity is eventually to be brought about in an indirect way through such conferences as this, rather than through those which have unity for their immediate object. The conviction seems to be coming home to the minds and consciences of Christian missionaries of all varieties that only a united Catholic Church is sufficient for the task of the Christianization of the whole world. Certainly this conference makes a step toward Christian unity. For that reason it may seem an even more significant and important event in the religious history of our time to the historian of the future than it does to us.

**THE TIME** has passed when a Christian man apologizes for missions—it is nineteen hundred years too late for that. The day has now come when a Christian man who is not praying and working for missions must first explain and then apologize for calling himself Christian. Missions are the call to men of to-day not to let their Christianity end in what it does for them, but to let it begin by doing something for God and their fellow men. Missions are to put the first cause of Christ in the first place and to keep it there. Missions are simply the Church going on the errand of God to interpret the Gospel to all nations. This is the highest expression of Christian service and of the spiritual life of the Church. It is safe to say that the growth of a diocese, as of a parish, is measured by its missionary activity.—*The Bishop of Kentucky.*

**PLANS FILED FOR THE NEW ST. THOMAS, NEW YORK**

**Seven Tenths of Amount Needed for Construction Already in Hand**

**SUMMER SERVICES IN THE METROPOLITAN DISTRICT**

**Vicar Called for Trinity Chapel**

**NEWS NOTES OF CITY AND DIOCESE**

*Branch Office of The Living Church  
416 Lafayette St.  
New York, July 12, 1910*

**PLANS** for the new St. Thomas' Church, Fifth Avenue, Manhattan, were filed last week by Cram, Goodhue & Ferguson, architects, with the Bureau of Buildings. The building will extend 100 ft. front on Fifth Avenue and 235 ft. on Fifty-third Street. At the corner will be a high tower ornamented with a large rose window, twenty-five feet in diameter, and surrounded with carvings of allegorical figures. The new structure, speaking generally, will be a combination of French and Italian Gothic. The façade will be constructed of oolitic limestone from quarries in Kentucky. This stone is peculiar in that it is yellow when quarried and becomes whiter with age. Of the estimated cost (\$1,000,000) of the new church, more than \$700,000 has been subscribed by members of the congregation, in sums ranging from \$50,000 to \$2—all classes being represented among the subscribers.

In the metropolitan district, including Greater New York, Jersey City, Bayonne, and towns on the Palisade Ridge, and Newark and Elizabeth, N. J., it is gratifying to note that very few of our churches are closed during the summer, and of the few a number are temporarily closed for repairs and other betterments.

**Various Summer Services**

At St. Bartholomew's Church, Madison Avenue and Forty-fourth Street, Manhattan, for the fifth year, special arrangements have been made for Sunday morning services in July and August, with full choir. Until August 14th, the special preacher will be the Rev. J. Stuart Holden of St. Paul's Church, Portman Square, London, England. On August 21st and 28th, the Bishop of Kentucky (Dr. Woodcock) will preach.

At the Church of the Ascension, Fifth Avenue and Tenth Street (the Rev. Percy Stickney Grant, rector), there will be a special effort to have the services of the church kept at the highest mark of efficiency during the summer months. The Rev. Andrew F. Underhill will preach both morning and evening.

The Rev. John Mockridge, rector of St. Paul's Church, Louisville, Ky., has been called to be vicar of Trinity chapel, New York, in succession to the Rev. Dr. Vibbert. Trinity chapel, on West Twenty-fifth Street, is among the most important chapels of the venerable mother parish, and has in connection with it a parish school, a home for aged women, and a considerable number of general activities. Mr. Mockridge has been in Louisville only since 1907. He was born in Hamilton, Ontario, about thirty-eight years ago, and was educated at Trinity University, Toronto, Canada, graduating from that institution in 1893, and taking the degree of M.A. a year later. He served for several years as curate at St. Luke's Church, Toronto, going from there to Detroit, where he was rector first of the Church of the Messiah and afterwards of St. Andrew's Church, retiring from the latter in 1907 to accept his present position in Louisville. Mr. Mockridge is a deputy-elect from Kentucky to the coming General Convention.

**Vicar Called for Trinity Chapel**

It is reported that during the fiscal year of the United States Government, ending June 30th, more than a million immigrants landed in the United States at all ports, and of this number 801,730 landed at Ellis Island, New York Harbor. Missionaries, agents of many religious and Bible societies, have met this great army of strangers. Bibles, printed in at least thirty-six languages and dialects, are regularly distributed at this great national gateway. One society reports the distribution of 185,000 volumes of the Holy Scriptures (far exceeding the distribution in any previous year) not only among the immigrants landing at Ellis Island, but also among the sailors and the needy poor of New York.

**Bibles for Immigrants**

It is most appropriate that a large national flag is displayed in the great reception room at Ellis Island, in full view of every person seeking an asylum in this favored land. Remembering the formal declaration of the highest tribunal in the land, the Supreme Court of the United States (written by the late Justice Brewer), "that a volume of unofficial declarations might be added to the mass of organic

utterances that this is a Christian nation," no more practical gift could be made to immigrants in the cause of Christian missions and good citizenship than a copy of God's word written. The repeated attempts to abolish religious work at Ellis Island and other immigration stations should be resisted by every patriotic American.

A vast amount of good work is done every summer by St. John's Guild, 103 Park Avenue, Manhattan, for the sick children of the poor in Greater New York. On Tuesday, July 5th, the first trip of the Floating Hospital was made. At the Recreation pier, North River, at Fiftieth street, mothers and their sick children were taken aboard; also, at Thirty-fourth street and Tenth street. Thence the commodious and specially-built boat proceeded to New Dorp, Staten Island, where she was anchored off the Sea Side Hospital supported by St. John's Guild. Children requiring prolonged and skilled treatment are transferred from the boat to the land hospital, mothers being allowed to go with their children and to stay with them until they are well enough to be discharged.

Last summer the Floating Hospital carried 11,155 mothers and care-takers, 27,895 children, and gave 13,259 baths. The total number carried since the work was begun is 1,337,602. All the Guild work is carried on by voluntary contributions.

A drinking-fountain was recently installed on the side-walk in front of the East Side Settlement House, at Seventy-sixth street and the East River, Manhattan, the gift of Mrs. A. R. Bradford of Lenox, Mass., in memory of her son, George Dexter Bradford. At the unveiling and dedication the 500 children who attend the settlement school sang songs and recited poems in various languages for the large company of visitors.

By subscription mostly ranging from ten to twenty-five cents, sufficient money has been paid in by the people of Grace Chapel

**Tablet in Memory of Dr. Huntington** Settlement to provide a memorial to the late rector of Grace Church parish, William Reed Huntington, S.T.D. The largest amount received was \$25, from a working woman who had known Dr. Huntington's helping hand. J. Massey Rhind, the sculptor, has been asked to design a bronze tablet—an alto relief—showing Dr. Huntington with the cheerful expression for which he was noted.

The Rev. E. H. Schlueter, vicar of St. Luke's chapel, is conducting a camp at Bellport, L. I., and has with him a number of young men and boys of the chapel congregation.

**Outings for Trinity's Parishioners** The privileges of life at the camp are being greatly appreciated. All through the summer, boys and girls are sent, week by week, from the various congregations of Trinity parish to the Seaside Home of the parish at Islip, L. I., and groups of tired mothers with their children are sent on all-day excursions by the Sisters of St. Mary at Trinity mission house.

Mrs. Richard Henry Savage died in her bed early on July 7th, while in deep sleep, from heart disease. Interment was made at West Point, at the side of her husband, July 9th.

**Notes and Personals** Mrs. Savage, widow of the author and soldier, Richard Henry Savage, was herself a writer and lecturer as well as a social leader. For half a century she was known as a critic of social customs. She numbered in the list of her intimate friends many great names of this country and Europe.

Contrary to reports published in several papers, the Church of the Redeemer on West 136th street near Lenox avenue, Manhattan, has not been sold. Advances were made by a congregation of colored people some time ago, but the negotiations were not consummated. So the Church of the Redeemer will stay in its present location for some time at least.

The Ven. George F. Nelson, D.D., Archdeacon of New York, will remain in town during the greater part of the summer, and will have charge each Sunday of the open-air services to be held on the grounds of the Cathedral of St. John the Divine. These will be discontinued after the first Sunday in September.

**TRUE FORGIVENESS**, says the *Wichita Catholic Advance*, is one of the highest attainments of spiritual charity. It is much more than forgetting a wrong done us; it is even remembering it without the least resentment or hostility, and not allowing it to affect our friendship to the one who has injured us; it is free from indifference and desire to avoid him; it is loving him more and seeking to make the bonds of friendship the stronger because of the strain. True forgiveness regards uppermost the welfare of the offender, and seeks to help him out of error, ill-feeling, and antipathy; it does not ask for apology or for atonement; it does not wait for the offender to make the advances, or acknowledge his mistake; forgiveness is aggressive, not passive; it reaches out toward the real good in the one forgiven. We may reach such forgiveness by trying to see the other one's side, to appreciate his point of view and aroused feelings; by realizing what there is good in him that we may help by our friendship; by being conscious of our own imperfections and need of forgiveness. We are apt, like the disciple, to recognize a limit to forgiveness; but our Lord taught that forgiveness must be as full as love, until "seventy times seven" offenses.

## PHILADELPHIA NOTES.

The Living Church News Bureau  
Philadelphia, July 12, 1910

**T**HE Church Club of Philadelphia has inaugurated an excellent work in undertaking to find employment for convicts eligible to release from prison on parole under the indeterminate sentence act. Several thousand prisoners now serving sentence for the first time for minor offenses are unable to take advantage of the act because of their inability to secure employment. By a well-organized plan the Church Club is now prepared to bridge over the gulf between the employer and the possible convict employe. This work is deserving all possible sympathy and commendation, and it is pleasing to note that the project has received favorable and encouraging comment from the local press during the past week both in the news columns and editorially.

Work on the new parish building of St. Luke's Church, Germantown, is progressing satisfactorily. The walls are now up to the second story and it is hoped that the structure will be ready for occupancy by December 1st. In the basement there will be a large gymnasium fully equipped. The lower floors will be suitably arranged to accommodate the various parish activities, while the third floor will be mostly taken up by a large auditorium. The cost when completed will be about \$33,000. Practically all of this sum has been already subscribed.

The Rev. H. Crossen McHenry of the City Mission will be in charge of Christ Church, Germantown, during July and August. He is giving a series of talks at the evening services on City Mission Work in Philadelphia. The subjects treated embrace the work among the consumptives, convicts, children, missionary services in hospitals and homes, the City Mission employment bureau, and the attention given newly arrived immigrants. There has been much interest shown in these talks by a large number of people.

The Rev. C. S. Hutchinson, rector of St. Clement's Church, is spending his vacation at Lowell, Mass.

## DEPUTIES TO GENERAL CONVENTION.

**T**HE following lists are supplementary to the tables printed in THE LIVING CHURCH of July 2d:

### COLORADO.

#### DEPUTIES.

CLERICAL.	LAY.
Very Rev. H. Martyr Hart, D.D., Denver.	<i>Mr. Chas. D. Cobb, Denver.</i>
Ven. Thos. A. Schofield, Denver.	<i>Mr. A. DuP. Parker, Denver.</i>
Rev. F. F. Kramer, Ph.D., Denver.	<i>Mr. D. E. Gibson, Canon City.</i>
Rev. H. S. Foster, Denver.	<i>Wm. C. Sturgis, Ph.D., Colorado Springs.</i>

#### ALTERNATES.

<i>Rev. F. W. Oakes, Denver.</i>	<i>Mr. Henry B. Ely, Colorado Springs.</i>
<i>Rev. W. J. Cordick, Pueblo.</i>	<i>Mr. F. S. Titsworth.</i>
<i>Rev. C. M. Bürck, Denver.</i>	<i>Mr. A. B. Bowhay, Denver.</i>
<i>Rev. B. W. Bonell, Greeley.</i>	<i>Mr. A. S. Cuthbertson, Pueblo.</i>

### MONTANA.

#### DEPUTIES.

<i>Rev. S. D. Hooker, Dillon.</i>	<i>Mr. W. C. Messiah, Butte.</i>
<i>Rev. F. B. Lewis, Bozeman.</i>	<i>Mr. R. A. Harlow, Helena.</i>
<i>Rev. F. J. Mynard, Great Falls.</i>	<i>Mr. W. A. Beard, Great Falls.</i>
<i>Rev. F. R. Bateman, Helena.</i>	<i>Mr. J. H. Longmaid, Helena.</i>

### EUROPEAN CHURCHES.

#### DELEGATES.

<i>Rev. J. F. Butterworth, Dresden.</i>	<i>Mr. Chas. C. Haight, New York.</i>
---	---------------------------------------

#### ALTERNATES.

<i>Rev. Walter Lowrie, Rome.</i>	<i>Mr. Jay O. Moss.</i>
----------------------------------	-------------------------

### CORRECTIONS.

**HARRISBURG.**—Rev. W. Northey Jones should be named first. Address of A. B. Farquhar is York, Pa.

**LOUISIANA.**—Address of C. W. Elam is Mansfield, La.

**MISSOURI.**—Rev. L. F. Potter should be printed first and in italics. Francis J. McMaster should appear first among lay deputies.

**TEXAS.**—Rev. Geo. B. Norton, D.D., should be printed in italics.

IT IS SO EASY to get side-tracked while the great issues that organized religion should tackle are left untouched. Fortunately the Anglo-Saxon world is on the threshold of new religious activity which means the acceptance and prosecution of larger issues. Thus the hideousness of "White Slavery"; the unjust condition of the miner, and the brutal disregard for men who do dangerous work are issues—tremendous issues—which only the unselfish efforts of Christian people alone can meet. But the conscience of the nation is awakening for united effort to suppress these public acts of inexcusable unrighteousness and negligence. . . . The Spirit of God is conspicuously at work, and poverty stricken indeed is he who feels no impulse to assist in the awakening of the American conscience.—*The Portal.*

## THE CHURCH IN A COLLEGE TOWN.

BY THE REV. LYMAN P. POWELL.

**S**T. JOHN'S Church, Northampton, Massachusetts, thrusts its impressive bulk into the very heart of the Smith College campus. Through its spacious grounds hundreds of students pass and re-pass on their daily rounds. The College policy is one of habitual friendliness to Christian organizations of every type. Though students are not compelled to attend the city churches they are encouraged to do so, and to make this easier the College has no Sunday morning service of its own. These favoring facts make toward the upbuilding of the Church in Northampton, and assure good congregations where else for various reasons the congregations would be small.

But there are other facts which offset them. Ever since Jonathan Edwards made the Northampton pulpit famous, this has been the seedplot of Congregationalism; and with two Congregational churches here of long established prestige and well-manned, the Churchman who comes for any reason to Northampton has his Churchmanship put to a severe test. In addition, in almost all the many towns around, the Churchmen are too few to maintain the services of the Church, and are therefore under constant pressure to forget the rock whence they were hewn. Only by assiduous visiting has it proved possible for the rector of St. John's to maintain with them a pastoral relationship and to bring most of them to Northampton for their baptisms, marriages, burials, and occasional worship.

Of 1,225 souls under his care, scarcely more than 200 are permanently resident in Northampton proper, and on these the burden chiefly rests of maintenance. Through the generosity of the family of the late George Bliss of New York City, who in 1892 built and presented to the parish its beautiful church and parish house, the Church has an endowment of \$50,000. But the income from the same is largely neutralized by the additional expense involved in maintaining, repairing, heating, and lighting a property in use twelve hours out of every twenty-four through almost the entire year.

The 200 communicants who live in some 14 towns around feel in most cases a moral obligation to support the local church, often struggling to get on, in which their neighbors worship. Some 400 souls, besides, who have made the rector in some sense their pastor because of his Saturday sermons in a local paper and of his Emmanuel work, cannot, for obvious reasons, be solicited to contribute to the support of St. John's Church. Out of the more than 1,600 Smith College students, the 322 who are officially reported by the College as preferring our Church have in many instances home churches to support, and in accordance with the College policy, in the main give their missionary offerings, which are not credited on our apportionment, through the College Missionary Society. The 200 resident communicants have in consequence to meet a financial responsibility, both in the conduct of the parish and in their relationship to the diocese and the Church at large, relatively more than twice as heavy as the average parish.

There can, in addition, be but one Church of our faith in this community. All types of Churchmen, resident and transient, are therefore under special bonds gladly recognized, save in rare instances, to worship and to work in St. John's Church. The services in the nature of the case must be too "low" to suit some, too "high" to suit others. To speak the truth in boldness, with whatever love, is attended by manifold perils in a Church in which the pastoral relationship in the majority of cases has not time to ripen into personal friendship.

The situation is always the more acute because the student life is filled with many interests, and to find out when is the acceptable time to pay a parish visit on a student requires such intimate knowledge of the College as is not picked up in a year or two. Even Sunday is often preoccupied in advance, and, allowing for the numerous vacations, scarcely half the Sundays in the year find all the students in Northampton.

With the problems thus suggested no two rectors would deal in the same manner. Some would place the emphasis on preaching; others on the pastoral relationship. No one man can adequately meet all the demands of a place like this. To try to do so has, however, been necessary for me in the circumstances. I have had no option. Without an assistant I have done the best I could in a parish in which at least 200 formal sermons and addresses have been necessary every year, not to mention many unexpected or informal ones. With a local communicant list of about 200, most of whom are on small incomes, I have tried by persistent visiting, never numbering less than

1,000 visits a year, and by developing many organizations, to hold together sets of people who know little of each other, and to many of whom I can be nothing more than pastor. For any minister in this parish to fail at this point would be disastrous to the parish financially as well as spiritually. The rector of St. John's has his work prescribed for him, and cannot disavow or dodge it.

After six years of many failures and of some successes I have developed the following policy:

1. To treat the parish as a normal parish, and yet allow as far as possible for the many variations.

2. To build up my flock in Churchmanship as well as in Christian character. The temptation here is constant and insidious to speak the apologetic or unchurchly word. But this is no place for either. While the point of union between all types of Churchmen must be recognized, the faith once delivered to the saints must not be diluted to satisfy indifferentists, whose wearisome shibboleth, often the proof positive of doctrinal ignorance, is that "one Church is no better than another." A gospel of maximums may not always have the quantitative value of a gospel of minimums, but what it fails to do quantitatively it does qualitatively. Even quantitatively it is not to be underestimated. As careful a record as could be kept shows that this year past, on the Sundays when the College students were in town, the average Sunday attendance of students at all the services was about 385, of whom 91 regularly communicated, though the number of Church girls in the College is but 322—an increase of 185, since the College fifteen years ago had less than 1,000 students.

3. To be an interpreter as far as my attainments will allow of the new expressions of religion in an academic centre where many of the strangers, if not all the residents, spend "their time in nothing else, but either to tell or to hear some new thing." There was a time when evolution and the higher criticism were the storm centres of religious thinking. Here at least the storm is laid respecting both. The one is assumed in all the scientific teaching; the other definitely taught in required courses, in the class room. The interest in recent years has been far more acute concerning the practical import of idealism as found in such new movements as New Thought, Christian Science, and the Emmanuel Movement. Seldom from the pulpit, but constantly in my study and my parish rounds, I have dealt with these and kindred topics. To prepare myself for their intelligent discussion I have read the voluminous literature of all, written for the magazines about them, produced four books, spoken in many places, and conducted an Emmanuel clinic which has gradually developed into something like the confessional without any of the features to which those opposed to the confessional strenuously object.

In my office hours, kept most of the year as regularly as a doctor's, I have seen, besides the members, permanent and transient, of my own parish, more than 1,000 others, the majority of whom have been professors and students from almost all the universities and colleges of New England and from other institutions far away. Even if there were no other justification, the important circumstance that out of 87 persons confirmed within the last fifteen months, 33 were students, of whom 22 were brought to confirmation through the Emmanuel relationship, would suffice, without the mention of others confirmed in distant places who were first won to the thought of confirmation in conference with the rector of St. John's Church.

4. To make the students feel at home while in the parish, and incidentally, without conflict with their college duties, to train them to be efficient Church workers wherever they may be after they have left the parish. The year before I came, a devout Church student and two fellow students, after consultation with some older friends, organized the Church Club of college girls. In the six years since, the Church Club has grown from this small beginning to a membership of 147, largely through the energy, devotion, tact, and wisdom of the girls themselves, and the most of them are faithful to the Church and to the club.

The aim of the club is to make the students realize that while here they are an integral part of the local parish and to give them technical preparation for Church work. There are twelve committees in the club. Soon after the arrival of the freshman, homesick for the church she left behind, she is visited by some member of the visiting committee, assured of a welcome in the church and in the club, assisted to select the committee on which she is to work her first year in the parish, introduced to the rector, who wishes she would always bring a letter from her rector, and taught immediately to forget that she is

among strangers. Some of the students work in the Sunday school, some in the needle-work guild, some in the Junior Auxiliary, some on the committee which entertains the choir boys and the many conferences held at this point central in the diocese, some on the hospital committee, some on the altar committee, and many others in the Lenten choir singing, in groups of 25 at the daily Lenten services.

