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REMEMBER that your children, your wife, your servants, have rights and feelings; treat them as you would treat persons who could turn again. Apply these doctrines to the administration of justice as a magistrate. Rank poisons make good medicine; error and misfortune may be turned into wisdom and improvement.—*Sidney Smith.*

## THE OLD AND THE NEW.

FOR THE TRANSLATION OF ST. SWITHUN. (JULY 15TH.)

ST. SWITHUN is a once popular English saint who retains a commemoration in the Anglican kalendar. Little is known about him, and that little is obscured by legends of a character that have not much credence attached to them in modern times. He seems from boyhood to have been attached to the monastery at Winchester; there to have proved himself elevated to the see in 852. As Bishop he gained the confidence of the king, and played a prominent but now forgotten part in the affairs of state. At his own request he was buried in the churchyard without the minster, but nearly a century later, in 970, his bones were disinterred by order of Archbishop Dunstan, and deposited beneath the altar. This "translation" was conducted with all the solemnity with which the Church of the middle age surrounded such functions, and was marked, we are told by the old chroniclers, by a number of extraordinary miracles, which won him the reputation of a saint. There is probably less reason to doubt the fact of such occurrences than there is to agree with the monks as to their cause.

Curiously enough it is the Translation of St. Swithun that keeps its place in the Anglican kalendar; a reminder there of an order of things that for better or worse has passed from our communion. For even in the relatively few churches where the feast will be commemorated there will be brought to it a new spirit—a more modern, and, we must confess, a more enlightened interpretation. There will be a proper neglect of those details that obviously belong to a certain class of hagiographic legends, and an emphasis upon the genuine saintly virtues of St. Swithun to which the Church witnesses in consenting that his name find a place upon her kalendar.

And the fact suggests a reflection upon the old attitude toward religion and the new, the spirit of the middle age as contrasted with that of our modern time. What seems to us to characterize the old, to which its very superstitions and corruptions bear witness, is its permeation by a thorough faith in the supernatural. The Church seemed to the devout men of old very near to heaven. "This is none other than the house of God: this is the gate of heaven." And this is as evident in the everyday parish life of the people, in the rude manners of the hamlet, as it is in the scholastic theology or in the accounts of intense mystical experiences that were so generally venerated.

The contrast with modern religion is complete. Due perhaps to the skepticism, the criticism, the unchecked individualism through which we have passed, even where faith is real and predominant, religious life has been marked by a kind of anti-supernaturalism, by an emphasis on moral conduct, on "respectability"—to use the crude word that is so peculiarly applicable—that has resulted in impatience with the artistic and poetic dramatization of spiritual life that found expression in the old time.

There has been in the change both loss and gain. But surely the spirit of reverence for every kind of truth, of attaching the highest value to moral action, is not inconsistent with the effort to regain something of the simple spirit of that glad belief in the nearness of heaven, of divine realities behind the sacramental veils of life, of faith in a divine Presence in our midst. The very fact that, in reformation, the structure of the old Catholicism was maintained intact—the opportunity for the old devotions given by the keeping of such a feast as this in our kalendar—is a witness that our Church will fulfil her destined office when she more perfectly fuses the new with the old—the warmth and beauty and poetry and childlike devotion of the middle age with the sane and clear perceptions of the modern time.

L. G.

## ANGLO-SWEDISH CHURCH RELATIONS—II.

WE commenced last week an examination of the official Report of the Lambeth Commission which has been published with the title, *The Church of England and the Church of Sweden*; and, as semi-official volumes expanding that Report, the works of the Bishop of Marquette on *The Church of Sweden and the Anglican Communion* and of the Bishop of Salisbury on *The National Church of Sweden*. Comparing the conclusions of the Lambeth Commission with the variations from Catholic ordinals which we had hitherto pointed out, we have now reached those which will probably be deemed most perplexing. Granting that the tactual succession of Bishops in Sweden has been maintained (which is certainly established beyond question), can we also grant that the successive ordinals, as interpreted by the official formularies of the Church of Sweden, are sufficient to guarantee the validity of episcopal orders and priests' orders by that Church?