Out of these six years of experience, there are several inferences which I venture to submit for the consideration of the Church at large and of my fellow clergymen who may have some of the same problems to consider:

1. The Church everywhere should come to clearer understanding of the entire subject. There is a vast amount of ignorance of actual conditions displayed by casual visitors, *a priori* reasoners, and those who see the Church in the various college towns through the eyes of others, and sometimes forget that the rector always has the twofold problem to work out of town and gown and to hold together groups of people to whom he is the only cohesive force.

2. The Church in the college town is really a mission station. It is one of more importance to the future of the Church than many a mission station in the foreign field. One need not read Harold Bolce's articles to discover the influences at play upon the college student in these days. While there is perhaps more indifference than hostility to Christianity in many colleges, the surge is in some places certainly away from organized faith and creed subscription.

The rector in the college town has opportunities granted to no others to be of service to those at the most impressionable age, on whom the future of the Church is largely to depend. Many brought up in other folds have been won to the Church in student days. The Church at Amherst, in charge of a man equipped as few priests are for his unique duties, has to its credit, without proselyting, Dean Robbins of the General Theological Seminary and the late Dr. Donald, who were not Churchmen when they entered college. These instances alone give the present movement for the endowment of the Amherst church special claims upon Churchmen everywhere.

If the Church in the college town is to have a fair chance, the minister must be relieved of all details he can entrust to others. He must have time, if need be, to talk interminably about the deeper things of life with students often shy of speech at first, without looking often at his watch for fear he will fail to keep a parish appointment which could as well be kept by an assistant, or to conduct some weekday service which another could as well conduct. Certainly in a parish where, as in this, three-fourths of the worshipers are mere transients, the rector should have an assistant, man or woman, to relieve him of some at least of his responsibilities.

And yet here, as probably elsewhere, the Church is treated by the Church at large as though it were the average Church. For the rector and the parish the expenses are relatively higher. The apportionment for missions, based as it is on the income from the endowment and on the offerings made by the college students, who give to missions through the college, as well as on the income from the resident communicants, is, when all circumstances are considered, relatively more than twice as large as in other parishes. In spite of that, the missionary offerings, exclusive of many specials not reported to the Board, have increased in six years from \$180 to \$540—exceeding this year the apportionment for both diocesan and general missions. The endowment, far from setting the rector free to give more time to the student population, is made the occasion of extraordinary calls upon him from all quarters of the land, and his response to some of them has given him the unhappy reputation of a money raiser, in a community in which the largest Congregational church for many years wisely took no Sunday evening offering because of the presence of many students in its congregation who cannot be attached to any Church which stresses the financial relationship.

The Church in a college town like this has an unusual opportunity to serve as a recruiting station for missionary workers for the Church at large. Without a special word from the rector, seven girls have this year decided to offer themselves to the Board of Missions or to train for life service of some kind in the Church, three are spending a part of the summer at the diocesan missionary house, and two girls who graduated not long ago are nearing the completion of their preparation. It would seem to be a penny wise and pound foolish policy of the Church at large to keep the rector in a college town busy with details common to the ordinary parish, when he might be giv-

ing great blocks of time to securing well-trained workers for the Church of the future.

Amherst ought, like Northampton, to have its endowment. All churches in college towns where the opportunities are as numerous as here for higher service ought to have an assistant, or a deaconess or parish visitor, and to be absolved from certain duties in order to support one.

Nothing could serve the higher interests of a parish like this more than a Sisterhood, made up of women of modern training and understanding of the modern problems, and yet with all the devoutness of a St. Catherine and with that attention to the routine of the inner life which keeps alive the mystical and devotional aspect necessary to the Church's higher life. Service is the note of the true college. But service needs initial impulse and continuous replenishment. It must be the outflow of an inner life habitually sustained by prayer and meditation. The duty of the Church is to link prayer to service and to show that they can never be divorced. Sane, wholesome, well-read, experienced women of the modern type, living in a Sisterhood in a college community, could render service beyond all estimation to the Church at large, and set the rector free from many of the arduous details which use up his time and strength.

3. The Church should put her best preachers, best organizers, best administrators, and best parish priests into college towns. There is enough variety in such work to employ all the talents of the best men in the Church. If, as I have tried to show, an average priest can get some results in a college town, the best priests could get immeasurable results. But they must have the same relief from economic strain which the missionary has in China. They must, like him, be able to live as befits their station. They must keep open house to students. They must often bring to preach for them, or to hold conferences with students, distinguished representatives of the Church from far and near. They must be able to spend money somewhat freely in the larger interests of the work, and now and then to help some impecunious student whose case cannot for reasons known to no one save the rector be laid before a vestry or a College Loan Society. The best investment I have made these six years past, perhaps, was a loan to save a noble girl from leaving college, who now holds a position of responsibility in a distant city.

These things should not be left to chance. There is too much at stake. The Church may miss the opportunity to find a Bishop Brent or a Miss Emery. Three excellent rectors whom I know in academic centres could not be there at all but for the fact that they have independent incomes, which they freely spend in the maintenance of a position definitely prescribed, and without maintaining which their work could not go on at all.

If the work in college towns is to be done only by men not entirely dependent on their parish stipend, the Church's range of choice is certain to be limited. Some of her rarest spirits not only have no independent income and no incidental means of adding to their salary; they have also family responsibilities heavier than the average. There must be no limitation of the selection of priests for work in college towns. Men must be chosen neither for their private fortunes nor their celibate existence. The best men must be had, whatever their financial condition. The Church must everywhere awaken to the gravity of the situation, and help the local Church to the utmost to meet the grave responsibility and to make the most of its exceptional opportunity.

In accepting the gracious invitation, surprising as it was, of the editor of THE LIVING CHURCH, to write about the Church in a College Town, I was prompted by the hope that my words would deepen the general impression that more light is needed on one of the more perplexing problems of the Church and would also induce some of the readers of THE LIVING CHURCH to urge on those who are to represent them at the General Convention the extreme importance of a frank and intelligent discussion of the subject there.

"ALL the upland was full of little horses, little ponies of the upland. They looked with curious and interested eyes at man, but none of them had known his command. When men passed them riding they saw that there was some alliance between men and their brothers, and they asked news of it. Then they bent their heads down again soberly to graze on the new pasture, and the wind blew through their manes and their tails; they were happy horses thinking of nothing and knowing nothing but themselves, yet in their movements and the look of their eyes one could see what the skies were round about them, and what the world—they were so much a part of it all."—From *On Everything*, by H. Belloc.



## THE DUTY OF A UNIVERSITY.

FROM A COMMENCEMENT ADDRESS DELIVERED AT RACINE COLLEGE.

By JOHN B. WINSLOW,  
*Chief Justice of Wisconsin.*

A GREAT English statesman recently said, "The duty of a great university is to serve the time without yielding to it." This sentence is far more than a mere sounding phrase or happy term of speech, it is the expression of a great thought and a great truth. "To serve the time;" that means of course to give to its students the last word which may be given in the various branches of useful human knowledge, so that they may go forth into the world prepared not merely to make their own way but to help society and their fellowmen, and thus to leave the world a little wiser and a little better than they found it. But the words to which I wish to direct your special thought are not the words "to serve the time," important though they be, but rather the closing words of the sentence, "without yielding to it." Of greater significance to my mind are these words because they emphasize a truth which is easily forgotten. We are apt to regard the university simply as a teacher, while the fact is that it should not be only a teacher but a preacher; its duty is to impart knowledge indeed, but to do far more than that, to stand up against the evil tendencies of its time and do battle for the true and the good.

In lesser degree but with equal truth the aphorism applies to the college and the preparatory school and to every scholar who has finished his course and leaves his *alma mater* to take part in the activities of life. He should be prepared to serve his fellowmen and to stand like a rock against the forces that are making for evil, for there are such forces in every age and in every clime; forces that work with tireless energy and make insidious and well nigh irresistible appeals to all of us and especially to youth. The present time is no exception to the rule. Much as we may rejoice over the general dissemination of learning, the advances of science, and the great improvement in the material conditions of civilized life, no thoughtful citizen can close his eyes to the fact that there are dangerous tendencies abroad which must be bravely met and stoutly opposed if our country and our civilization are to endure. These are the forces of the time to which the university, the school, and the scholar must not yield.

To know how to resist them we must understand them, and to understand them it will be helpful to glance at the conditions which have produced them and which foster them.

A great scientist, recounting the material discoveries and inventions of the nineteenth century, has called it the "wonderful century," and with abundant reason. During its progress the advance in the utilization of the forces of nature, in modes of living, and in creature comforts has doubtless far exceeded the advance in twenty preceding centuries. Not only this, but the twentieth century, whose first decade we have now passed, promises to eclipse its predecessor in this regard. Industrial and scientific wonders crowd upon us so rapidly that one "doth tread upon another's heels, so fast they follow." At the breakfast table we calmly discuss yesterday's events in the antipodes, and at a few hours notice we undertake a journey longer than the voyage of Columbus. To-day the air is the pathway of our thought, to-morrow it seems likely to be the pathway of our travel and our commerce. The miracle of yesterday becomes the prosaic fact of to-day. Material miracles no longer surprise us; we have become blasé from their very frequency. "Have thou dominion over them," was the spiritual injunction; each year that dominion is more complete, each year man's mastery over the animate and inanimate world is more perfect.

Nowhere in the world perhaps is this onward rush of material progress more marked than it is in this favored land of promise. Scarcely more than a century ago this great empire lay practically untouched awaiting subjugation at the hand of man. Its virgin forests bowed only to the winds of heaven; its stupendous deposits of coal, whose useful properties were yet unknown, lay concealed in its broad bosom; its hills were filled with iron and copper; gold surpassing the wealth of the Indies gleamed in its brooks; rivers and waterways capable of transporting the commerce of the world, but plowed only by the canoe of the savage, swept from the mountains to the sea, and on its limitless plains the prairie grass grew lush and rank and billowed beneath the perfumed breeze as does the summer sea.

To this land of surpassing natural wealth and limitless opportunities there had come a race of men endowed above all things with courage. They were neither the weaklings of a

decaying civilization, nor were they semi-civilized or barbarous tribes merely seeking a change of habitat. They came with a purpose; not primarily to found an empire but to escape tyranny and make human freedom possible: physical freedom, mental freedom, and soul freedom. They were masterful men; in their veins flowed the crimson life tide which has made Saxon and Norman, Celt and Teuton the leaders of Christian civilization. Stern and unbending they were, and bigoted if you will, but their very sternness excites our admiration because it embodied sublime courage which faced, unappalled, constant danger and untold hardship.

With all of this they represented also long centuries of human development. They commenced where European civilization had left off; no long ages of waiting were necessary, no slow and tedious evolution from barbarism, no medieval struggle against barbaric feudalism. They were equipped to commence the struggle for dominion as no people were ever equipped before. The opportunity was here, and men and women were here fitted by nature, by education, and by iron will to make it all their own.

Starting from this vantage ground, on an even plane with the slowly developed nations of the past, in full possession of all that human industry had acquired through many generations of painful effort, and confronted with the infinite material resources of the country, they inaugurated an era of industrial activity as marvellous as it was unprecedented. It may be said that the times were ripe for the change which was coming, indeed that the change had already begun. Man's knowledge of the forces of nature had reached the point where the full realization of the command of dominion had begun to be faintly perceived. Necessity bred invention, and invention in turn bred mechanical and industrial wonders. The steam engine came and the locomotive; twin genii, before whose wondrous powers the tale of Aladdin and his lamp shrinks into the commonplace. In their wake came the telegraph, the reaper, the sewing machine, the telephone, the dynamo, and the countless mechanical inventions which have revolutionized the world of industry, annihilated time and space, levelled mountains, and spanned mighty rivers and made the whole world man's plaything.

Wealth surpassing the wildest dreams of avarice has come to us as a nation; the stage coach with its occasional passenger making its slow progress over imperfect roads from village to village has given place to the railroad train of rolling palaces carrying its hundreds of passengers in luxury from ocean to ocean; the village blacksmith shop has been succeeded by the mammoth factory with hundreds and perhaps thousands of employes, shipping its daily trainloads of manufactured products to the ends of the earth; state lines have practically been obliterated by a vast commerce whose equal the world has never seen. Wealthy cities have succeeded rural hamlets, the luxuries of all climes are brought to our doors and placed within the reach of all; the simple rural life of the frontier is gone, and the complex life of great cities where untold wealth and abject poverty jostle each other has taken its place.

There could be no such momentous change in the material conditions of life without some corresponding change in the habits, manners, and mental attitude of the people. This seems inevitable. The marvels of material progress are continually before our eyes, the wonders wrought by wealth dazzle us, material blessings seem to be the supreme good, the be all and end all of existence. This result is to be expected from *a priori* reasoning alone, but we have ample confirmation of the conclusion when we look about us. We can not doubt that this is one of the natural effects of our marvellous material advance even if we would. The merest superficial glance at the conditions of the time makes doubt impossible. The tendency of the age is to place the emphasis of life upon the comforts, the luxuries, and the material achievements of this world to the entire or practical exclusion of the things of the mind and soul. The very air which we breathe is feverish with the mad desire for wealth. How can I get rich? What occupation is the most profitable? Which is the easiest road to luxury? These are the questions which youth is constantly asking and which age as constantly approves.

Wealth, luxury, and self-indulgent, frivolous pleasure: this is the trinity which the modern world has set up and bows down before; taken together they constitute the supreme good, the reason why it is worth while to live.

God crowned the work of creation by making man, and he crowned him by giving him the wonderful gift of reason which enables him to perceive and meditate upon the eternal verities of the universe; had God intended man to be a mere pleasure

seeker, a being with physical appetites to gratify and nothing more, He would have given him physical appetites and nothing more; but instead He gave him the appreciation of the true, the beautiful, and the good; He gave him the power to do heroic deeds, and to comfort the soul of a wearied brother; the ability to comprehend and appreciate justice, truth, virtue, patriotism, and unselfish sacrifice, and above all He gave him the capacity to lift his thoughts above the world with its sordid cares and sensual joys, and contemplate the infinite majesty of the universe and its Creator; in short, He gave him the things of the mind and soul which He denied to all other created things.

Shall he neglect the marvellous gifts which he alone of all creatures possesses, the things which differentiate him from the brute creation, and cultivate only the faculties of the body? The answer to this question ought not to be uncertain; yet the school which trains the scholar only in the things which will enable him to make his living comes very near answering the question in the affirmative. I do not wish to be misunderstood here. I am not attacking our public school system, nor denying the duty of the state to educate; I am simply pointing out what, it seems to me, is a difficulty and a danger not always appreciated which lurks in any system of state education.

The state gathers its funds impartially from all its citizens; Jew and Gentile, Roman Catholic, Anglican and Protestant, agnostic and atheist alike make their contributions to the educational treasury of the state, and logically the teachers who are paid by these funds can give utterance to no distinctively religious principles; they must confine their instruction to secular learning only. True, there are ethical principles on which all agree, and these assuredly ought to be taught by all schools, public as well as private; but mere ethics divorced from the teachings of the Christian religion are the veriest husks when considered as sustenance for the human soul. No nation or community has ever achieved greatness whose citizens derived their spiritual nourishment from a code of ethics alone. The soul which sees no future life will find no necessity for preparing for such a life. Why should there be any ethics save the ethics of pleasure, if the physical world be the only world, and physical enjoyment the only enjoyment?

Herein lies the fundamental limitation of the system of public education by the state. It may and indeed must teach its scholars the things which they should know in order to make their way in the world; it may and should place before them the results of the latest researches in science, arts, and letters; it may and ought to send forth graduates fully equipped with all practical and worldly knowledge; it ought also to give them ethical training and high purposes; but here it is compelled to stop. So far it may proceed with the things of the mind, but no further. It may not illumine the intellect with the divine fire of religion, it may not infuse into the cold and dry principles of ethics the lifegiving glow of the Christian faith. The emphasis must ever be on the material and worldly side of education. Herein is its great weakness. It cannot teach Christian thought or philosophy, and no thought is so lofty as Christian thought, no philosophy so profound as Christian philosophy.

Herein also lies the fundamental justification for the Church school, the Church college, and for Christian education in general. Such education aims to give to its students not only accurate knowledge of those things which it is necessary that an educated man should know, not only the training of the intellect, but it also aims to touch their lives with the divine life, to give them in truth and in fact the things of the mind and soul. It aims to give them the supreme ideals, and these ideals are the Christian ideals. The mind which is possessed by these ideals will never worship at the shrine of wealth or self indulgent pleasure; it will serve the time in which it lives, but it will not yield to its evil tendencies. With such ideals no man can be selfish or ignoble in his thought, nor can he lack moral courage; the manifold temptations of luxury and ease will appeal to him in vain, the arrogance of riches will not move him, the shafts of ridicule will fall harmless at his feet: his mind *must* be the heroic mind, he will be content to stand alone against the multitude.

To send forth such men and such students has been the aim of this college for more than half a century; it has not always been successful, of course, but as I look back over the roster of its students during that time, and as I think of the boys who have left these halls and have taken their places as men in the world, I feel that I can truthfully say that, taken as a class, they have lived the principles which were impressed upon them here; they have faithfully served their time and their fellow

men, and on the other hand, they have not yielded to its evil tendencies, nor have they bowed the knee to the Baal of luxury and self-indulgence. None will say that this result has come merely from the intellectual training received here; that has not been higher than at many another school; but it has come from the consistent and reverent Christian nurture which this institution has ever provided for its children. A student may not appreciate this at the time, indeed it may seem to him tiresome, but after he has gone forth into the world and grown weary amid the clamor of the self seekers, the shouting of the captains, and the deafening noises of the street, there will rise before his memory ever and anon calm and hallowed recollections of the days spent here, and of the living truths which were taught him here but to which his ears were deaf at the time.

For myself I recall with grateful heart the grave and reverend faces filled with "love and light and calm thoughts, regular as infant's breath," which looked down upon me from teacher's desk and chapel steps while I was a student here. They have been with me during my whole life. Especially do I remember one upon whose grave by yonder chapel the snows of more than thirty winters have fallen. A great, good man he was whose very presence was a benediction, and whose life, brief though it was, left the impress of its spirituality upon the heart of every boy who came here. The recollection of that gracious countenance and that saintly life has been of more value to me than all the learning acquired from books, its influence more potent than any other influence which has touched my life since I knelt in childhood at my mother's knee. If such influences could be multiplied we should have no need to fear for the future of the nation, and such influences can only be fully developed where the intellectual and the spiritual life go hand in hand, as they have ever done here.

#### RELIGION IN THE SUMMER.

THE SUMMER naturally brings relaxation as regards parochial work, says the *Newark Churchman*, but it ought not to bring forgetfulness of religion. Many of our readers will have a holiday in one or another form, going away from home for a little time. There ought not to be in such vacations and holidays a break as regards religious conduct and worship, regard for sacred things, use of the Bible and Prayer Book, such helpfulness as becomes those who bear Christ's name.

On ship-board, at the summer resort, in the boarding house or hotel, there ought to be unbroken regard for those things which make respect for religion. It is not necessary to press one's religion upon the attention of other people, but it ought to affect one's conduct, speech, and manners. No one can afford to be careless or frivolous, or to do things which are undignified and unseemly when away from home. Relaxation must go with recreation, but it need not affect Christian conduct.

Character is never shown more distinctly than in the treatment of one's fellow travelers, in courtesy towards those who may serve one in public houses and places. Patience and consideration and gentleness mark the conduct of a good man or good woman, especially towards those in subordinate places. There is great opportunity to make respect for the Church and for religion in a summer holiday. A presence at the little rural church, a word of encouragement to the minister, do a great deal of good. Everybody ought to take his religion with him wherever he goes and be as thoughtful about it as at home. That is what Abraham and Joseph did, and great blessing came to them for it. Like blessing may come to those who follow their good example.

#### THE NECESSITY OF CHRISTIAN EDUCATION

I have no crude, hysterical criticism of the Godless biologist to offer you. I recognize that if he is in a teacher's desk in a university or a school, he must teach what he believes to be true; but if he teaches our children, they will in the end be as Godless as he, and we shall only have ourselves to blame. We have put our children in his hands, and like an honest man he has done and said the thing that seemed right to him. If Christian biology cannot be taught in our public schools then we as Christian men should bring into existence schools in which the Christian religion will be recognized and taught. If God be a bogey, a fiction, a fancy, then we need not be concerned; but if God is the eternal fact in the changing universe, then our children ought to be taught to reckon with it, and I believe they ought to be taught to reckon with it every day of their lives, and that the teaching should come from the scholarly men and women into whose hands we have placed them for their life-training.—*The Bishop of Los Angeles*.

THAT WHICH is of first importance is the knowledge of God. Apart from this there can be no real, true character. Without a well established character a man can neither trust himself, nor be trusted by others.—*Selected*.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia

### THE NEW YORK BAKERS' STRIKE.

**H**ORRIBLY unpleasant and uncomfortable are the facts that have been revealed in the course of the New York bakers' strike, not only in regard to the working conditions of the men, but in regard, also, to the effect of these conditions upon the product of their labor—the bread we eat. The Women's Trade Union League of New York, in a letter to the *Boston Common* concerning the strike, says:

"The strike at present is confined to twelve of the largest bakeries. The employers have so far refused to treat with the strikers at all. The strike was precipitated by Fleischman's cutting of wages \$1 and \$2 a week in December, and in April making an addition of two hours to the Saturday work. The strikers are asking for a nine-hour day and wages of \$13, \$15, and \$18 per week, to be paid to the helpers and second and first bench hands, respectively. The strikers complain of long hours (all work must be done standing) of 10 to 16 per day; of unsanitary shops, unprotected machinery (men frequently lose fingers and hands in the mixing and weighing machines), and of excessive speed in the large bakeries. This speed is the cause of many accidents. It takes several men to weigh, knead, and shape a loaf in the large bakeries, and each man must keep up with the man ahead.

"The bakers are trusting to the union label to help them win. The Woman's Committee of the Socialist party has been organizing an agitation among the women for union label bread. The league is also working on this end of the problem and on awakening the public to a sense of the importance of the subject."

The strikers argue that the union label is the only guarantee the public can have that its bread is made under sanitary conditions and is not polluted by literal "sweating" of, and frequent accidents to, the workers. Among the many complaints brought by the bakers is that of excessively high temperatures in the workrooms, and of being compelled to work not only sixteen hours a day sometimes, but ten of these hours at a stretch.

### A YEAR'S WORK OF THE "SURVEY."

*Philanthropy and Public Opinion* is a most complete and satisfactory account of a year's stewardship. It not only gives the facts about the *Survey*, but interprets them. In ninety-six compact pages a concise statement of "A Year's Work Under a New Name" is given and it is certainly a fine work, creditably done and interestingly described. Would that more public undertakings would follow this precedent of intelligent publicity.

The *Survey*, as the Portland (Ore.) *Evening Telegram* so well points out—

"is the leading advocate of modern organized humanitarianism. Along the lines that tend to strengthen society at its weaker points, morally, mentally, and physically, this magazine brings to its readers the best in experience and teaching that has been evolved by the ablest and most practical men and women who make service of their fellows the basis of their philosophy. It is the record of all the best efforts in the modern crusade to raise the submerged tenth, until finally there shall be no such thing. It is the champion of social duty on the part of the stronger half of society, and the advocate of practical humanitarian considerations, which the stronger half should entertain toward the weaker half. It presents concisely, yet with interesting comprehensiveness, the various activities which address themselves to the lessening of poverty, to the alleviation of suffering, to the betterment of living conditions, to beauty and wholesomeness of environment, and, in short, to a more charitable democracy."

Democracy is indeed the keynote of the *Survey's* message. May it prove to be the keynote of its success.

### INDUSTRIAL ARBITRATION.

In Philadelphia there is a board of arbitration which serves for the shoe trade of Philadelphia. It has operated successfully for twenty-five years and has become a tradition in that city, where strikes in the shoe factories have long since ceased to be the method of settling disputes. The majority of the shoe workers in Philadelphia factories are not unionized, in

the usual sense, but are organized into a "Shoe Assembly." The manufacturers are organized into an "Association." Each side has seven representatives on the board of arbitration, which serves without pay and meets regularly one evening a fortnight or oftener. A majority vote decides. In the case—which almost never happens—of a tie vote between the representatives of the manufacturers and of the employes, a board of appeals is constituted: each side choosing one disinterested party and these a third, their decision being final.

### PUBLIC FRANCHISES.

Robert Treat Paine, Jr., Boston; Joseph P. Cotton, New York, and Dr. Delos F. Wilcox of the Public Service Commission of New York, have been appointed by the Business committee of the National Municipal League a committee on Franchises to summarize the league's conclusions on the subject of franchises, to examine recent franchise settlements in the light of these conclusions and to recommend what further steps should be taken by the league in furtherance of its campaign in behalf of the contention that a public franchise should at all times be considered and administered in the light of the fact that it is a privilege granted by the people in the interest of the people.

### THE NATIONAL MUNICIPAL LEAGUE'S ANNUAL MEETING

will be held in Buffalo, N. Y., November 14-18, at the invitation of the Buffalo Chamber of Commerce and the Municipal League. The programme committee is at work and promises a more than usually interesting series of sessions. Among the questions to be considered are the unearned increment in municipalities, the use of school houses as civic centers, the significance of recent revelations of graft; how graft can be overcome and eliminated; the necessity for uniform accounting and budgets; the importance of a municipal balance sheet; recent franchise settlements; electoral reform; municipal health and sanitation.

### HIGH PRICES.

The prevailing high prices of commodities and the consequent high cost of living have been the subject of widespread discussion in this and other countries. The matter has been under investigation by a select committee of the United States Senate on wages and prices of commodities, and also by certain local bodies, more especially by a commission on the cost of living appointed by the General Court of Massachusetts. The Library of Congress has prepared a "Select List of References on the Cost of Living and High Prices," which can be had from the Library for 15 cents.

### A VOCATION BUREAU.

Boston has a Vocation Bureau, designed to help children choose their life work. It is doing good work and is worthy of further study by those who are concerned in getting the boys (and the girls, where they must go to work) started aright.

"BOSTON-1915" has published a report from its Housing committee which clearly shows that the "Hub of the Universe" is by no means free from the dangers and problems of congestion. The report concludes with these words: "The shame of these conditions under which many poor now live in Boston is not their shame but ours. The fault lies at our doors, not theirs." The remedy, so far as congestion of buildings on the land is concerned, is, in the opinion of the committee, "a matter for proper building laws and their impartial enforcement."

THE 1910 REPORT of the Connecticut Commission on Social Service deals with the State Reformatory, Industrial Labor, Sunday Observance, Pastoral Care of Inmates of State Institutions, Life Prisoners, and Excise. Copies may be had on application to the Rev. Ernest deF. Miel, Trinity Church, Hartford.

PERHAPS no better work for the improvement of the physical condition of our people is, in the opinion of the *Philanthropist*, being done than that which is being carried on by the societies now organized in several cities under the title of societies of social hygiene.

ONLY ONE of the several diocesan social welfare commissions (that of New Hampshire) has a lady in its membership, and only one (Pennsylvania) has a layman for chairman.

## 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.

### "RESERVATION" AND RUBRICS.

To the Editor of *The Living Church*:

I HAVE been interested in the discussion about Reservation of the Holy Communion and amused by the attitude of some who are insisting that the rubric at the end of the Communion service forbids or makes it impossible. Why not treat the rubric in the same way many others are treated? There are others which are more explicit which are disregarded and again some, in fact many of our clergy are now doing a number of things without rubrical authority.

Why at Morning or Evening Prayer is a sermon preached, alms collected and ceremoniously presented, and extra prayers said? Surely the shortened service act of the English Church is not effective in the American Church nor are these additions authorized by the third of the American rubrics concerning the services of the Church.

... the minister may at any other service for which no form is provided use such devotions as he shall at his discretion select from this Book . . . ."

There is a form provided for both morning and evening prayer. Sermon and alms are provided for in the Communion service.

Possibly one of your correspondents in a recent issue might consider these supplementary acts as "other services," but they do not appear so to me. They are subjoined or annexed so as to become a component part of a morning or evening prayer service. The only addition permitted by rubric is Litany, Ante Communion, or the full Communion Service.

Why, when there is no Communion is not the ante or post Communion service always used in the morning, when the rubric states "Upon Sunday and other Holy days (though there be no sermon or Communion) shall be said all that is appointed at the Communion unto the end of the Gospel, concluding with the blessing"?

Why, at the gathering of the alms are only one or two sentences recited and then the choir allowed to sing an anthem when the rubric directs: "While these sentences are reading the Deacon, Church Warden or other fit persons . . . shall receive the alms . . . ."

This clearly implies a reading of one or more sentences as may be necessary during the whole time of collecting the alms and not the singing of either hymn or anthem until after the OBLATIONS have been placed on the altar.

Why are baptisms frequently set for any time but that ordered by the rubric?

Why do not the ministers diligently upon Sunday and holy days openly in the Church instruct or examine the children of the parish in the catechism? Does not the rubric require it to be done DILIGENTLY and is "not openly in the church," before the congregation? Certainly the requirements of the rubric are not met by the ordinary Sunday school.

Why is the order for the burial of the dead used at a service in a house? Does the rubric governing its use mention any place beside the church or graveyard?

And so I might go on and become tiresome, but enough is set forth showing that many of our clergy are only careful in their observance of rubrics when it suits their purpose or convenience.

Sincerely yours, BENJAMIN A. TURNER.

Collingswood, N. J.

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

### REAL CATHOLICITY.

To the Editor of *The Living Church*:

ONE realizes vividly, after reading the letter of the Bishop of Oklahoma, that "glorious comprehensiveness" for which, in many quarters, our communion is lauded.

But it strikes an ordinary layman that the line taken by the good Bishop, in so loving a way, is just that which has caused the American Catholic Church (commonly called Protestant Episcopal) to lose out as the Church of the people of this country.

For on this regimental theory of Christ's Church all one has to do in Oklahoma, for example, is to continue in that regiment commanded by Bishop Brooke only so long as the uniform and tactics happen to appeal to one, say with an "historical temperament."

Let us concede that Bishop Brooke's is a regiment whose continued corporate existence through the centuries is indisputable, and

that regards as valuable the mere fact that its Colonel Bishops have received commission from generation to generation, in a long line, from predecessors whose tactics and regulations for centuries are apparently minimized by its present Colonel Bishop—granting all this, why may we not, as practical Christians, desert at any time from the regimental ranks and enlist in some more up-to-date regiment claiming allegiance to the same King but repudiating the authority of His regularly commissioned Colonel?

For practically, as an American, I can see no reason, on the Bishop's own argument, why I should continue a loyal "Episcopalian" if, with my family and a scattering few of my own "persuasion," I happened to be isolated in an Oklahoma town when there might be a flourishing Protestant congregation there with a loving pastor competent (from the Bishop's own showing) to administer the Sacraments of the Catholic Church.

Why should one care (except for sentimental reasons) to seek the ministrations of a priest or Bishop of "this Church," if one can obtain the essentials to his soul's health "even by the hands of those whom (the Bishop) counts irregularly and defectively ordained ministers"? As a layman and consequently no theologian I can see nothing but a theological quibble in this distinction between a "regular" regiment and—shall we say—a "militia" regiment.

If we obtrude upon our fellow American Christians simply our "regularity" and our "validity," thereby casting discredit upon their ministries as guerilla-like, it seems to me that the accompanying concession that their sacramental acts are nevertheless valid from our own point of view tends to set us down as so many ecclesiastical prigs, and would create among them the impression that we make of our "historic episcopate" so much mint, anise, and cummin.

Respectfully,

HENRY LEVERETT CHASE.

St. Louis, July 2, 1910.

### A MISSION HYMNAL.

To the Editor of *The Living Church*:

MY understanding of the task laid upon the "Commission to prepare a Mission Hymnal" was that it should prepare and report to the Convention of 1910 a Hymnal for use in missionary work rather than one for use at parochial missions. Your editorial note of last week suggests the latter. If you are correct, then I agree that "it is neither necessary nor desirable that the selection of hymns for such occasions be crystalized into uniformity or permanence." But if my own impression is correct, then we do need such a Hymnal, and need it badly. After the appointment of the commission I talked with Bishop Harding, then a member of the commission from the House of Deputies, and he made the suggestion that those engaged in missionary work should submit the list of such hymns as they had found most useful to the commission to guide them in their work.

I want to submit three things upon which missionaries generally (such as need the Hymnal) are agreed—

(1) That no service can approach the Prayer Book services and the Church hymns for effective missionary work.

(2) That few books are more inconveniently arranged and harder to use—

(a) Because they are two volumes instead of one.

(b) Because the various parts of the service are too isolated.

(c) Because they contain too much.

(d) Because they are too expensive.

(3) That we need a book put forth by authority, containing such services as are most used, with simplified rubrics, with about fifteen selections of psalms, with more liberty than the Prayer Book gives, and with about one hundred hymns with tunes.

Two conditions should be imposed upon the making of such a book—

(a) The hymns should be accompanied by singable tunes, and the words printed in the music—similar to the popular Gospel Hymns.

(b) The book for ordinary use should not exceed 25 cents in cost.

The English Church years ago issued an edition of the Prayer Book with some ancient and modern hymns as an appendix, and this I know was, and is, used widely, especially in missions and poor parishes. The Presbyterians have issued a chapel hymnal from which we might learn much as to the making of a useful book. Most other missionary bodies have either issued small books of their own or have turned to Gospel Hymns. The popular use of these books as indicated by their enormous sale attests their value; the Presbyterian Chapel Book has nearly reached the million mark.

The "Proposed Hymnal" as outlined in *THE LIVING CHURCH* does not, I submit, meet the needs of missionary work on the frontier—whether the frontier be the unoccupied towns of the Middle West and the South, or the less fixed population of the farther West and the North. If the book is to be simply a Mission Hymnal, the selections from the Prayer Book are unnecessary. And if it is to be something more than a Hymnal, then they are entirely inadequate to meet the needs. Inasmuch as the commission composed entirely of men who are not engaged in missionary work, the report should be examined by the men in active work, and the next three months

to determine its fate before it goes to vote in the Convention. An appeal to experience convinces me that the proposed book does not fulfil the demand.

THOMAS JENKINS.

St. Paul's parish church, Fremont, Ohio, July 4, 1910.

**HOW TO PLAY A REED ORGAN.**

*To the Editor of The Living Church:*

**A**T the time when one is subjected to more or less summer Church music, if I may so designate the rendition of plain chants and hymns on a reed organ by a voluntary organist and choir in chapels at summer resorts, may I say a word to the organist on "How to play a reed organ"?

1. Disabuse your mind of the idea that a reed organ is either a piano or a pipe organ. It does not pretend to be either and must be treated accordingly. Therefore, do not regard it as an object beneath contempt, unfit to display your talent, which, no doubt, would shine on another instrument.

2. Do not try to play on it music written for a piano or a pipe organ, for it will be "all sound and fury," and reflect credit on neither the instrument or the performer. For instance, do not try to play Mendelssohn's "Spring Song" or Bach's "Pastoral" on a reed organ. Get a book of music written for a reed organ and pick out of it selections consisting chiefly of progressions of chords. Avoid such things as adaptations from Meyerbeer's "Le Prophete" or "O Fond Dove, O Fair Dove."

3. Do not imagine that your manipulation of these despised insensate reeds cannot be improved by a little practise. Do not be ashamed to ask to see the list of hymns before you expect to play them. Perhaps if you did you might play them in accurate time and put in a breath pause at the commas.

4. Bear in mind that the wind for your organ is supplied by moving your feet evenly up and down, and that the louder you play the faster you must pump, and conversely, the softer you want to play the slower you pump, always keeping a sufficient amount of wind in the organ to prevent an unpleasant tremulant sound, and a certain flattening of tone which comes as the wind is nearly exhausted. A great deal of expression can be produced by the way one pumps without using the knee swell at all.

5. The melodia and diapason stops are, of course, the foundation ones. These must practically always be out and the others can be used as taste dictates, on most organs the less the better, A much pleasanter forte can be produced on the melodia and diapason by filling in the chords than by adding squeaky stops. For instance, in the first chord of the Doxology instead of playing it as it is written, play in the left hand lower G, B, D, and in the right G, B, D, G, and so on through the whole tune.

6. Do not constantly throw on the octave coupler and sub bass, though the latter by itself is a great addition, particularly if you have no bass singers in the choir. Remember when you use the sub bass you must pump twice as fast as without it; also as the stop usually runs on octave from bass C down, you must make allowance for keeping your bass always below bass C, where the stop sounds, as it is very unpleasant to hear that heavy tone come bouncing in and out through a composition. For example, in the third and fourth notes of the Doxology the left hand should play an octave D and E and the right hand take the tenor notes of the chord, then the bass of the fifth chord, if played as written, will fall within the compass of the sub bass stop.

7. Of course, use a legato touch, but at the same time put the notes down promptly and precisely, thus avoiding that drawling slovenly sound which is usually so well imitated on the stage in a play of country life. Be sure and have wind in your instrument before you begin to play. In other words, begin with your feet before you do with your hands, and take your hands off before your feet stop moving.

8. As a general rule, in the inside parts, that is, in tenor and alto of the hymn or chant, when the same note is repeated, it should be held as if tied; every note of the soprano should be played as it is written, and the bass struck to give rhythm. For example, in the first measure of "O Zion Haste," Hymn 249, the soprano is played as written, the alto held on the word "Zion," the tenor held throughout the measure, and the bass B-flat repeated as it comes on the accented third beat of the measure.

9. Take for your motto simplicity and reverence. Try and persuade your superior officer that simple music sounds the best on a reed organ and beg him to avoid such hymns as "Ancient of Days" tune by Jeffery, when you have only three small boys or girls in the choir. Do not try to produce musical effects, but rather submerge your talents unobtrusively in the worship of God.

10. And last remember that the music of our Church is under the direct and absolute control of the rector of the Church, even (if he chooses to exercise it) in the selection of voluntaries. Some clergymen, as well as most musicians, are of course, unreasonable, but after a good deal of experience as an organist I have come to the conclusion that many of the clergy suffer in silence, perhaps, unwisely, frequent infringement of their prerogative in this regard. Music, it is well to reflect, is a *part only* of worship and should be maintained in its relative position.

Portland, Maine.

MARGUERITE OGDEN.

**SUFFRAGAN BISHOPS—THE PREAMBLE.**

*To the Editor of The Living Church:*

**I**N your issue of July 2d in your list of dioceses which have taken formal action in favor of the suffragan amendment you omitted the names of two, New York and Connecticut. The diocese of New York passed a formal vote in favor of suffragans at its convention in November, 1909, and the diocese of Connecticut passed a similar resolution by unanimous vote in June, 1910.

May I add a word about the proposed Preamble? To my mind there is one fatal objection to the form in which it will come up for ratification in October, an objection which I have nowhere yet seen raised. It is the definite date 1607. If that or any other specific date is incorporated in our Preamble we shall have the case of Henry VIII. over again. We shall soon be told that that is the date of the founding of our Church, and that no matter how explicit is the accompanying statement in regard to our historic lineage and apostolic descent.

Hartford, Conn., July 6th.

GEORGE T. LINSLEY.

**THE CANON NINETEEN MEMORIAL.**

*To the Editor of The Living Church:*

**A**S one of the petitioners, I feel that we ought not to be considered ultra-conservative in our position but only reasonably so.

What we asked of the Bishops and now mutely seek from the General Convention is that they save the Church from practical dissolution.

The Church will begin to make rapid strides as soon as the world understands us (or understands what the majority of us believe that we are, the Church which Christ's Apostles founded on earth). Now we may believe that celebrating the Holy Communion is the important priestly function, and so long as we reserve that for our priests we will be safe; but what does the world hold? The world, with its interdenominational mixups, holds that preaching is the distinctively ministerial function; that through it the flock of God is fed, and any layman may celebrate the Lord's Supper provided he be a good man; hence if we allow them to preach, it is as much an admission of their ministerial equality (in their estimation at least) as if we should allow them to stand before God's altar to perform the Memorial Sacrifice.

The line must therefore fairly be drawn, as far as the denominations are concerned. They are not yet in the humble receptive mood that characterized the Early Church. Because Apollos was an orator and made many converts, the Lord being with him in his ignorance, was no proof that he knew more than Aquila and Priscilla about the "way of God." We do not want Apollos, who draws the crowds by his eloquence, to come in and tell our people that John the Baptist's Baptism of Repentance alone is sufficient for salvation, when we know that repentance is only the first step. Let Apollos be humble enough to listen to little insignificant Aquila and Priscilla of the Church, and then, fully instructed in the Way of God, he will be in a position to bring his glory into the Church, become a Bishop, and advance the kingdom of God along permanent lines. But if he will not listen, then let him go his own way, and we will continue to witness to the truth in ours.

We humbly ask our legislators to express the mind of the Church and not their own.

Watertown, N. Y., July 6th.

DAVID C. HUNTINGTON.

**THE NAME OF THE CREEDS.**

**I**HAVE read of many names proposed as substitutes for the present misnomer of our branch of the Catholic Church in this country; but all, on one ground or another and by one degree of Churchmen or another, have, as far as I know, been objected to.

I propose as a name *The Holy Catholic and Apostolic Church in the United States of America.*

This is a combination of the titles of the Church as given in the Apostles' and Nicene Creeds. In these words all Churchmen, of high and low degree alike, are bound publicly to declare their belief in the Church; so that I should think no one could consistently object to them on the ground of improper wording. These words as the official title of the Church have stood the test of time since at least sub-apostolic days. They were authorized by the Council of Nicea and by the closest pupil and familiar friend of St. John the Divine, the holy Polycarp, who is supposed to have been the first to commit to writing what we now call the Apostles' Creed. It would be difficult to find words, outside of Scripture, which more strongly claim our reverence.

However, this title may be objected to on the ground of length. As a matter of fact, it is precisely two words longer than the present official title printed on the title-page of our Book of Common Prayer. Such verbosity might be condoned if the great feat of adopting a title upon which a fair majority of our Churchmen would agree could be achieved.

Again, this title may be objected to on the ground of its providing no convenient appellation for Churchmen as such. We are now popularly called "Episcopalians" and the Church, "the Episcopal Church." Even the absurd pleonasm, "Episcopal Bishop," is

frequently found both in print and in speech. Catholics in submission to the Bishop of Rome are popularly called "Roman Catholics," which contradiction in terms ceases to be such, according to Bishop Grafton, only in Rome. For the same reason we should not be called "American Catholics," because, while that would apply correctly enough to our Churchmen within the territory of these United States, it would be incorrectly applied to those in foreign countries. We might be called Apostolic Catholics or simply Churchmen, or more likely a more appropriate name for us as individuals might grow up unsuggested by us, from the necessity of calling us by some name, as words do come from vague and various sources and become sanctioned by good usage.

I am told that the title I propose, or one inconveniently similar to it, is now used by a sect commonly known as the Irvingites; but I should hardly think there would be much more danger of our being confounded with them than there would be of General Washington's, when he is spoken of or written of simply as "Washington," being confounded with Mr. Booker T. Washington.

Yours truly, HUGH MOLLESON FOSTER.  
New York, June 27th.

### "THE ANGLICAN CATHOLIC CHURCH."

To the Editor of *The Living Church*:

**A**MONG the various letters published in your columns in regard to the name of the Church in this country there has not, I think, been one that recognizes certain existing difficulties and promises to do away with them.

The great reason for changing the name of the Church is the demand that our Apostolic origin be asserted. But can the following facts be disregarded: first, that we made one great mistake when we called the Church in this country the Protestant Episcopal Church; second, that we must now, while correcting the name, give the Church a name that she may always be known by?

THE ANGLICAN CATHOLIC CHURCH IN THE UNITED STATES  
OF AMERICA,

legally entitled during the years 1789-19—

The Protestant Episcopal Church in the United States of America.

Would not this name assert our heritage, define our character, and end, while it explains, the inadequate title we are at present known by? But better, far better, endure our present name a little longer than hastily adopt another which may, in the course of time, have to be changed in its turn. Bishop Hall's excellent expression, "If we could find another name at once true and modest," may well be borne in mind as a guide during the present period of consideration.

The inadequacy of our present name, is I believe, manifested in the present conditions: first, lack of recognition of the origin and character of the Anglican Church among historians; second, incorrect generalizing among modern religious writers, both statistically and theologically; third, the fact that Anglicans, whether English, Scotch, Welsh, or Irish, on arriving in the States are frequently sent to churches other than their own through honest ignorance of what their own church is, under its present title.

The first condition has been so bad that it has forced its own remedy; and already historical writers, Churchmen and others, are beginning to deal with the Reformation in England in a scientific way. The practical aspect of things is, however, trying enough. The amount of time and work necessary to get a college preparatory class through the Reformation period of English history, as presented in the ordinary text book, is almost incredible. Through the confusion of terms, the glaring gaps where *some* church—the book does not always make evident what—is apparently killed and brought to life again, and, indeed the radically false stating of the Church's character the teacher plods wearily year after year; and when the Reformation period in England is finished then comes an equally trying struggle over the establishment of the Anglican Church in the States.

Even our own Church girls who have, presumably, been well trained, say, "Why, the Established Church in England is the Anglo-Catholic: why was the same Church in this country called the Protestant Episcopal?" Patiently the teacher explains that Bishop Seabury was sent to the States by the branch of the Anglo-Catholic Church in Scotland.

"Then is the same Church known by three different names in England, Scotland, and the U. S. A.? Why should such a strange thing be?"

And, true enough, why should it be?

The Greek, Roman, Presbyterian, Baptist, or Methodist Church is known by the same name the world over. Our Church alone has, by her own volition, assumed the Protean character of one name in England, her colonies and possessions, another in Scotland, and a third in the United States, Cuba, and the Philippines. Is it not almost a duty that a church owes to society to call herself what she really is wherever she is found? We have never thought of calling our language anything but English, or our institutions anything but Anglo-Saxon: why should we hesitate to call our Church Anglican?

The name lately suggested by THE LIVING CHURCH was, I believe, The American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America.

Has any church in this country the right to style herself the

American Church? If so, on what grounds? Even our present name is, in that respect, legally exact: The Protestant Episcopal Church in the United States of America. Do not let us do away with the one correct feature of our long endured misnomer.

As to the term Catholic: Every orthodox church whether of Apostolic, Reformation, or post-Reformation origin, defines her belief by the Apostles' Creed, and necessarily interprets the words "Holy Catholic Church" in her own way. On these grounds might not any church follow such an example and solemnly style herself the American Catholic Church, commonly called the Methodist or Universalist, as the case might be?

Then, if we are to invite people to continue to call us Episcopalians they will undoubtedly continue to do so. Why intensify the present confusion? One adjective alone describes our Church wherever she exists and that adjective is Anglican. Intelligent people have, of late years, called us Anglicans. By that term alone do we correctly assert our claim as a part of the Church Catholic.

In taking the responsible step of changing the name of the Church must we not meet the present difficulties and avoid those of like nature for the future? How can this be done except by at last styling ourselves what we really are? BLANCHE T. BIGELOW.  
Wellesley, Mass., July 5, 1910.

### "AMERICAN APOSTOLIC CHURCH."

To the Editor of *The Living Church*:

**I**N regard to a name for our branch of the Church why would this not be satisfactory—The American Apostolic Church? The two words Catholic and Apostolic we find in the Nicene Creed, but to use them together would be impracticable. The word Apostolic is comprehensive, it includes all that the word Catholic does, for a true branch of the Apostolic Church must of necessity be Catholic; in fact the word Episcopal, the only name that we are known by, means Apostolic. We are the American branch of the Church of the Apostles, for we continue steadfastly in the doctrine of the Apostles, who were taught by the Risen Lord.

Then, too, the word Apostolic, although it has no uncertain sound, would not stir up the fires of controversy, since no branch of the Church has that name; and yet what better name could a branch of the Church Catholic desire? It takes us back to Pentecost, it preserves all that is essential in the word Catholic, it connotes the sacraments, also the Laying on of Hands, and a liturgy: "They continued steadfastly in 'the Prayers.'" It stands for universality; the Apostles were commissioned to preach the Gospel to every creature. The word Apostolic would show that we emphasize the Historic Episcopate, the vertebra of the Church. The term is terse, descriptive, comprehensive, and has the imprimatur of an Ecumenical Council. I would venture then to suggest "The American Apostolic Church" as a good designation in a few words for this national branch of the Church of the Living God, "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone."

Grafton, West Virginia, July 7, 1910. FRANK P. WILLES.

### "EPISCOPAL CATHOLIC CHURCH."

To the Editor of *The Living Church*:

**A**MERICAN Catholic! Well, in the great Eastern world does not "America" suggest what is *new*? Are we a *new* Catholic church?

If we drop our word "Episcopal" will not a certain group soon drop the word "Methodist" and thus legally become "The Episcopal Church"? The adjective "Roman" in "Roman Catholic" signifies that communion with the Bishop of Rome is a guarantee of Catholicity. Would not the term Episcopal Catholic or Catholic Episcopal correctly signify the belief that communion with the historically legitimate Bishops in general is a true guarantee of Catholicity? If it is true, as held by weighty authorities, that unintended lack of complete Catholic faith does not *per se* constitute heresy, still there is no excuse for having a non-Catholic name when all agree that we are essentially Catholic. A. MCG. BEEDE.

### "ONLY TWO."

To the Editor of *The Living Church*:

**Q**UOTE the following from the report of the "Census Bureau on religious organizations" for 1906:

"Only two of the Protestant bodies reported a majority of their membership in the principal cities—i. e., the Church of Christ, Scientist, and the Protestant Episcopal Church."

Let us change the name, lest it be said of us, "*Pares cum paribus facillione congregantur!*" A. W. FARNUM.

IF WE ARE left in trust, of course we shall be called to account. We shall be called to account not only for our behavior in that general calling wherewith all Christians are called, and we among the rest, but also for our way of discharging each one his own particular duty and calling, his trade, or profession, or service, whatever it may be.—Keble.

## Literary

### MISCELLANEOUS.

**Psychology.** By Edward B. Warren, A.M. Psychic Science Series. Chicago: A. C. McClurg & Co. 1910. Price, 50 cents net.

This interesting little brochure, the first of a series along the same general lines, deals briefly with such subjects as soul, body, instinct, intuition, and religion. Several of the theological inferences we would dissent from, but the main contentions are sound. Then the author goes on to suggest practical psychological self-education which will assist the reader in dealing with his fellow men, particularly in business and social relations. In passing, we note the following interesting bit of quotation from the late John Fiske: "A man's belief is a part of the man. Take it away by force, and he will bleed to death; but if the time comes that he no longer needs it, he will either slough it, or convert it into something more useful."

**South Indian Missions.** Containing Glimpses into the Lives and Customs of the Tamil People. By J. A. Sharrock, M.A., Superintendent Missionary, etc. Illustrated. Westminster: The S. P. G.

This is a straightforward and well illustrated story of the work of the S. P. G. in South India, with sketches of the country and its history and the people and their ways; it also has good accounts of Hinduism and the caste system. A copious index makes the contents available for reference and the book should have a place in every missionary library.

**Saint Theresa: The History of Her Foundations.** Translated from the Spanish by Sister Agnes Mason, C.H.F., with Preface by the Rt. Hon. Sir E. M. Satow, G.C.M.G. Cambridge: The University Press. 1909. New York: G. P. Putnam's Sons. Price, \$1.40.

This translation of St. Theresa's own history of her foundations of religious houses in Spain, written in the year 1573, is well done by Sister Agnes Mason of the English Community of the Holy Family. The book is important for the intimate knowledge it gives us of the character of its saintly author and for the glimpse of Spanish life in the sixteenth century.

St. Theresa was not only a holy woman, but she was a very sensible and cheerful one, too, who was impatient of mooning and the melancholic temper, about which she has much to say. The narrative is full of incidents and anecdotes which illustrate her practical good sense, so that from beginning to end it is both edifying and entertaining.

**Visions.** By H. H. Montgomery, D.D., D.C.L., Sometime Bishop of Tasmania, Secretary of the S. P. G. Published by the Society for the Propagation of the Gospel in Foreign Parts. London.

These forty brief essays or "Scripture Messages" were published in *The Mission Field* between 1906 and 1909. They are saturated with the missionary spirit and reflect the writer's wide experience in the mission field. The last four chapters on the difficulties of the work in India, Africa, and Australia show an intimate personal knowledge of the subject and are full of local color.

ONE LAYS DOWN almost with despair a little volume by Albert Leffingwell, M.D., late President of the American Humane Association, entitled *American Meat: Its Methods of Production and Influence on Public Health*. Apparently the process of meat packing in America, so far from having been improved as the result of revelations and new legislation of a few years ago, is worse than ever. The author relates many bad features which result both in the nullification of the law and also in the further failure to separate fit food from unfit, and which apparently give the benefit of the doubt to the packer every time. Thus, he says that the proportion of condemned carcasses was actually smaller during the two years following the legislation of 1906 than for the two years immediately previous. Only an average of twenty-nine out of every ten thousand carcasses are condemned. Obviously, this must imply either a magnificent state of health on the part of the animals brought to the slaughter house, or a total disregard for the health of those who are to use them for food. It is inevitable that the latter must be the explanation. One is almost tempted to declare that hereafter each day of the week shall be a Friday in so far as the table is concerned. [Theodore E. Schullter, New York.]

IN Octave Thanet's latest book, *By Inheritance* [Bobbs-Merrill Co.], there is food for thought. It is a splendid story dealing in a fresh, unhackneyed way with the race problem. The subject is discussed with insight and deep sympathy for the negro, but without sentimentalism. It concerns the history of Sidney Danton, a mulatto, who has been befriended and educated by a New England woman of wealth and high ideals. In his sad story, and that of "Lily Pearl" is centered the main interest of the plot. "Lily Pearl" is a true type of the negro woman, such as every Southerner will recognize, baffling

to the Northerner in the complexity of her simple nature, with her frank faults and surprising virtues. She truly represents the negro of to-day as the Southerner knows her. There is not so much preachment, however, as to interfere with the development of the plot, which is of unusual interest. There are several well-drawn characters and the whole story is as wholesome in spirit as Miss French's works invariably are.

A VERY INTERESTING and not less valuable book relating to the American Indian and told by one who knows his subject thoroughly is *My Friend the Indian*, by James McLaughlin, United States Indian Inspector, formerly Agent to the Sioux at Devils Lake, with Illustrations. Mr. McLaughlin is one of those few men who were intimately associated with the Indian service during the generation just coming to a close, who were able to view the Indian as a man whose friendship was worth cultivating. His story of the incidents of his own moving into the Indian country thirty-eight years ago, when he was sent out to North Dakota as agent to the Sioux at Devils Lake and the Standing Rock agencies, and his personal reminiscences, are of thrilling interest, and the information that he has obtained concerning the battle of Little Big Horn and the Custer tragedy renders those thrilling events new to the reader of both. The volume is of exceptional interest. [Houghton, Mifflin Company. Boston. \$2.50 net.]

A VALUABLE manual of things connected with the business life which a woman is likely to encounter, and even more than that, is *Every-Day Business for Women*, described as a Manual for the Uninitiated, by Mary Aronetta Wilbur, M.A., Teacher of Banking and Political Economy in Miss Dana's School, Morristown, N. J. One hardly discovers why it is specified as a book especially "for women," since it has to do with matters of life in which mere men are apt to share as well; but the humility of the authoress may have suggested the somewhat modest title. At any rate, the "uninitiated," be they men or women, will find in this volume an excellent insight into such matters as banking, money, contracts, bills and receipts, relations with railroads and hotels, employer and employes, taxes, wills, etc. [Houghton, Mifflin & Co. Boston. Price \$1.25 net.]

GENERAL INFORMATION is an apt summary of the manifold contents of Routledge's *Every Man's Cyclopaedia* of Biography, History, Geography, General Information, Law, Spelling, Abbreviations, Synonyms, Pseudonyms, etc., edited by Arnold Villiers. This is one of those volumes of dates and facts that may so often be drawn upon with benefit in writing, in speaking, or in ordinary conversation. Biography, history, battles and sieges, a gazetteer of the world, general information, embracing every sort of subject alphabetically arranged, a dictionary of law which, however, is English rather than American, a long list of words frequently misspelled, a dictionary of synonyms, and a dictionary of abbreviations—these are among the contents of this useful volume, extending over more than six hundred pages. [E. P. Dutton & Co. New York. Price \$1.50.]

WE HAVE received from George Gregory, Bath, England, a number of memorial cards issued on the death of King Edward, which are kindly sent for free circulation and which will be mailed from THE LIVING CHURCH office on application, accompanied by stamp. The inscription follows the old English memorial style: "Of your charity pray for the repose of the soul," etc.

Messrs. Raphael Tuck & Sons have also issued "by command of Queen Alexandra" a handsomely illuminated reproduction of the letter of thanks issued by the Queen Mother in response to the condolences of the nation and the world. The letter, beginning "From the depth of my poor broken heart" is photographed from the original and is enclosed in a handsome border; the whole being reproduced in photogravure in large size, adapted to framing.

A NEW VOLUME in the Mediaeval Town Series is *The Story of Padua*, by Cesare Foligno, illustrated by Giovanni Vianello. It tells of the art treasures of the Italian town and also relates its history, which, as is the case with other ancient towns in Italy, has been of romantic interest. Padua was a notable state in medieval days and helped to make history when the Italian towns were important factors. Its art history, however, is even more interesting than the story of its political rise and fall, and a number of its best pictures are reproduced in half-tone, together with a photogravure frontispiece. The book is an excellent introduction to a visit to this interesting town. [E. P. Dutton & Co. New York. Price \$1.75 net.]

IN *The Story of the Constitution of the United States*, by Rositer Johnson, we have, retold, the story of how the American constitution came to be a written document and came to assume its present form. How near the instrument came to failure to be ratified at all is shown in this volume, together with the serious questions which many of its framers felt as to its working and ultimate outcome. The volume is an excellent one for a popular study of the subject. In a chapter entitled "The Sources" we have also a careful study of the basis of Anglo-Saxon law and particularly that which is derived from *Magna Charta*. [Wissels & Bissel Co. New York. Price \$1.00 net.]

### TO ROSES BROUGHT IN FOR THE ALTAR.

How fair ye gather round His resting place  
Who is the mystic Rose of Sharon fair,  
And fills the hearts of all His own with grace  
As ye with fragrance permeate the air.

Ye come from praising Him beneath the sky,  
In that great Temple reared by His art;  
To praising Him enshrined where ye lie  
Blushing for nearness to the Sacred Heart.

So will ye, silent, watch His resting place,  
Keeping sweet vigil all the weary night,  
Lifting your radiant blossoms to His Face,  
Knowing no darkness in His Presence light.

So would I, like ye, vigil keep alway,  
Near to the place where my Beloved lies,  
Until dawn break and shadows flee away  
And open sight of Him shall joy mine eyes.  
AN OBLATE OF THE ORDER OF THE HOLY CROSS.

### THE MIRACLE.

In olden times, we read,  
"God spake to Man."  
Man walked with God, 'tis said,  
And, when the world began,  
Was by Him led.

A miracle, if God  
Should speak to men?  
Ah—still He speaks, indeed—  
The miracle is when  
Men hear and heed.

Honesdale, Pa.

DORA MARCHANT CONGER.

### THE IDEAL OF CHRISTIAN CHARACTER.

BY THE VERY REV. SELDEN P. DELANY,  
Dean of All Saints' Cathedral, Milwaukee.

MEDITATION II.—SPIRITUAL-MINDEDNESS.

PRELUDE.

**L**ET us picture to ourselves two distinct scenes in our Lord's life: The cleansing of the Temple—St. John 2:14-18. Taking the little children in His arms to bless them—St. Mark 10:13-16.

2. Consider how it was the same quality of His spiritual-mindedness that made the two opposite impressions: fear and flight on the part of the money-changers, and trustfulness and love on the part of the mothers and their children.

3. Let us pray for an increase of spiritual-mindedness.

Collect for IV. Easter and Ascension.

MEDITATION.

St. Paul says in his Epistle to the Romans (8:6) that "the mind of the flesh is death; but the mind of the Spirit is life and peace." He would have us direct the general bent of our thoughts and motives toward Divine things. Our Lord furnishes us a unique example of this mind of the Spirit or spiritual-mindedness. Wherever He went, whatever He did, whatever He saw, His thoughts were fixed on things Divine. When He saw the money-changers buying and selling in the Temple, He thought only of the dishonor to His Father's house. When the mothers brought to Him their children, He saw only their resemblance to the citizens of the heavenly kingdom that was to be. Whereas men of the world saw only the surface of things, He saw the reality underneath the surface.

While our Lord was unique in the intensity and persistence of His spiritual-mindedness, yet this was entirely a human characteristic, which is within the range of possibility for all of us to acquire. It had nothing to do with His Divine consciousness. It was His human mind that was fixed upon spiritual realities. The same thing is possible for each one of us, however difficult it may be to acquire. There is no denying that it is difficult. The natural mind, the mind we have by natural inheritance, the mind of the average unregenerate man or woman, is the mind of the flesh. Such a mind comprehends only the surface of things—only the tangible, visible, audible world. Material possessions and physical forces are the great realities to such a mind. Prayer is folly, worship is a waste of time, sacraments are meaningless forms, the Church is the product of an age of superstition, heaven is a beautiful dream, and hell a bogey to frighten the ignorant.

The mind of the Spirit sees beyond the world of sense realities. It sees behind the surface features of a human coun-

tenance an immortal soul; it sees within the round of services, the sacramental system, and the governing machinery of the Church the mighty power of the Spirit of God; it sees beyond the dark, forbidding portals of death an eternity of bliss and an eternity of woe; it sees beneath the trappings of human pride or the rags of poverty the gradual formation of a deathless character; it sees behind the figures and events and movements of history the slow working out of the eternal purposes of God.

The spiritually-minded man looks at everything in his life and in the world from the standpoint of God. If calamities and misfortunes and disappointments come to him, he asks first of all what God meant to teach him through them, or what gift of God lies concealed in what the world calls his misfortune. If social or political conditions in his city or state are displeasing to him, he asks what God thinks of it all, what God wants him to do about it, what are really the issues that concern God most. He judges political parties and platforms and candidates from the side of God. He judges human philosophies, discoveries of science, and inventions from God's point of view. He tries to put the value upon material possessions and the other prizes men seek after, that God must put on them. He tries to estimate people not according to outward appearance but by looking into the heart, as God does.

There is a common misunderstanding of what constitutes one a spiritually-minded person. Many people, Christians mostly, think that to be spiritually minded means to look pious, to be inactive, out of touch with the world of men and women, and generally harmless and innocuous, and above all to say very little. I remember a man who always sat with his hands folded, never said anything, but only nodded his head and smiled mildly while other people talked. I was never able to discover that he did any work—he was a priest—in the way of study, writing, or parochial visitation. Yet he gained a great reputation for being a spiritually minded priest. Spiritual-mindedness is no sentimental quality of this sort; it is a strong, manly temper of mind that makes a man throw his whole energy and enthusiasm into hard, unceasing work for God and His Church.

True spiritual-mindedness is the secret of the dignity which commands respect and the power which gives one authority. Our Lord's enemies were afraid of Him. Often His apostles were amazed and perplexed in His presence. The people listened to him eagerly, because He spoke as one having authority and not as the scribes. Just as there is tremendous dignity in a noble spire on a church, pointing ever heavenward amid the tumultuous activities of a great city, so there is always dignity in a man whose mind is always fixed upon God and spiritual realities as he moves about among his fellow men. A crowd always feels it instinctively. They are immediately hushed into awe and silence in the presence of a man whose features proclaim beyond a doubt that his purposes are high and unselfish, and his soul in unbroken communion with God. That was the secret of the magnetism and political power of such a man as Gladstone.

Spiritual-mindedness is also the secret of sympathy and attractiveness. It was this quality in our Lord that made His manner so tender that babes smiled in His arms and women told Him the secret of their cares. Any man or woman who can school himself to adopt the Divine attitude toward his fellow creatures, whether men or women or children, will find it is never difficult to gain their sympathy. Sympathy is only withheld when people are suspicious of us, when they fear that our motives are not just or pure or kind. He who looks at people from God's standpoint will have the same pity for them, the same yearning for their temporal welfare and eternal salvation, that God has.

"The mind of the flesh is death; but the mind of the Spirit is life and peace." Our Lord dwelt continually in the midst of heavenly realities, and as He went about among men, there was always clinging to him this pure, unearthly atmosphere of blessedness, harmony, and peace. Nothing could ruffle His temper; nothing could destroy His hope; nothing could weaken His faith; nothing could embitter His love. Only by cultivating the mind of the Spirit can we have the same abundant, rich, vigorous life that He enjoyed. Life never palled upon Him; He never questioned whether life was worth living. And only thus can we have peace. "Thou shalt keep him in perfect peace whose mind is stayed on Thee." To one who sees God in everything, no failure, nor misfortune, nor separation from loved ones, nor persecution, nor insult, nor loneliness, can destroy the interior peace of the soul. Only sin can do that; for "the wages of sin is death"—death to every noble impulse and to every high spiritual possession.



## A CANTERBURY TALE.

BY PEARL HOWARD CAMPBELL.

"When Aprille, with his showers sweet,  
The drought of March hath pierced to the root,  
Then longen folk to gong on pilgrimages."

**T**HUS sang Geoffrey Chaucer, many and many a year ago, when the great jewelled shrine of St. Thomas à Becket still kept its state in Trinity chapel, where the spires and towers of the Cathedral rose tall upon the Kentish plain.

To it, especially at the great Pardons or Jubilees of the feast, celebrated every fifty years, from 1220 to 1520, came a vast company of folk of all sorts and conditions, from remote parts of England, and even from over-seas; for the fame of the miracles wrought at the shrine spread far and wide. Old and

the last and only one of the seven which the city once boasted.

From here, the pilgrim would make his way up the main street, which, to quote Canon Danks, has as many "aliases as a hardened criminal; starting as St. Peter's street, continuing as High street, Parade, and St. George's street," along it still are quaintly built houses, and shops, as fascinating now as in the old days, when the mercers of Mercery Lane offered for sale little leaden bottles, or "ampulles," containing water from Becket's tomb in the crypt, and brooches representing his mitred head. There the returning pilgrim proudly fastened his cap when he turned his weary feet toward home.

Here, along this very road, came Henry II. with head



young, whole and sound, or sick and crippled, seeking relief from the pains that racked them, they came to pray, to bring their dole, and to win the promised plenary indulgence.

From the gifts so obtained came, in large measure, the great sums which allowed the monks to ornament and enlarge their Cathedral, until it became one of the finest and most splendid in all England. And so they came along the oft trodden way from the Tabard Inn at Southwark, through the fair meadows and up the rolling hills of Kent, until the towers of Canterbury rose in sight; pausing, mayhap, to quench their thirst at the clear spring of water known as the Black Prince's well, just beyond the Leper Hospital of St. Nicholas at Harbledown; and on, past St. Dunstan's church, which shelters the head of a far greater martyr than Becket, Sir Thomas More.

It is an old, sad story, that of his trial and death. He who has been called "the best and wisest of Englishmen" suffered a traitor's death. Every schoolboy knows how his head was exposed on London bridge for fourteen dreadful days, but they may not know how one who loved him well, his daughter Margaret, secretly secured possession of it, and placed it in the Roper vault at St. Dunstan's, where it still remains.

Now jog we on to Canterbury. In we go, through the fine old west gate, built, doubtless, in the fourteenth century, and

bowed low in shame and penitence as he walked to his scourging. Here, too, came Richard Coeur de Lion, marching proudly with his captive, William, the Lion of Scotland. Here, too, with slow, sad footsteps, came the weeping troop that bore the Black Prince to his tomb in the Warrior's chapel.

And here, not garbed in royal robes, but meanly clothed in pilgrim's rags, after his defeat at Tewkesbury, came Henry VI. Devout and kindly, his was not the hand to hold the scepter over England in those troublous times. And here he lingered perhaps to pray for the repose of the son, dead on the field, perhaps for the safety of his Queen, fretting in captivity.

Of all the long line of royal folk and great who tarried in Mercery Lane we shall mention only Charles I. and Elizabeth, accepting, in her haughty fashion, the homage of the wife of Archbishop Parker, yet refusing to call her madam, "since clergymen had no business with wives."

Once within Christ Church gate, kings and queens are forgotten, and one thinks only of the marvellous structure which rises before him. Beautiful it is, and with a dignity which only age and time can give. In the center rises the great tower, fifty years in building; it was to have been called the angel tower, from the figure which should have crowned it. The design was never carried out, and to-day it is known as the

Bell Harry, in memory of Henry VIII., who gave the great bell which still tolls the curfew.

Beautiful as the exterior is, framed in green lawn and shady trees, the interior, with its vast piers and lofty arches, is still more fascinating. To the eastward is the long flight of steps leading up to the choir; through the door in the screen one sees still other stairs mounting to the altar. This unusual elevation makes it possible for the cathedral to have the finest crypt in existence.

The windows have suffered greatly in the past from lawless hands which ruthlessly destroyed what they could not make; but there is still some fine old glass, notably that in the three thirteenth-century Becket windows in Trinity chapel. Here, in former days, stood his shrine; so loaded was it with gems and precious stones "that gold was the meanest thing about it." The pilgrims approached it by a sort of *Scala Santa*, which they climbed on their knees. One sees yet the worn stones which testify to the thousands who made the ascent; but of the shrine itself not a vestige remains. In the Transept of Martyrdom visitors are shown a small, square stone which marks the spot where, it is thought, he fell.

What became of the bones of Becket, after Henry VIII. rudely haled them forth to answer to the charge of treason, no one knows exactly. Some people believe they were burned as the sentence demanded. Among the recent discoveries is a stone chest containing bones of a tall man, with marks of violence on the skull. Many think that these are the actual remains of Becket which the monks, anticipating the sentence, hastily removed and hid in the interval of suspense before the king's final orders were received.

I have told you of the Black Prince's tomb in the Warrior's Chapel. I must tell you that, so dearly was he loved, that no desecrating hand in all these centuries has ever disturbed his rest. Above him hang still his helmet, gauntlets, shield, and scabbard. Only the sword is wanting.

"Cromwell?" I asked of the verger who showed me about.

"I can't say as to that," he answered. "I am not wishing to think he was a thief, and a deal has been attributed to him that he never did."

Beyond the Black Prince's monument is that of Archbishop Courtney, 1396, and beyond, a lowly brick mound, bare of inscription and destitute of ornament. Yet he who sleeps beneath was very strong and powerful in his day. A Bishop, a prince, a Cardinal, Odel Coligny, brother of the great admiral, though at one time an inquisitor, still sympathized very strongly with the Huguenots.

And in their behalf he undertook a mission to Queen Elizabeth. While he tarried in the canonical house at the southeast corner of the precincts, he was poisoned by his servants. At whose instigation this was done, no one knows; yet here he was laid to rest in the rude grave, because men thought that France would some day bring him home. It was never done, yet one almost wishes the good and great man might have a tomb more worthy.

Most of my readers know, I fancy, that when the Huguenots were so sorely persecuted at home, they fled to England in large numbers and were cordially received. Queen Elizabeth granted them permission to hold services in the crypt. That was long and long ago. The little colony that once numbered several hundred is now scarcely more than a handful. Some of them, doubtless, found their way back to France, others went to America; those who remained, intermarried, and be-

came English. Yet a few still cling to the old customs, and gather regularly for the service, which is precisely the same as that in the Cathedral above, only that it is said in French.

Just before my visit to Canterbury they assembled in this chapel and solemnly swore allegiance to King George VI.

There are many other interesting things about Canterbury Cathedral that I should like to tell you, but I think, mayhap, you will find them out for yourself, when you stray down the streets of the town which, to me, is the dearest, quaintest and prettiest in all England.

## A WIDER HORIZON.

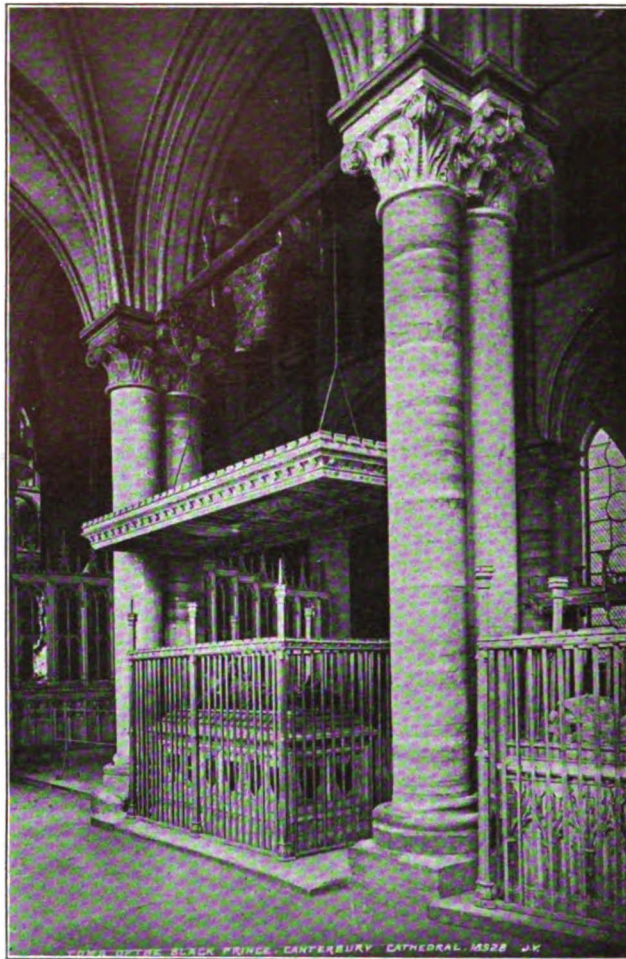
By MARIE J. BOIS.

**D**ID you ever follow a pretty, shady path along the cliffs, with the murmuring of the waves announcing the nearness of the sea still hidden from your view, catching here and there glimpses of its blue waters in a dainty frame of green foliage? How the charm of it filled, even though it may have been unconsciously, your whole being, responding to the beauty surrounding it! Suddenly, the path led to an open place from which a vast stretch could be seen. The vision broadened, and you stood speechless, drinking in the beauty of the scene, stirred to the depths of your heart, vainly seeking for words to express the greatness, the glory of it all!

Who has not known, who has not felt, the intensity of such a moment! And does not the same thing take place in our spiritual life? In the path which each one must tread alone, here and there we catch glimpses of the ocean of God's love; we hear the sound of the great muttering deep calling to deep; we hasten on, and the vision grows brighter and the swells louder, until we reach a wide opening, when upon us falls the silence of feelings too intense for words, the greater vision of the love which gave the only Begotten Son that the world through Him might be saved—not only our own precious soul, not only the souls of those we know and love, but the world!

Gazing at the boundless expanse, we suddenly become aware of a multitude of our fellow beings there with us, longing also for the knowledge of God to cover the earth as the waters cover the sea. Alone in the shady path we had not known of them, but now we see them, we hear them; their deep note of praise and thanksgiving mingles with the voice of the great sea. Heart-stirring rings out the anthem, swelling louder and louder: God is love. Tell it out among the heathen that the Lord reigneth.

"THERE are so many strange doors that should be familiar doors. Turning sometimes into some street where one has turned for years to find at a very well-known number windows of a certain aspect and little details in the drab exterior of the house, every one of which was as familiar as a smile, one is (by the mere association of years and of a gesture repeated a thousand times) in the act of coming to the steps and seeking an entry. The whole place is as much one's friend and as much indicative of one's friend as would be his clothes, or his voice, or any other external thing. He is not there, and the house is worse than empty. London grows full of such houses as a man grows older. Most of us have other losses sharper still, which men of other cities know less well, for most of us pass and repass the house where we were born, or where as children we gathered all the strongest impressions of life. It is impossible to believe that other souls are inheriting the effect of those familiar rooms. It is worse than a death; it is a kind of treason."—From *On Everything*, by H. Belloc.



TOMB OF THE BLACK PRINCE, CANTERBURY CATHEDRAL.

# Church Kalendar



- July 3—Sixth Sunday after Trinity.
- " 10—Seventh Sunday after Trinity.
- " 17—Eighth Sunday after Trinity.
- " 24—Ninth Sunday after Trinity.
- " 25—Monday. St. James, Apostle.
- " 31—Tenth Sunday after Trinity.

## CALENDAR OF COMING EVENTS.

- Aug. 26—Conv. Miss. Dist. South Dakota.
- Sept. 27—Conf. of Church Workers Among Colored People, Cleveland.
- " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
- Oct. 5—Opening Session General Convention, Cincinnati.
- " 11—Meeting of the Sunday School Federation, Cincinnati.
- " 12—Opening of the Sunday School Convention, Cincinnati.

## MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

### CHINA.

#### SHANGHAI:

- The Rev. F. L. H. POTT, D.D.
- The Rev. R. C. WILSON, of Zangzok.

#### HANKOW:

- The Rev. ARTHUR M. SHERMAN, of Hankow.
- The Rev. L. B. RIDGELY, of Wuchang.

### JAPAN.

#### KYOTO:

- The Rt. Rev. S. C. Partridge, D.D., Bishop of Kyoto.

# Personal Mention

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., sailed last week to attend the Summer School at Exeter, England, and during August and September he will be the preacher at St. George's Church Belfast, Ireland.

THE Rev. F. H. BURRELL, rector of St. John's Church, Clinton, Iowa, has changed his residence to the Rectory, 230 Fourth Avenue.

THE Rev. J. GILMER BUSKIE of Goldsboro, N. C., has accepted the rectorship of St. James' Church, Baton Rouge, La., and will assume charge early in the autumn.

THE Rev. G. HERBERT DENNISON, formerly a curate at St. Luke's, Germantown, Philadelphia, will return to that parish in the same capacity on August 1st.

THE Rev. R. R. DIGGS has resigned St. John's Church, Omaha, Neb., and has accepted a call to the Church of the Epiphany, New Iberia, La., and can be addressed there from now on at 114 Jefferson Street.

THE Rev. EDWARD S. DOAN of Knoxville, Tenn., has accepted a call to St. James' Church, Marietta, Ga., and is expected to assume his new duties about the middle of July.

THE Rev. FRED H. FATT, late of Colusa, Calif., is now living in Victoria, British Columbia, and has the consent of the Bishop of Olympia to take supply duty in Seattle, Tacoma, and other Sound cities, as also of the Bishop of Columbia to take occasional duty in Victoria and the cities of Vancouver Island. He may be addressed at 344 Simcoe Street, Victoria, B. C.

THE address of the Rev. ANTHON T. GESNER has been changed from Fairbault, Minn., to Middletown, Conn.

THE Rev. CHARLES H. HOLMEAD has changed his address from Smyrna, Del., to 2202 Jefferson Street, Wilmington, Del., and should be addressed accordingly.

THE Rev. FRED INGLEY, rector of St. Matthew's, Kenosha, Wis., expects to sail from Montreal July 21st by the steamship *Lake Manitoba*, accompanied by Mrs. Ingley. After a three weeks' sojourn in England they are planning to leave Southampton for New York August 26th.

THE Rev. EDGAR JONES of the diocese of Newfoundland has been received into the diocese of Colorado and entered on his duties at the Church of the Epiphany, Denver, on Sunday, July 3d.

THE Rev. C. H. JORDAN, rector of Nativity parish, Union, and Calvary, Glenn Springs, S. C., will visit the Passion Play at Ober-Ammergau. The trip is being given him by members of the parish at Glenn Springs. DEACONESS GADSDEN of the Church Home Orphanage, Yorkville, S. C., Miss LIZZIE CLEVELAND of Spartanburg, Mr. C. W. ZIMMERMAN and Miss NORA ZIMMERMAN of Glenn Springs will be in the same party.

THROUGH the liberality of the Kavanaugh family, members of Grace Church, Waterford, N. Y., the rector, the Rev. C. V. KLING, is enabled to take an extended trip abroad. He will sail by the steamship *Pretorian* from Montreal July 16th, returning October 1st.

THE Rev. LEOPOLD KROLL has been appointed assistant at the Cathedral, Honolulu, Hawaii, where he will have charge of the Hawaiian work.

THE Rev. GEORGE W. LAMB of Georgetown, Pa., has accepted the rectorship of Trinity Church, Rochester, Pa., and will enter upon his duties there on September 1st.

THE Rev. C. H. LOCKWOOD, D.D., rector of St. John's Church, Helena, Ark., is still in Southern California, where he went February last for his health. Dr. Lockwood is much improved in health, but will probably remain in California until the middle of September. His address is 2255 West Twenty-fifth Street, Los Angeles.

THE Rev. J. M. McGRATH of Cincinnati, Ohio, is located until October 1st at Mount Pleasant, Bretton Woods, N. H.

THE Very Rev. JAMES C. MORRIS, Dean of St. Mary's Cathedral, Memphis, Tenn., will have charge of Otey Memorial parish, Sewanee, Tenn., during July and August.

THE Rev. JOHN L. OLDHAM, formerly of Fostoria, Ohio, has taken up his residence in Dayton, Ohio, as priest in charge of St. John's chapel and assistant priest of Christ Church. Address 1520 East Third Street, Dayton.

THE Rev. ALLEN C. PRESCOTT, who has been in charge of St. Andrew's Church, Milwaukee, for the past year during the absence of the rector abroad, has become assistant to the Rev. Frederick Edwards of St. James' parish, Milwaukee, and entered upon his duties July 1st. His address will be St. James' Parish House, Milwaukee, Wis.

THE Rev. FRANK A. SANBORN, Canon of St. Paul's Cathedral, Fond du Lac, Wis., is spending a month at Camp Neosho, Evergreen, Colo., as guest of Mrs. Williams, mother of the Bishop of Marquette.

THE Rev. ARTHUR W. SHAW has resigned the rectorship of St. Luke's Church, Phillipsburgh (diocese of Newark), N. J., to accept work in New York.

THE Rev. FRANK HALE TOURET of St. Luke's Church, Fort Collins, Colo., has accepted the rectorship of Grace Church, Colorado Springs, Colo., the same having been made vacant by the resignation of the Rev. HENRY RUTGERS REMSEN on account of ill health.

## DEGREES CONFERRED.

UNIVERSITY OF THE SOUTH, Sewanee, Tenn.—D.D., upon the Rev. MILO HUDSON GATES of New York and the Rev. Dr. WILLIAM F. PIERCE, president of Kenyon College, Gambler, Ohio.

## ORDINATIONS.

### DEACONS.

COLORADO.—On Sunday, July 3d, in the Church of the Transfiguration, Evergreen, by the Bishop of the diocese, THEORNTON B. RENNELL. The Bishop preached the sermon and Archdeacon Schofield presented the candidate. Mr. Rennell is in charge of the Church of the Transfiguration.

### PRIESTS.

ATLANTA.—In All Saints' Church, Atlanta, on July 3d, by the Bishop of the diocese, the Rev. JOHN WING. The Rev. W. W. Memminger presented the candidate and also preached the sermon.

MINNESOTA.—On the Monday after the Fifth Sunday after Trinity, in St. Andrew's Church, Minneapolis, by the Bishop of the diocese, the Rev. E. J. D'ARGENT, minister in charge of that church. The sermon was preached by the Rev. T. P. Thurston and the candidate was presented by the Rev. Theodore Sedgwick. Mr. d'Argent will continue in charge of the parish.

NEW YORK.—On June 26th, by the Bishop of Newark (at the request of the Bishop of New York) at the Church of the Holy Apostles, New York City, the Rev. HIRAM VAN KIRK. The candidate was presented by the Rev. Olin S. Roche, and Bishop Lines preached the sermon. Mr. Van Kirk is an instructor in New Testament Greek at the Berkeley Divinity School. He will assist at St. George's Church, Stuyvesant Square, New York, during the summer.

## RETREATS.

### HOLY CROSS, WEST PARK, N. Y.

A RETREAT for clergy will be held at Holy Cross, West Park, beginning Monday evening, September 13th, and closing Friday morning, September 23d. Rev. Father Officer, O.H.C., will be the conductor. There is no charge for the retreat and no collection will be made. Offerings for the expenses of the retreat may be put

in the alms chest at Holy Cross. Applications should be made before September 12th to GUEST MASTER, Holy Cross, West Park, Ulster county, N. Y.

### AT BURLINGTON, VT.

Bishop Hall will conduct two Retreats at Burlington, as usual, early in September. The Retreat for Churchwomen will begin on Tuesday evening, September 6th, and end on Friday morning. Names should be sent before August 20th to Miss CONSTANCE R. WHEELER, 210 Pearl Street, Burlington, Vt. The Retreat for clergymen will be the following week, September 13-16. Names should be sent before September 1st to the Rev. GEORGE B. JOHNSON, Bishop's House, Burlington, Vt. Neither Retreat is limited to persons of the diocese; but in case of pressure preference must be given to applications from these, up to the dates specified.

## DIED.

BAIN.—On June 27, 1910, at Osceola Mills, Pa., LYDIA BAIN, widow of John W. Bain of Philadelphia. Interment was made at Cedar Hill, Philadelphia, June 30th.

RITCHIE.—Entered into life eternal June 24, 1910, SOEUR MARIE DE LA MISERICORDE at the Convent of the Assumption, San Sebastian, Spain, known in the world as SARAH L. RITCHIE, sister of Mrs. A. E. Neely, Chicago, and of Mrs. R. F. Newcomb, Quincy, Ill.

Of your charity pray for her soul.

RODEFER.—Entered into rest on Trinity Sunday at the hour of Evensong, the Rev. CHARLES P. RODEFER, M.D., of Russellville, Ky., a priest of the Church in active service for almost half a century.

SIDENER.—Entered into rest, at her mother's home in Detroit, Mich., BERTHA, wife of the Rev. WILLIAM MARTIN SIDENER, rector of St. Paul's Church, Steubenville, Ohio.

## MEMORIALS.

### MRS. LYDIA BAIN.

The priest in charge and members of the executive board of St. Laurence's Church, in meeting to express their sorrow at the death of MRS. LYDIA BAIN, pray our heavenly Father to give us thankful hearts for the great privilege He has granted us in the example of her Christian steadfastness and loyalty to His Church. For the love of His dear Son, our Saviour, we pray that He will receive her among those who "have fought a good fight and kept the faith."

CARROLL N. SMITH, *Priest in Charge.*

WELL MAFFET, *Chairman of Board.*

E. C. BLANDY, *Secretary of Board.*

Osceola Mills, Pa., July 4, 1910.

## CLASSIFIED NOTICES AND

### ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

WANTED; A young man to help in parish work, while studying for Holy Orders: To have complete charge of Sunday school and work in chapel of ease, and to help in training of parish choir. References given and required. Address Rev. FRANCIS S. WHITE, rector of Trinity parish, Atchison, Kansas.

WANTED, about September 1st, by Western Theological Seminary, Chicago, an unmarried man for Office and Library Work. Stenographer preferred. Must understand type-writing. References and experience must accompany application. Address THE DEAN, 2726 Washington Boulevard.

LOCUM TENENS wanted for St. Matthias' Church, East Aurora, N. Y., for the month of August. Address Rev. FREDERICK A. HEISLEY, 1613 Rodney Street, Wilmington, Del.

CATHOLIC PRIEST wanted from September 1st to December 1st to take charge of parish on Pacific coast during rector's absence. Further particulars on inquiry. Reply immediately. Address, J. L., 131 Hellman Block, Second and Broadway, Los Angeles, Cal.

SUPPLY WANTED for August and September, or for either month, at Calvary Church, Cairo in the Catskills, N. Y. Address: RECTOR, Cairo, N. Y.

## POSITIONS WANTED.

**A DEACON** would be glad to supply any parish during August in which the priest cannot afford, or the mission, to reimburse him. Must be east of the Mississippi and west of Chicago. Address Box 274, Hiawatha, Kansas.

**CHURCHWOMAN** desires position as pipe-organist, or teacher of music and languages, in a girls' school. College graduate; experienced church organist. Address "B. A.," care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** desires position. Graduate of University School of Music, Ann Arbor; pupil of L. K. Renwick. Address. H. P. H., 112 Pine Street, Manistee, Mich.

**ORGANIST AND CHOIRMASTER**, Oxford graduate, desires appointment. Excellent testimonials. Salary \$600. COMPOSER, LIVING CHURCH, Milwaukee.

**MIDDLE AGED WOMAN** of refinement and intelligence desires position as matron in house or school, or as managing housekeeper. D. K., care LIVING CHURCH, Milwaukee.

**CHOIRMASTER** and rare organist, Churchman, twenty years' experience, desires engagement. Highest references. "KINGSTON," care LIVING CHURCH, Milwaukee.

**PERSON** of experience desires position as housekeeper in Clergy House. Catholic parish only. HOUSEKEEPER, care LIVING CHURCH, Milwaukee.

**POSITION** Wanted as Organist and Choirmaster. Twenty-five years' experience; was Church of England Organist. Address "LAY READER," Box 30, Route 33, Dousman, Wis.

## UNLEAVENED BREAD.

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

**PRIESTS' HOSTS**; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

**COMMUNION BREADS** and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

## CHURCH EMBROIDERY.

**CHURCH** embroidery by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sailed for England June 29th, to return about October 1st. The workroom will be closed during that time.

## PARISH AND CHURCH.

**ORGANISTS** and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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

**TRAINING SCHOOL** for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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

**PARISH MAGAZINE**, Churchly; illustrated; inexpensive. ANCHOR PRESS, Waterville, Conn.

## PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,  
CERTIFIED PUBLIC ACCOUNTANT,  
PITTSBURGH, PA.

## HEALTH AND SUMMER RESORTS

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

## ROOMS, CHICAGO.

**DESIRABLE ROOMS** in private family. Board optional. Near all car lines. Rates reasonable. Miss BYRN, 1110 East Forty-second Place.

## FLORIDA HOMES.

**REALLY TROPICAL FLORIDA**. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modello, Dade Co., Florida.

## NOTICES.

## THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,  
Church House, Philadelphia.

## THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MA. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

## CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,  
507 North Broad Street, Elizabeth, N. J.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

## THE BOARD OF MISSIONS.

as the Church's agent now holds general and special Trust Funds amounting to \$2,473,074.59. It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

The Corresponding Secretary,  
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

## PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5½ x 3¼ inches.

No. 300—Prayer Book. Imperial 82mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.  
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria Street.  
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.  
Phil. Roeder, 616 Locust St.  
Lehman Art Co., 3526 Franklin Ave.  
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

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

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

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

## "REASONS FOR BEING A CHURCHMAN."

An advertisement of the "subscription edition" of the above-named book appears on another page of this issue. The following personal letter tells its own story; and what has been effective with one priest may be with another. We go to press the first week in August with this edition, and no further orders can be booked after that date, so that immediate attention is necessary for those who wish to avail themselves of the offer:

"I cannot place my order for your special edition of *Little's Reasons* without saying an additional word. I have known personally scores of people who have been brought to the Church through reading this book. Like the favorite prescription of some master specialist among the physicians, this valuable book has in my experience always had the invariable effect of bringing people into the Church. An old copy which I have had for some years, now well worn out, has been loaned and reloaned until there is nothing left of it; and the result has always been, another candidate for confirmation.

"When I got your announcement to-night, it took me to decide upon my order just long enough to take my pen to fill out your blank, with only one hesitancy—whether it would be 100 or 50 copies—and that question was governed by my means. If they permitted, I would flood my town with these books.

"My field of labor lies in the confines of a frontier California town, where the Episcopal Church was unknown until four years ago, and where a small society of several families have grown to be an organization of nearly a hundred communicants. These people have mostly been brought to the Church in the first instance through reading about it, for they have said there was a time when sheer prejudice would have kept them from even giving their presence at divine service to hear sermons.

"I congratulate you on your enterprise; you are doing a great work for the Church, and I can only express as an individual the gratitude I feel in having my own work helped."

## THE PASSION PLAY.

The *Book News Monthly* says: "Dr. Day, an English clergyman, has prepared a small pocket handbook and guide that will be eminently useful to the visitor to Oberammergau during the presentation of the Passion Play. The book gives a brief history of the play; describes Oberammergau as a village; and analyzes the principal parts of the play itself, with a synopsis that takes up each scene and the facts concerning the presentation. A final chapter provides brief notes on the music, with a list of books, the dates of production, and the cast for 1910. Some twenty-four illustrations from photographs add a great deal to the interest of the little

volume." Let us add that those who stay at home will find this little book a most useful and entertaining account of the Passion Play, its history, etc. It is a very attractive volume bound in parchment cover at 50 cents post paid, and in cloth for 70 cents post paid. The American publishers are THE YOUNG CHURCHMAN CO., Milwaukee, Wis., but the book may be ordered through any book seller, or direct of the publishers.

## BOOKS RECEIVED.

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

A. N. MARQUIS & CO. Chicago.

*Who's Who in America: A Biographical Dictionary of Notable Living Men and Women of the United States.* Vol. VI., 1910-1911. Edited by Albert Nelson Marquis. Founded 1890. Revised and Re-issued Biennially. Price \$5.00 net.

IMPORTED BY CHARLES SCRIBNER'S SONS.  
New York.

*The Self-Revelation of Our Lord.* By J. C. V. Durell, B.D., Rector of Rotherhithe, Late Fellow of Clare College, Cambridge. Author of *The Historic Church*. Price \$2.00 net.

*Ideals and Principles of Church Reform.* By Rev. J. C. Barry, M.A., with Introductory Note by James Denney, D.D. Price \$1.25 net.

## The Church at Work

### GULF COAST CONFERENCE OF LAY WORKERS.

THE GULF COAST Conference of Lay Workers met at Biloxi, Miss., July 2d and continued in session until the night of July 4th. This conference, projected by Mr. B. F. Finney, southern field secretary of the Brotherhood of St. Andrew, was called for the purpose of gathering together the lay workers, Sunday school teachers, and lay readers of the three dioceses of Alabama, Louisiana, and Mississippi, in order that views might be exchanged upon the laymen's work in the Church. Preparations were made for eighty delegates; there were 125 in attendance, 100 of these being laymen, the rest composed of the Bishops and clergy of the three dioceses.

On the evening of the July 2d the conference was opened with a supper in the parish house of the Church of the Redeemer. The speakers of the evening were: Mr. John E. Mitchell of Christ Church, Mobile, who, in expressing a hope that this conference might become a permanent thing, addressed the meeting on "The Church as an Organization"; Mr. Orloff Lake of Trinity, New Orleans, whose subject was, "The Church's Advance, the Laymen's Part in it"; Judge W. C. Martin of Trinity, Natchez, who spoke upon "A Man's Personal Responsibility to Christ." After these addresses, the Rev. C. B. Crawford, rector of the Church of the Redeemer, Biloxi, responded to the congratulations on the success of the initial meeting. The conference was then led by the Bishop of Mississippi in a service preparatory to the corporate Communion of the next morning.

On Sunday morning at 7:30 the Church of the Redeemer was filled to the doors by a congregation of delegates and visitors in attendance upon the corporate Communion of the conference. At 11 o'clock, the day being the first Sunday, there was a later celebration, at which the Rev. Albert Martin was celebrant, assisted by the rector, Mr. Crawford. At this service, Mr. Carleton, general secretary, B. S. A., addressed the conference on the work of the layman with particular reference to the boys of the Church. The remainder of the day was spent in conferences. At the conference of Sunday school workers the speakers were Mr. Fry of St. Paul's Sunday school, New Orleans; Mr. Williams of St. Andrew's Sunday school, Birmingham, and Mr. W. W. Moore of the Union Sunday school of Cary, Miss. Later there was a conference on "The Boy of the Church," conducted by Mr. Hubert Carleton. At 8 o'clock Sunday evening the church was again filled to the utmost. The addresses were by the Rt. Rev. T. duB. Bratton, D.D., the Rt. Rev. C. M. Beckwith, D.D., and the Rt. Rev. Davis Sessums, D.D., all of whom spoke upon the keynote of the conference: The Work of the Layman in the Church of God. These addresses were very inspiring.

Monday was filled with meetings and conferences, notably, the conference of Sunday school workers conducted by Mr. J. A. Ross and the conference on lay readers' work, pre-

sided over by Bishop Bratton. These two conferences were spirited, developing so many speakers that the time limit of five minutes had to be placed on each speaker. There was a conference in Bible class work, conducted by Judge N. B. Feagin of the Church of the Advent, Birmingham.

Monday afternoon was entirely taken up by the General Conference of the Brotherhood, conducted by Mr. Hubert Carleton. The entire conference adjourned Monday night. The feeling of every delegate was that it was exceedingly helpful and inspiring. Entire chapters of the Brotherhood of St. Andrew were present. The sight of so many busy laymen, who were willing to lay aside their own business in order that they might give the time to the Father's business was, on the whole, the chief inspiration of the meeting. This, together with the splendid addresses, made the conference a great success. It is hoped that the experiment will be repeated next year.

### FUNERAL OF THE REV. S. S. CHAPIN.

THE FUNERAL of the Rev. SETH SMITH CHAPIN, a brief account of whose demise at his home in St. Johns, Mich., was printed in these columns last week, was held on Saturday, July 2d, the Rev. W. C. Hicks, rector of St. Paul's Church, Lansing, and the Rev. J. T. Ewing of St. Johns reading the service. Interment was made in the family lot in Mount Hope cemetery, Lansing. The service at the grave was read by the Bishop of the diocese. Five sons and one grandson acted as pallbearers.

After an active ministry of more than forty-nine years he retired on October 1, 1900. In all this time he was without the charge of a parish or mission but eight weeks. After his retirement he lived in Chicago until the spring of 1904, when he made his home in St. Johns, where he regularly assisted the rector in such ways as he could. He had served twice as rector of St. John's Church in the latter city and was instrumental in building the first church in that parish.

### CANON 19 ENFORCED IN TENNESSEE.

ARRANGEMENTS were recently made by the rector of one of the churches in the diocese of Tennessee to permit a Methodist minister to preach in his church on a Sunday, the rector being absent; but the Bishop forbade it under Canon 19, the same acting as a restrictive measure, since the amendment was made thereto; and the sermon was not delivered.

### SEWANEE COMMENCEMENT.

THE RECENT commencement at Sewanee marked the largest commencement class (except in the medical department) in the history of the university. The commencement sermon was delivered by the Rev. Milo Hudson Gates of New York, and the baccalaureate address by the Right Rev. Dr. Frederick F.

Reese, Bishop of Georgia. The board of trustees took steps to put a commissioner of endowment in the field and to amend the constitution so as to call the executive committee a Board of Regents. The Rev. Cleveland Keith Benedict of Glendale, Ohio, was elected dean of the Theological department. The honorary degree of Doctor of Divinity was conferred upon Rev. Milo Hudson Gates of New York and President Peirce of Kenyon College.

### THE NEW WINDOWS IN ST. PETER'S, MORRISTOWN, N. J.

THE NEW stained glass windows in St. Peter's Church, Morristown, N. J., are of more than local interest. They are a remarkably fine example of the best work of the designers and makers, and both in color and design they are in perfect harmony with the simple Gothic architecture of the fourteenth century, after which the church is built. The glass is set in the mullions and flowing tracery of the chancel and the tower windows. The designs are scenes from the life of St. Peter. The chancel window depicts scenes in the life of St. Peter with our Lord, and the tower window scenes of his life in the Acts of the Apostles, and they are bound together with the branches and leaves of the vine and graceful architectural canopies. The general effect, however, is of brilliant mosaics of rich and glowing color in harmony with each other and with the golden tone of the walls of the church. The suggestion was taken from the "Golden Window" of Wells Cathedral, one of the windows remaining intact of the fourteenth century. James Powell & Sons of London, England, were the designers and painters, a window of their workmanship of somewhat similar design in Tewkesbury Abbey, England, having attracted the attention of a member of the committee in charge of the work.

### IMPROVEMENTS TO MARYLAND CHURCHES.

A NUMBER of important improvements have lately been completed in St. Peter's Church, Lonaconing, Allegany county, Md. The chancel has been greatly enlarged by removing entirely the old rooms which were on either side of it, thus giving space for stalls to accommodate the recently vested choir. A vestibule and porch have also been added, and vestry and robing rooms have been placed at either side of the vestibule.

A number of improvements have also lately been made in and about St. George's Church, Mt. Savage (Rev. Geo. C. Shaw, rector, and at Christ Church, West River (Rev. R. A. Mayo, rector). The congregation of the last named church has presented Mrs. William Shepherd, their organist for many years, with a fine new piano, and Miss M. A. Murray has presented to the church a handsome Bible to take the place of the old one, which, with its old-fashioned "f" instead of

"s," caused many a clergyman, not to mention the congregation, distressing moments.

Preparations are being made for the decoration of the walls and ceiling of St. Timothy's church, Catonsville, Baltimore county. The work will begin shortly and will be in charge of Mr. C. Y. Turner, the well-known mural painter of New York.

#### VIRGINIA CHURCH TO CELEBRATE 300th ANNIVERSARY.

THE THREE HUNDREDTH anniversary of the founding of the Church in Elizabeth City parish, in the diocese of Southern Virginia, will be appropriately celebrated in St. John's Church, Hampton, Va., on July 17th-19th, the last named date being the actual time of the occurrence, in the year 1610. On the 17th (Sunday) there will be an early celebration of the Holy Communion, when a memorial flagon will be received. At the 11 A. M. service the preacher will be Bishop Randolph, and at 4:30 a service will be held with short addresses by Bishop Coadjutor Tucker and visiting clergymen. The Rev. C. Braxton Bryan, D.D., of Petersburg will deliver an historical address on Monday evening. On Tuesday at 11 A. M. will take place the dedication of the site of the first church in Kecoughtan, at which addresses will be made by the Rev. John J. Gravatt, D.D., and Mr. Jacob Heffelfinger, followed in the evening by an historical address by the last named, after which a reception will be held in the parish house.

#### CORNERSTONE LAID AT WILMERDING, PA.

THE CORNERSTONE of the new church for St. Margaret's mission, Wilmerding, Pa., was laid on July 6th, at noon. Clergymen present were the chaplain of the Laymen's Missionary League, the Rev. T. J. Bigham, and two former chaplains, the Rev. Messrs. Wightman and Meade. St. Margaret's is under the care of the League, and its services are provided by the chaplain and its lay readers and evangelists. It is expected that the building will be ready for occupancy in the autumn.

#### FORTY YEARS RECTOR OF ONE CHURCH.

THE REV. JAMES P. FRANKS of Salem, Mass., celebrated his fortieth year as rector of Grace Church, that city, on Sunday, July 3d. There was a large congregation at the morning service, which included President Taft and members of his family, who are summering at Beverly, which is only a short distance up the shore. In this address Mr. Franks, who conducted the service, spoke briefly of his long and pleasant association with the parish, and paid a loving tribute to Bishop McVickar of Rhode Island, who had died a few days before at Beverly Farms, and who, as a close and long friend of Mr. Franks, planned to take part in this anniversary celebration. The sermon was preached by the Rev. Dr. E. S. Rousmaniere, rector of St. Paul's Church, Boston, who took for his text: "I thank my God for every remembrance of you, for your fellowship in the gospel from the first day until now." The Rev. Dr. Leonard K. Storrs, late rector of St. Paul's, Brookline, also took part in the service. There was a special programme of music.

#### VISIT OF THE BISHOP OF SALISBURY.

THE LORD BISHOP OF SALISBURY, England, who is expected in this country to preach the opening sermon at General Convention and to deliver the Hale Lectures in Chicago, is expected to arrive in New York September 24th, where he will be the guest of the Rev. Dr. Manning. He will preach in Trinity Church on Sunday, the 25th.

#### INITIAL SESSION OF THE CAMBRIDGE CONFERENCE.

THE CONFERENCE for Church Work opened on Saturday, July 9th, at Cambridge, Mass., in a satisfactory manner and with a large registration. The opening sermon was preached by the Rev. Philip M. Rhineland of the Episcopal Theological School, and at the sunset service an address was made by Mr. Tsu.

#### TWO CHINESE HARVARD STUDENTS CONFIRMED.

ONE OF THE most interesting occurrences of Harvard commencement time this year was the confirmation of two Chinese members of the graduating class, Messrs. Thomas Teng Han Kuo and Mr. Paul Sung Chang Yen. They received that sacrament in the Church of the Advent, Boston, where they have been worshippers, on June 16th, at the hands of the Rt. Rev. Bishop Parker of New Hampshire, acting for the Bishop of Massachusetts, Father Aitkins presenting them. Mr. Kuo has applied to be received as a candidate for holy orders in the diocese of Massachusetts from the parish of the Advent, and will enter the General Theological Seminary in the autumn.

#### CHOIR FESTIVAL FOR THE N. E. A.

THE Massachusetts Choir Guild gave a special festival service for the National Educational Association at its Boston session, on July 7th, in the Church of the Advent. Twelve hundred teachers were present. Dr. van Allen, precentor of the guild, sang *Solenn Vespers*, vested in a green cope made by the monks of Caldey; and the anthems were those sung at the earlier services of the guild. The choirs of the Advent, the Messiah, Grace Church, Lawrence, Hyde Park, and Methuen participated, Mr. Whitney conducting and Mr. Snow acting as organist. In his address Dr. van Allen paid a tribute to Mr. Whitney as the foremost Church musician of New England, and enlarged upon the function of education in developing the spirit of reverence.

#### ATLANTA.

C. K. NELSON, D.D., Bishop.

#### Patriotic Service at the Cathedral—Notes.

A FOURTH OF JULY service was held in the Cathedral on Independence Day at the request of the Daughters of the American Revolution. The Declaration of Independence was read, and an address was made by the chaplain. The psalms, lesson, and prayers were appropriate to the day. The creed was recited and the *Jubilate* sung.

A LOT has been given by Mrs. E. A. Shaw of Rome for a church and rectory at Rockward, where Bishop Nelson will soon establish a mission.

MR. JOHN M. WALKER of Macon, who graduated from the University of Georgia last June, has become a candidate for holy orders.

TEN CIRCLES of the Woman's Auxiliary of Christ Church, Macon, have been formed to spread the "spirit of missions."

THE CHURCH CLUB of Macon held its first meeting last May, sixty being present. The Bishop spoke on the Laymen's Congress.

THE COMMENCEMENT sermon at the University of Georgia in Athens was preached by Bishop Reese.

#### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

#### Clerical Changes.

THE FOLLOWING clergymen have recently been received into the diocese: Rev. Paul

Trapier Prentiss from South Carolina; Rev. Joseph H. Darling from Southern Ohio; Rev. Frank G. Rickard from Toronto, Ont.; Rev. Clarence S. Mullikin from Tennessee; Rev. Thomas C. Johnson from New York. The following clergy have been transferred to other dioceses during the past council year: Rev. John A. Trimmer, to Long Island; Rev. Peter A. Brunner, to Duluth; Rev. Bryant G. Harman, to Albany; Rev. Edgar A. Sherrod, to Atlanta.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

#### Sermons Before Educational Institutions.

THE REV. LEWIS BROWN, Ph.D., rector of St. Paul's Church, Indianapolis, preached the baccalaureate sermon before the graduating class of Knickerbacker Hall, the diocesan school, upon the First Sunday after Trinity. He also preached on the Fifth Sunday after Trinity to the graduates of the Indianapolis Conservatory of Music. At the commencement of the latter institution he acted as dean and conferred the diplomas with a suitable address.

#### KENTUCKY.

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

#### Accident to the Rev. H. J. Geiger.

THE REV. HENRY J. GEIGER, rector of St. Paul's Church, Hickman, had a narrow escape from being seriously hurt in an automobile accident Friday, July 8th. He was going up a long hill when he noticed a knocking in the machine; upon reaching the top of the hill he cut off the power with the intention of trying to locate the trouble, but lacked a few feet of being on level ground and the car started back down the hill. He applied the brakes but they failed to work and the engine was not running, so there was no chance to check the speed of the car. The only alternative was to run the machine into a bluff, and in attempting to do this the car turned completely over. Mr. Geiger jumped just in time to save himself from being pinned underneath, and escaped with a few bruises. The machine was a new one, only in use about a week, and was considerably damaged.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Churchyard of Grace Parish, Jamaica, Vandalized—Funeral of R. H. Thompson—Other News.

VANDALS have been at work in the churchyard of Grace parish, Jamaica. The injury done to more than a score of marble and brownstone memorials and the marks on the stones show that sledge hammers or other heavy tools were used by strong men. A number of slabs, while not broken, were badly cracked. A special watchman and a policeman from the Jamaica precinct were detailed to protect the graveyard and run down the culprits.

FUNERAL SERVICES were held Tuesday, June 28th, in St. Luke's church, Clinton Avenue, Brooklyn, for Robert H. Thompson, who died the previous Saturday. The Rev. Dr. Henry C. Swentzel, rector of the parish officiated. A very large congregation was present, including the employes of the Thompson & Norris Co., of which Mr. Thompson had been president since its incorporation in 1891. The pall-bearers were Thomas A. Edison, General J. J. Crawford and officers of the company. Mr. Thompson was born in Erie, Pa., seventy years ago. For nearly fifty years he was a resident of Brooklyn; for many years a member of St. Luke's Church, where his son, James Linton Thompson, is a vestryman.

ST. JUDE'S CHURCH (Blythebourne) Fifty-fifth Street, Brooklyn, is not to close its doors, although struggling under a heavy

debt. The congregation, and the rector, the Rev. Henry S. Sizer, have determined upon a policy of retrenchment. The property is in good condition and would be readily marketable at a good price. The church is located in a growing section and is much needed by the people of the neighborhood.

**MAINE.**

**ROBT. CODMAN, D.D., Bishop.**

Summer Services at Southport and Other Points.

WHILE OFF on a ten days' camping trip at Cape Newagen, the rector, organist, and choir of Holy Trinity Church, Marlborough, Mass., had charge of the services at All Saints-by-the-Sea, Southport, on the Sixth Sunday after Trinity. On other Sundays during the season at this romantically situated summer chapel the service will be in charge of the Rev. George L. Richardson, rector of St. Mary's Church, West Philadelphia.—ANOTHER beautiful summer chapel in this region is St. Cuthbert's, MacMahan, at which the following clergy will officiate: the Rev. A. N. Taft of Colorado Springs, the Rev. J. S. Moody of Hickory, N. C., the Rev. Henry Hague of Worcester, Mass., the Rev. George S. Pine of Marlborough Mass., and the Rev. F. B. Reazor, D.D., of West Orange, N. J. New altar ornaments, cross, candlesticks, and vases from designs by Cram, Ferguson & Goodhue are to be placed in this church during the summer in grateful remembrance of the Rev. Charles Tileston Whittemore and his wife, Alice Griffith Whittemore, who for many years were summer residents of MacMahan, by their friends on the Island.

**MARYLAND.**

**WM. PARET, D.D., LL.D., Bishop.**  
**JOHN G. MURRAY, D.D., Bp. Coadj.**

Anniversary of the Rev. Dr. W. M. Dame—Miscellaneous News Notes and Personals.

ON JULY 1st Rev. William M. Dame, D.D., rector of the Memorial Church, Baltimore, celebrated the thirty-second anniversary of his rectorate. There are only two other of the Baltimore clergy who outrank him in length of service: Rev. J. S. B. Hodges, D.D., for nearly forty years connected with St. Paul's Church, and Rev. Peregrine Wroth, rector for more than thirty-four years of the Church of the Messiah.

MISS FANNIE C. HAETWELL, a graduate of the Johns Hopkins Training School for Nurses, has been appointed superintendent of nurses at the Church Home and Infirmary, the celebrated church hospital in Baltimore, where she will succeed Miss Lucy A. Sharp, who has been appointed superintendent of the Nursery and Child's Hospital, New York. At present there are about forty students taking the course of training at the Church Home.

IN ADDITION to the free summer vacation school opened July 8th at the Memorial Church, Baltimore, two other such schools have been opened, one at St. Andrew's Church in East Baltimore; the other at the Chapel of the Redemption, in the southern part of the city, at Locust Point. Each will be in charge of an experienced kindergarten teacher, and will be in session each day from 9:30 o'clock until noon, for six weeks, when there will be an exhibit of the work, and an entertainment.

AT THE recent visitation of Bishop Coadjutor Murray to St. Thomas' Church, Hancock, Washington county, a handsome brass processional cross, in memory of Bruce H. Brosius, was presented by Messrs. Raymond and Ernest Henderson, and blessed by the Bishop. After the service the Bishop presented Miss Kitty M. Stigers, the organist, with a handsome organ copy of the Hymnal, suitably inscribed, as a token of regard from the twenty-four members of the newly vested choir which she had so efficiently trained.

THE REV. CHARLES L. ATWATER, rector of St. Mark's parish, Frederick and Washington counties, and a grandson of the Bishop of the diocese, and Miss Helen Wilson were married on Wednesday, June 22d, at Aldan, Pa.

THE VESTRY of Emmanuel Church, Cumberland, Allegany county (Rev. William C. Hicks, rector), has decided to take under its care Holy Cross Church in the same city, and will spend more than \$1,000 in repair on the church property.

AS A MEMORIAL to the Rev. Robert H. Paine, for more than thirty years rector of Mt. Calvary Church, Baltimore, the congregation is taking steps looking to the erection of a parish house. As Mr. Paine was widely known and loved outside of his parish, it is possible that many would esteem it a privilege to contribute to its erection. The rector, the Rev. W. A. McClenthen, is treasurer of the fund.

**MASSACHUSETTS.**

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

Work Commenced on Theological School Library—Notes.

WORK IS ABOUT to be begun on the new library for the Episcopal Theological School at Cambridge, made possible through the generosity of Mr. John G. Wright of Chestnut Hill. Roxbury pudding stone with limestone

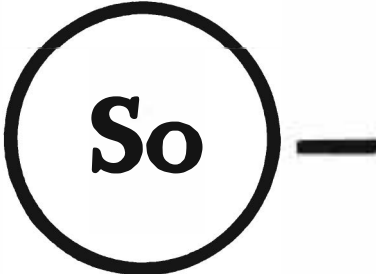
trimmings will compose the outside of the structure and there will be provision on the shelves for 30,000 volumes in steel stacks. The library, which has already been described in more or less detail in these columns, will be completed some time during the winter.

ALL SAINTS' PARISH, Attleboro, has received a gift of a handsome piano from Mr. George P. Main of Iowa City.

THE REV. DR. W. H. VAN ALLEN has received letters from the British Consul-General at Boston, and from the private secretary of King George V., expressing appreciation of the beautiful and impressive service of Requiem on the day of the funeral of King Edward VII., held in the Church of the Advent, Boston.

ONE OF THE conspicuous figures at the recent meeting of the National Educational Association in Boston was the Very Rev. Dean Sumner of Chicago. Dean Sumner took an active part in the campaign which elected a woman to the presidency of the N. E. A., for the first time in its history: Mrs. Young, superintendent of the Chicago schools.

DURING THE month of July Father Cheney of East Dedham is in charge of the services at the summer houses maintained by the Sisters of St. Margaret at South Duxbury, Mass. Father Hutchinson of St. Clement's, Philadelphia, is spending the summer at his camp on the Merrimac river, near Lowell.



whether you buy  
**Uneeda Biscuit** at  
 your own grocer's or  
 at an unknown shop a  
 thousand miles away  
 —you *know* the con-  
 tents of the package  
 are just as they left  
 the oven—fresh, crisp,  
 untainted, unsullied.  
 You *always* know

# Uneeda Biscuit

(Never Sold in Bulk)

**5¢** a Package

NATIONAL BISCUIT COMPANY

**MICHIGAN CITY.**

JOHN HAZEN WHITE, D.D., Bishop.

**Memorial Gifts to St. Thomas', Plymouth.**

AS MEMORIALS to their mother the children of Mrs. H. G. Thayer have presented the Rev. F. P. Ivins, minister in charge of St. Thomas' parish, Plymouth, Ind., with a handsome pyx and a baptismal shell.

**MISSISSIPPI.**

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

**Diocesan S. S. Institute Organized.**

WHILE AT Biloxi the Mississippi delegates to the Gulf Coast Conference of Lay Workers organized the Sunday school institute of the diocese, which was provided for by canon at the last council. Of the Executive committee elected, the officers are: the Rt. Rev. T. duB. Bratton, D.D., *ex-officio* president; Judge W. C. Martin of Natchez, vice-president; recording secretary, Rev. Albert Martin, Yazoo City; corresponding secretary, Miss Marcia Gibbs, Jackson; treasurer, Mr. J. S. Richardson, Gulfport.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**The B. S. A. and "Big Brother" Movement—Personal.**

A "BIG BROTHERS" committee has been formed in the Brotherhood of St. Andrew for that part of the dioceses of Newark and New Jersey lying in Essex, Hudson, Bergen, Union, and Passaic counties. At the meeting called to consider the matter, members were present from twenty-eight chapters. Addresses were made by Bishop Lines, and John Gascoyne, probation officer for Essex county. While the Brotherhood work will be carried on under the joint direction of the committee and the probation office, it will in no way be officially identified with that department.

THE Rev. WILLIAM W. DAVIS, former rector of Christ Church, East Orange, will preach in that church on Sunday morning, July 17th. During the month of August he will have charge of Grace Church, Nutley.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

**Patriotic Celebration at St. John's, Gibbsboro.**

ON SUNDAY afternoon, July 3d, a dual patriotic celebration was held in the Church of St. John-in-the-Wilderness, Gibbsboro, in commemoration of the sixtieth anniversary of Village Founders' Day and of the 134th anniversary of Independence Day, which was attended by the Rancocas Tribe of Improved O. R. M.; Gibbsboro Lodge, I. O. M.; Brotherhood of America; Epworth Lodge and Faith Encampment, I. O. O. F. The rector, the Rev. William J. Robertson, delivered a special patriotic sermon on "Christian Citizenship." Nearly two hundred men were present. The large offering was given to the fund for the Washington Memorial chapel at Valley Forge, Pa. On his visitation to the church on Wednesday, June 22d, at 8 P. M., Bishop Scarborough confirmed a class of 17, the largest presented during the twenty-seven years' history of the church.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Impressive Services at St. James' Church, Titusville—Losses by Death to St. John's, Pittsburgh—Other Items.**

ON THE OCCASION of the annual visitation of the Bishop to St. James' Memorial Church, Titusville, on Sunday, June 19th, the service was an impressive and memorable one by reason of so many different rites and ceremonies of the Church being brought together. Baptism was administered to two adults, confirmation was performed in behalf of a large

class, and the Holy Communion was celebrated. Two memorial gifts were also set apart for use by the Bishop: a brass processional cross, in memory of the founder of the Altar Guild, Mrs. Edith Warner Cadwallader Crowther, and a set of white altar hangings, in memory of Miss Alice Rodney Purdon, daughter of the late Dr. Purdon, for many years rector of the parish. Both memorials were presented by the Altar Guild. This parish is now in a flourishing condition, the debt has been paid, the Sunday school has grown in numbers and efficiency, offerings for diocesan missions and the Lenten mite-box offering have largely increased, and the parish will pay its full apportionment for general missions this year, \$126. The initial number of a parish paper has also been issued.

ST. JOHN'S PARISH, Pittsburgh, has lost lately two of its oldest communicants, Mr. W. S. Jones, for many years identified with the Church, and Mr. Harris Ewalt Wainwright, for a long period of time one of its vestrymen. By the death of Mr. Wainwright the parish has lost the last representative of one of the oldest and most loyal families, connected with the parish since its organization in 1857. Mr. Wainwright was buried from his residence on June 23d by the rector *emeritus* of St. John's, the Rev. T. J. Danner, assisted by the Rev. D. J. Ferris of Calvary parish.

DURING THE month of June St. Mark's Church, Pittsburgh, paid \$1,500 on its mortgage, and has made plans for immediate repairs and improvements on the rectory and guild house. Arrangements have been made to provide \$250 additional for the salary of the clergyman in-charge.

THE FIRST annual "commencement" of Christ Church Sunday School, Meadville, was held on the evening of June 23d. The mystery play, "Lady Catechism and the Child," was rendered by the pupils of the school.

**SPRINGFIELD.**

EDWARD W. OSBORNE, D.D., Bishop.

**Chapel Opened at Harrisburg—Bequest to Diocesan Endowment Fund.**

ON JUNE 29th the Bishop opened St. Philip's chapel at Harrisburg, Ill., for the coal

**Mowbray's List**

The following new books just received from A. R. Mowbray & Co., London.

**Dearmer, Rev. Percy, M.A.**

*Reunion and Rome*, with a Prefatory Letter by the Archbishop of Canterbury. Cloth .80; by mail, .85; paper, .40; by mail, .44.

**Harding, E. Elmer, M.A.**

*The Mirror of Missioners*, or, Pastoral Thoughts from the Book of Joshua. With forewords by the Bishop of Litchfield and by the Bishop of Birmingham. The book contains addresses spoken to Clergy and Ordinands in Retreat, and Two Ordination Addresses. There is also an exceedingly interesting Memoir of the lamented author, who was Principal of Litchfield Theological College. Cloth .80; by mail, .86.

**Longridge, George, B.A.**

*A History of the Oxford Mission to Calcutta*. Originally written by Rev. George Longridge, of the Community of the Resurrection, and now completed with an Additional Chapter down to 1909, with a Preface by the Bishop of Southwark. Revised and Abridged for the second edition by W. H. Hutton of St. John's College, Oxford. Cloth, \$1.00; by mail, \$1.10.

**Nicolls, Archdeacon G. E., M.A.**

*Handbook to Confirmation*, being Notes for those who have to prepare Candidates. With Preface by the Lord Bishop of Lahore. Cloth, .80; by mail, .85.

Imported and for sale by  
THE YOUNG CHURCHMAN CO.,  
MILWAUKEE, WIS.

**Hope-Jones Organs**  
Are Now Built  
by  
**The Rudolph Wurlitzer Co.**  
OF  
Cincinnati.  
New York. Chicago. Philadelphia,  
St. Louis. Columbus O. Cleveland, O.  
and North Tonawanda, N. Y.  
Under the direction of the Inventor.  
ADDRESS  
Mr. Robert Hope Jones & The Rudolph Wurlitzer Co.,  
NORTH TONAWANDA, NEW YORK,  
OR  
THE RUDOLPH WURLITZER CO.,  
25 WEST 23<sup>RD</sup> ST. NEW YORK.

**JOHN H. SOLE**  
Builder of  
**Church Organs**  
From HILL & SON, LONDON, ENG.  
Electric, Pneumatic, Mechanical Actions.  
Specifications for the Asking.  
Fremont, Ohio

**CHURCH ORGANS**  
Built by  
**HUTCHINGS ORGAN CO.** Boston, Mass.

**Wedding** Invitations, Visiting Cards,  
and Stamped Stationery.  
Elegant Goods from a beautiful  
Shop at moderate prices. Sam-  
ples and prices upon request.  
**Lycett Stationers** 317 North Charles Street  
Baltimore, Md.

Half-Tones  
Zinc Etching  
Electrotypes  
Wood  
Engraving  
Engraving  
For the  
Production  
of  
Samples  
**MANDEL ENGRAVING COMPANY**  
MILWAUKEE WISCONSIN

**GOLD & SILVER** INSCRIPTIONS, COAT OF ARMS & MONOGRAMS WELL EXECUTED **STEEL & COPPER**  
**ENGRAVING** **EMBOSSING**  
BUSINESS & PROFESSIONAL STATIONERY, BOOK PLATES, ETC.

**The Church of Sweden and the Anglican Communion**

By the Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference. Reprinted from THE LIVING CHURCH. Boards, 50cts. net; by mail 55cts.

This series of papers contains the facts upon which Anglican scholars, in America and in England, must determine what will be their future attitude toward the Swedish Church. "We express thanks to the Bishop of Marquette for his scholarly papers; a decided acquisition to the literature upon the subject, and one for which American Churchmen must feel proud, since it comes from one of our own Bishops."—THE LIVING CHURCH.

**The Young Churchman Co.**  
MILWAUKEE, WIS.



miners and their families. The chapel is a frame building seating about 120. There are already 32 communicants and a Sunday school of 30. A number of miners, out of work by reason of the strike, gave their labor free, greatly reducing the cost of the building. A similar building, St. Mary's chapel at Thayer, also for coal miners, was opened on July 2d. Here the communicants are few in number but the Sunday school numbers forty. This mission is the result of the patient work for two years of a woman worker supported by the Woman's United Offering. The American Church Building Fund Commission gave grants in aid of both buildings.

BY THE WILL of Mr. Frank Howe of Cairo, the Bishop Seymour Memorial Fund for the endowment of the diocese receives \$3,000.

**TENNESSEE.**

THOS. F. GAILOR, D.D., Bishop.

New Work Commenced at Many Places—General and Personal Notes.

ARCHDEACON WINDIATE since beginning his work the first of the year has opened new points for holding services at Dover, Glen Raven, West Point, Dickson, McEwen, Aetna, Goodrich, Nunelly, Lebanon, Cookville, Monterey, McMinnville, and Manchester, besides arranging for stated services at points where we have church buildings, viz., Pulaski, Shelbyville, Cumberland Furnace, etc., and has opened permanent chapels at Paradise and Nashville.

THE CHURCH OF THE ADVENT, Nashville, recently sold its church building preparatory to the erection of a new church and rectory and parish house in the western part of the city; since July 1st services have been held in a temporary building erected on the new lot which they will use until the new church is finished, about the latter part of the year.

EXTENSIVE arrangements are being made for the convention of the Brotherhood of St. Andrew, to be held in Nashville the latter part of September.

REV. GEORGE OSCAR WATTS, recently ordained deacon, has taken charge of St. Peter's Church, Nashville.

**WYOMING.**

N. S. THOMAS, D.D., Miss. Bp.

Evangelization by Wagon—Work Among the Indians.

THE CHURCH WAGON commenced its tour across the country from Laramie to Shoshoni on Saturday, July 3d. Those who are making the trip are Rev. R. M. Beckett of Jackson's Hole, Rev. Theodore Sedgwick of St. John's Church, St. Paul, and two students, Messrs. Sutcliffe and Smith. The plan is to visit the ranches and settlements in this part of Wyoming, zig-zagging from point to point until the town of Shoshoni is reached, which will probably be about July 31st. It is the object of the Bishop to ascertain in this way what Church people reside in these parts, and how far the religious needs of all the inhabitants can be provided for. Telegrams from the party from points near the railroad show, at this early date, very satisfactory results in the shape of good congregations in places where no religious services of any kind are regularly held.

TWO DISTINCT tribes, the Arapahoes and the Shoshonis, live on the reservation in Western Wyoming, the former members of the Algonquin nation and relatives of the Cheyenne and Sioux; the latter, like the Bannocks of Idaho and the Piutes of Utah, being Snakes. Since June 20th all the Indians have stopped work on account of the sun dance given by the Shoshonis. It is a religious and medical dance, and the participants fast from all food or drink for three days. The Arapahoes have decided not to hold a similar dance this year.

The Shoshoni mission school, under the superintendence of Rev. John Roberts, finished a successful year the last week in May. Four little Indians were baptized. Mr. Roberts is instructing an Indian, who hold services in Shoshoni in his own tepee. A number of Indians having been employed upon the government irrigation ditch, not far from Wind River. Sunday afternoon services were conducted for them by Rev. Sherman Coolidge, assisted by Miss Briggs.

**CANADA.**

Bishop of Antigua to Spend a Year in Quebec—Other Items of Interest from the Various Dioceses.

*Diocese of Quebec.*

BISHOP FARRAR, formerly of Antigua, West Indies, will be the assistant Bishop of the diocese of Quebec for the next twelve months. Bishop Dunn, who was given a year's leave of absence on account of his health, went to England in the spring, and word was received from him July 6th that the services of the former Bishop of Antigua had been secured and that he will leave England for Quebec about the middle of August. The Bishop is a son of the late Archdeacon Farrar. The health of Bishop Dunn is improving.

*Diocese of Huron.*

IT IS stated that the successor to the Rev. A. U. Depencier, Bishop-elect of New Westminster, as rector of St. Paul's Church, Vancouver, is the Rev. D. A. Chadwick, rector of All Saints', Windsor. Mr. Chadwick has been at work in the diocese of Huron for some years and will be much missed.—THE SEMI-ANNUAL meeting of the diocesan board of the Woman's Auxiliary is to be held at Windsor in the autumn.

*Diocese of Montreal.*

BISHOP FARTHING held an ordination in Christ Church Cathedral, July 3d, when five candidates were ordained to the diaconate

**TURN OVER TIME**

When Nature Hints About the Food

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commended a fair trial of Grape-Nuts food, and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness, or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion, and therefore need a food that is pre-digested and concentrated in nourishment."

Read "The Road to Wellville" in pkgs. There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

**BORDEN'S PEERLESS BRAND EVAPORATED MILK**

MAKES

**THE BEST ICE-CREAM**



**Hot Sun—Dusty Roads**

By the time you reach town and light you'll be hot and tired and your throat dry with dust and dirt. Hunt up a soda fountain and treat yourself to A Glass or a Bottle of

**Coca-Cola**

Just as cooling as the bottom step in the spring house. You'll find it relieves fatigue too, and washes away all the dust and thirst as nothing else will. It touches the spot.

Delicious - Refreshing - Wholesome 5c Everywhere

Our Free Booklet

"The Truth About Coca-Cola" tells all about Coca-Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Your name and address on a postal will bring you this interesting booklet.

The Coca-Cola Co., Atlanta, Ga. 3-F

Whenever you see an arrow think of Coca-Cola

**Every Churchman**

should read the BEDELL LECTURES for 1909, just issued under the title of

**The Christian Church and Education**

delivered by BISHOP GAILOR of Tennessee.

Church children educated in Church Colleges, surely is most desirable, and the Bishop clearly argues the point.

12me, cloth \$1.00 net. By mail \$1.05

**THOMAS WHITTAKER, Inc.**  
Publishers

**Bible House New York**

**Responsibility**

A Talk with Girls. Leatherette binding, handsomely printed, with red borders and pages, making a useful and beautiful gift for girls in their teens. Net, 25 cts.

Published by

**THE YOUNG CHURCHMAN CO.,**

and one to the priesthood. The preacher on the occasion was the Rev. R. Hewton, rector of St. Paul's Church, Lachine.

Diocese of Caledonia.

MUCH PRAISE is given to the work of the Rev. T. J. Marsh by Bishop Duvernet. Mr. Marsh labored for fifteen years at Hay River in the diocese of Mackenzie River in the far North, and then, needing a change, he went to the diocese of Caledonia, where he has been doing pioneer work of the most valuable kind.

Diocese of New Westminster.

AT THE special Synod to elect a Bishop which met June 8th, when nominations were called for, Archdeacon Pentreath was nominated by Rev. Rural Dean Houghton, the Rev. A. U. Depencier by the Rev. H. J. Underhill, and the Rev. Canon Tucker by the Rev. C. C. Owen.

Diocese of Fredericton.

THE COUNCIL of the Church England Institute at St. John, N. B., expresses regret in accepting the resignation of Miss Chandler, who for seventeen years has efficiently discharged the duties of curator of the institute.

WHAT SUGGESTION WILL DO.

THERE is nothing that plays so important a part in the daily life of men and women as does suggestion, says H. Addington Bruce in the *Delineator* for May. Mentally, morally, and to a large extent physically, we are what we are because of its influence.

No matter how many setbacks come, keep repeating to yourself optimistic autosuggestions. Repetition is one of the most forceful instruments of suggestion. There is a great truth underlying the familiar saying, "As a man thinketh, so is he."

THE *Catholic Universe* is responsible for a story about an English newspaper scribe, who, in describing a new church, indited the following explanatory note for the instruction of his readers: "The stained glass windows are Fra & Jelico's angels."

SO IT ALL comes to this: the great help is love to God, and if we cannot attain to this, love to those whom He has given us to train us in living out of ourselves; and if we cannot rise to feeling love, one can do the works of love towards them, and God has so ordered it that the feeling will certainly follow.

Four fast limited trains daily from Chicago to

CINCINNATI

via the



Account General Convention, Protestant Episcopal Church, the MONON will sell tickets: CHICAGO to CINCINNATI and return, at ONE AND ONE-HALF FARE on the CERTIFICATE PLAN, going OCT. 1 to 7 and OCT. 10-11-12; returning to OCT. 29.

L. E. SESSIONS, HERBERT WILEY, Gen. Agt., Monon Route, T. P. A., Monon Route, Andrus Bldg., 182 Clark Street, Minneapolis, Minn. Chicago.

Eastern Summer Excursions



Daily June 1 to Sept. 30, 1910 ROUND TRIP FARES

Table with 2 columns: Destination and Fare. Includes Atlantic City, Boston, Montreal, New York, Portland, Quebec, Toronto.

Tickets good via Niagara Falls. Liberal stopovers. Thirty days return limit. Summer tourist fares to all Tourist Resorts in Canada, New England, New York, and New Jersey.

W. S. COOKSON, A. G. P. A. 135 ADAMS ST., CHICAGO

Vacation Trips Comfortably reached via the Illinois Central R. R.



EFFICIENTLY SERVES A VAST TERRITORY

- CHICAGO, ILL. OMAHA, NEB. COUNCIL BLUFFS, IOWA MINNEAPOLIS, MINN. ST. PAUL, MINN. PEORIA, ILL. EVANSVILLE, IND. ST. LOUIS, MO. CINCINNATI, OHIO NEW ORLEANS, LA. MEMPHIS, TENN. HOT SPRINGS, ARK. LOUISVILLE, KY. NASHVILLE, TENN. ATLANTA, GA. JACKSONVILLE, FLA.

Through excursion sleeping car service between Chicago and between Cincinnati

AND THE PACIFIC COAST. Connections at above terminals for the EAST, SOUTH, WEST, NORTH

Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Buffet—Library Cars—Sleeping Cars—Free Reclining Chair Cars

Particulars of agents of the Illinois Central and connecting lines. A. H. HANSON, Pass'r Traffic Mgr., CHICAGO. S. G. HATZEL, Gen'l Pass'r Agent, CHICAGO.



FOR NIGHT TRAVEL

Between CHICAGO, ST. LOUIS and KANSAS CITY choose "The Only Way"

Chicago & Alton R. R.

Electric block signals, electric search head-lights, electric lighted trains, over a completely rock-balasted roadway underlaid with boulders and underdrained with tile.

A Railroad with Character GEO. J. CHARLTON R. J. McKAY Passenger Traffic Manager General Passenger Agent

Religious Orders in the Anglican Communion

By the Rt. Rev. REGINALD HERBER WEL- LER, D.D., Bishop Coadjutor of Fond du Lac. Being the Hale Memorial Sermon for 1909. Paper, 10cts.; by mail 12cts.

Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909.

The Young Churchman Co. Milwaukee, Wis.

**Music**

Editor, G. EDWARD STUBBS, Mus. Doc.,  
Organist St. Agnes' Chapel, Trinity  
Parish, New York.

[Address all Communications to St. Agnes'  
Chapel, 121 West 91st St., New York.]

THE RECTOR of a prominent church in the diocese of New Jersey, who has had extensive experience with plainsong services, has sent us a communication regarding the use of festal forms of plainsong responses as a means of enriching the offices. This means of enrichment, which is advocated by some of the clergy, our correspondent does not favor. He says:

"Theoretically the plan is good, and it might be so practically in a monastery or a cathedral where plainsong is in daily use; but for parochial purposes it would not do. Where hearty congregational singing is desired, festal responses are not successful.

"It is my experience that the structural parts of choral worship should invariably be the same, and they should be of the simplest character. Some years ago I adopted a ferial form of plainsong responses for the Mass and Offices, and ordered it to be sung on all occasions. The result is that everybody, adults and children, sings the responses. They are sung in unison, of course, in F, F sharp, or G, and always without accompaniment.

"They are always taken up promptly and sung with confidence. They are sung just as well on Ash Wednesday or Good Friday as on Christmas or Easter Day. The people do not even depend upon the choir.

"In my parish the psalms are sung to plainsong tones, according to the Solesmes method, and the congregation take their full part. They are encouraged to sing, because the tones are simple, the pitch low, and there is no 'pointing' to bother them.

"Two or three cantors sing the odd verses and the full choir and congregation sing the

even verses. The organ part is simple and merely intended to preserve the pitch. The hymns are also intended for congregational as well as for choir singing. The 'enrichment' of the musical worship is in the Eucharist and the canticles and anthems in the choir offices.

"In these numbers the organist and choir have ample opportunity for difficult work, and I allow full latitude, provided the compositions are not beyond the capacity of the choir, and are of churchly character and are appropriate to the occasion.

"Offertory anthems are not allowed, but hymns are sung during the collections. The offertory is thus made an act of worship for the people as well as the priest, and the choir are saved from the temptation to 'show off,' especially the soloists."

We are indebted to our correspondent for giving us his opinion on these matters, and the benefit of his experience. What he says of the congregational singing of the psalms is particularly interesting.

Perhaps in a future communication he will explain what he means by saying that his congregation have no "pointing" to "bother them." How do they sing the psalms without a pointing? Do they use the ordinary marks of punctuation in the Prayer Book, as was the custom in the English Cathedrals before pointed psalters came into use? And if so, how are the various divisions of the plainsong tones managed? Is it really easier to secure congregational singing of the psalms without a definite system of pointing than with one? And is the Solesmes method the simplest one?

Doubtless many of our readers will be glad to have fuller information on this point.

ALTHOUGH women vergers are not uncommon, it is very unusual for one to be able to boast of thirty-eight years' service at a single church, and yet this is the praiseworthy rec-

ord of Mrs. D. Hatcher, of Blythburgh, Suffolk, says the *Church of Ireland Gazette*. She takes the greatest interest in everything connected with the venerable parish church, and when she conducts visitors they invariably admit that her descriptions are far from wearying, as so often happens when one is conducted by a so-called "guide." Blythburgh Church stands on rising ground, and can be seen for many miles. It is one of the finest in the country, and contains a quaint Jack-o'-the-clock, which announces the beginning of service by striking on a bell.

"SIX THINGS are requisite to create 'a happy home.' Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence."—*Johnson*.

AN OLD bookstore in East Twenty-third street, New York, is at present displaying a rather unusual sign, announcing "A Large Assortment of Second-Hand Theology Here," according to a recent *New York Times*. Under this doubtful heading the chief attraction is a complete set of the "Sermons of De Witt Talmage," and along with this a translation of the Koran.

# EDUCATORS

ARE REQUESTED TO OBTAIN, TO READ, AND TO PLACE IN ALL

## Schools and Public Libraries

THE NEW BOOK BY THE REV. JOHN S. LITTELL, ENTITLED

### THE HISTORIANS AND THE ENGLISH REFORMATION

Svo cloth, \$2.50 net. Postage 18 cts.

The misrepresentations of English Church history which appear so frequently in the secular Histories of England, and especially in School Histories, can no longer go unchallenged. Thinking Churchmen have taken steps to stop such misrepresentation. Resolutions on the subject are being passed by ecclesiastical bodies. Questions are being asked. School authorities are making inquiries. Parents are insisting that their children should not be taught a garbled Roman Catholic version of English history in the public schools.

The first step is to obtain information. Mr. Littell, a competent scholar, essayed this task several years ago. It was a gigantic undertaking, requiring research and study that would have appalled most men. It involved corresponding with authorities in colleges and public schools everywhere to discover what are the books in actual use, as well as the careful reading and classification of innumerable histories great and small.

From the *Outlook*:  
"An authority for the conclusive settlement of a controverted question is now at hand in *The Historians and the English Reformation*, by the Rev. J. S. Littell. Did the Church of England originate under Henry VIII., or a thousand years earlier under the preaching of the missionary monk Augustine? Roman Catholic writers father it on the royal Bluebeard; Protestant writers vary, but with the weight of opinion on the other side. The present volume effectively disposes of the claim as to Henry VIII. by documents which admit of no reasonable gainsaying. Its record also of the error which abounds in writers on both sides of the question is well-nigh encyclopedic, a pretty complete dictionary of the misinformation current on this subject. (THE YOUNG CHURCHMAN CO., Milwaukee, Wis. \$2.50.)"

From the *Springfield Republican*:  
A valuable study in Church History is provided by John Stockton Littell in *The Historians and the English Reformation*. The author's sympathies are indicated by his choice of a publishing house, The Young Churchman Company. It is only fair, however, to admit that he is as fair as possible, and if an author great or small differs from him he quotes him just the same and then proceeds to prove his unreliability. The motive of the volume is, of course, as a line from a familiar hymn phrases it, to "conquer sinners, comfort saints" in the matter of the catholicity of the Anglican Church; and the best verdict we can pass upon it is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity.

The Book is a Storehouse of Uncommon Information for Teachers and Others

Published  
by

**THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

**THE  
HANNAH MORE ACADEMY  
DIOCESAN SCHOOL FOR GIRLS**

**P. O. Reisterstown, Maryland**

IN COUNTRY, 15 MILES FROM BALTI-MORE. HEALTHFUL LOCATION. EXCELLENT TABLE. SURROUNDINGS OF CULTURE AND REFINEMENT. COLLEGE PREPARATORY AND ACADEMIC COURSES. TRAINED TEACHERS. RESIDENT CHAPLAIN.

*AIM*—A THOROUGHLY EXCELLENT SCHOOL AT SUCH TERMS THAT IT MAY BE AVAILABLE FOR THE AVERAGE CHURCHMAN. NO IMITATION OF MEN'S COLLEGES, BUT A *SIMPLE SCHOOL* TO TRAIN GIRLS ALONG THE LINES OF TRUE WOMANLINESS AND THE DEVELOPMENT OF CHRISTIAN CHARACTER.

For Catalogue and Terms, address

**Miss Anna L. Lawrence, Principal**

**St. Katharine's School**

An Ideal Home School for Girls

Rt. Rev. T. F. GAILOR, S.T.D., Pres. Board of Trustees

Rev. C. S. WARE, Rector



A College trained Faculty. Students prepared for College. Exceptional advantages in Music. Unexcelled in health. Thirty acres in the campus, with facilities for athletics. Moral and religious training.

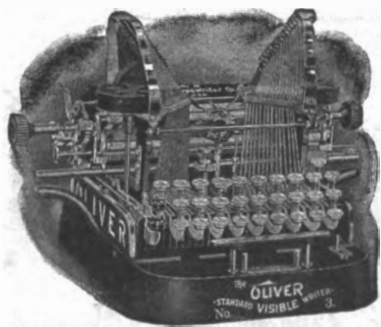
**Tuition, Music, Board, Fuel, and Lights for One Year \$150.00**

*School opens Sept. 14, 1910*

For further particulars write

**Miss ELIZABETH J. JOYNER, Principal  
BOLIVAR TENN.**

**YOUR OPPORTUNITY TO OWN A VISIBLE TYPEWRITER**



**REMARKABLE HALF PRICE  
OFFER TO MINISTERS**

An absolutely perfect, genuine, famous Model No. 3 Oliver, guaranteed against defect of material or workmanship for one year. The equal of any typewriter for which thousands of business men are paying twice the amount.

**VISIBLE WRITING**—Every letter is in plain sight as soon as printed, a necessity to those who compose as they typewrite.

**UNIVERSAL KEYBOARD**—All \$100 standard typewriters have adopted the universal keyboard—you waste your time learning any other.

**Capacity**—You will never be held back in your work if you own an Oliver. Unlimited speed. The ingenious arrangement of its operating parts cannot be de-

scribed on paper. You will appreciate when you use. The beautiful work of this splendid typewriter gives your letters distinction. It's a point well worth careful consideration. The success or failure of a letter is affected by the impression conveyed by its appearance. Great manifolders—twenty carbon copies if you like.

Will write on ruled lines—great for index cards, notes and small memorandum. Makes ruled lines single or double without pen or pencil. Will do any practical thing any typewriter will do and has features not found in other makes. Cuts a perfect stencil for mimeograph work.

Will last a life-time—Because the Oliver has only 1/4 as many working parts as the other \$100 machines—because it is built on the correct mechanical principle—because it is made of better than necessary material it outlasts all others—does not get out of order—so simple anyone can easily master its construction. There is no task too great for this sturdy machine.

Easy to Run—The downward stroke of the type bar and the perfect lever adjustment and smooth side bearing gives the Oliver the lightest action. It's a pleasure to strike the keys.

Compact—portable—efficient—a typewriter anyone may be proud to own.

The Proven Typewriter. You are not likely to make a mistake in getting the typewriter that the two largest mail order houses in the world have selected, about 133 railroads—thousands of merchants and professional men all over the world endorse the Oliver.

**EASY TO OWN**—17 pennies a day will buy it, payable on the basis of \$5.00 cash and \$5.00 per month for 9 months, only \$50.00 in all, just one-half the usual price and there is no interest to pay. You use the machine while paying for it.

Tools and comprehensive instruction book come free.

**GIVE THIS TYPEWRITER A CHANCE TO SELL ITSELF.** You can have it on trial without obligation. No salesman or agent will call on you. You will be the sole judge.

If you do not find it to be a satisfactory typewriter—perfect in every detail and suitable to your requirements, you are not obliged to keep it and we will pay the transportation charges back. Isn't that fair?

You do not have to send any money. Just fill in the attached coupon blank and mail today.

**COUPON.**

Typewriters Distributing Syndicate, Masonic Temple, Chicago, Ill.

Gentlemen:—Ship me an Oliver Typewriter, Model No. 3, on approval.

If entirely satisfactory, I agree to remit \$5.00 within 5 days from date I receive machine and \$5.00 each month thereafter for nine months until the full purchase price of \$50.00 is paid. Otherwise, I will return the typewriter to you at your expense. It is understood that the title will remain in you until the purchase price is paid in full.

Name .....  
Address .....

REFERENCES: .....

The most notable book of the year in Ecclesiastical Circles

**BISHOP GRAFTON'S  
AUTOBIOGRAPHY**

*A JOURNEY GODWARD* of Δούλου Ἰησοῦ Χριστοῦ (a Servant of Jesus Christ). By CHARLES CHAPMAN GRAFTON, S.T.D., Bishop of Fond du Lac. With Photogravure and other Illustrations. Price, \$2.50 net. Postage 18 cts. *Now Ready.*

This is a volume of the most intense interest to Churchmen in America and in England. Bishop Grafton's Reminiscences cover considerably more than a half century of activity in the Church. He was one of the pioneers of the Catholic Movement in America; one of the founders of the Order of the Cowley Fathers in England; was influential in English Ecclesiastical affairs, intimate with Fr. Benson, Fr. O'Neil, Canon Carter, Dr. Neale, Dr. Pusey, and others; brought Sisters of St. Margaret to this country; founded the Sisterhood of the Holy Nativity; was Rector for many years of the Church of the Advent, Boston; consecrated Bishop of Fond du Lac; and has always wielded a strong influence in the American Church. His journey to Russia in the interests of Reunion, and his advocacy of the Polish Catholic Bishop Kozlowski are among the most important subjects treated of in this Autobiography, and contain important records of those events in American Church History. There are also Notes of Meditations and abundance of devotional thought.

PUBLISHED BY

**THE YOUNG CHURCHMAN CO.  
MILWAUKEE, WIS.**