The difficulty in answering this question is that the Catholic Church has never defined precisely what is necessary to confer valid orders. The conflict between the papal condemnation of Anglican orders and the vindication by the English Archbishops is evidence of the widespread differences on the subject which we find in Catholic Christendom to-day. It is obvious that the Anglican Churches are bound to determine the question as to the validity of their own orders; and secondly that, as a practical measure, they must also determine what attitude to take with respect to orders conferred, or alleged to be conferred, by other Churches; but it is equally clear that in determining these practical questions, neither the Anglican Churches singly nor their Bishops acting conjointly in the Lambeth Conference, have authority to make final pronouncements as though they were, or could be, a court of final jurisdiction in Christendom. All that the Anglican Bishops can determine is: what attitude toward foreign orders of any sort shall they recommend the national Churches of the Anglican Communion to assume? Yet the determination of this question must hinge so largely upon the view that they shall take of the open question as to the latitude that may reasonably be granted to particular Churches in conferring orders, that practically, this open question, in so far as it relates to a particular case, must first be determined before a working hypothesis may be reached.

We have said in our earlier consideration of the case, a year ago, that very much would depend upon how Swedish Churchmen themselves viewed the orders conferred by their Church. We expressed disappointment that Professor Rudin, preaching before the Lambeth Commission on their official visit to Sweden, viewed the common ground of the Anglican and Swedish Churches as only that of "Protestant Churches," and while maintaining that the "so-called Apostolical Succession" was retained in his own Church, declared that it "is not essential to the life of the Church."

That is also the official view of the Church of Sweden, as it was presented to the Lambeth Commission in a written statement concerning the ministry which was placed by the Swedish members of the conference in the hands of the Anglican commission (Report, pp. 17-19). "Differences in the . . . constitution of the Church, episcopal or presbyterian, etc., and in the organization of the holy ministry, need not ruin *veram unitatem ecclesiae*." "No particular organization of the Church and of its ministry is instituted *jure divino*." "Our Church cannot recognize any essential difference, *de jure divino*, of aim and authority between the two or three orders into which the ministry of grace may have been divided, *jure humano*, for the benefit and convenience of the Church." These bald statements would seem very definite as to the view which Swedish theologians take of their own Church and of ecclesiastical order in general, and they must be interpreted in the light of the full inter-communion which exists between the Church of Sweden and the non-episcopal Lutheran bodies of Europe and America. Yet the Lambeth Commission, quoting from the *Kyrko-handbok* of 1571, officially adopted in 1572 and re-adopted by the Upsala Môte of 1593, furnishes a gloss to the distinction between *jure divino* and *jure humano* which—if the Commission be right—seems to define the latter expression as the *inspired* voice of the Church; "something which is not directly ordered by our Lord, but prescribed by the Church, in accordance with the guidance of the Holy Spirit." But in presenting this view of the Swedish statement the Lambeth commissioners have hardly done justice, in our opinion, to the distinct repudiation by the Swedish conferees of any exclusive

ordinance of episcopal government by the Church. The question of Swedish orders must be met upon the direct issue of whether valid orders are conferred by a Church that does not hold such orders to be essential in the Church, that is in full communion with non-episcopal Churches and not with episcopal Churches, and whose "daughter Church" (Report, p. 20), in the United States emphatically repudiates the episcopate altogether.

Some may suggest here an analogy between the Church of Sweden and the Church of Ireland, in which latter very "low" views concerning the Church and the ministry are current. But there is a decided distinction between them. Whatever private theories may be held by individual Churchmen in either, the Irish Church is in communion only with episcopal Churches and the Swedish Church only with non-episcopal. We do not maintain that the academic view, even though it were corporately as well as individually held, that episcopal orders are *jure humano* rather than *jure divino*, would invalidate orders conferred; but the fact of full inter-communion with Churches which, from the Catholic point of view, have no orders at all, seems to bear at least seriously enough to impair the corporate intent of a Church and thus to cloud its own orders.

IF A WRONG DETERMINATION of this question could result in any possible cloud upon our own orders, we should maintain emphatically that it was not within the province of the Anglican episcopate to determine it, the question being novel to ecclesiastical councils, and our own Churches having no right to impair their own succession by any inter-mixture with a succession whose validity depends upon an affirmative answer to an unanswered question. We might even, as individuals, believe that the question would justify an affirmative answer and still be obliged to hold that the Anglican Churches were not competent to render that answer.

The Lambeth Commission does, for itself, answer that question in the affirmative. It finds:

"(1) That the succession of Bishops has been maintained unbroken by the Church of Sweden, and that it has a true conception of the episcopal office, though it does not as a whole consider the office to be so important as most English Churchmen do;

"(2) That the office of priest is also rightly conceived as a divinely instituted instrument for the ministry of the Word and Sacraments, and that it has been in intention handed on throughout the whole history of the Church of Sweden."

If that opinion is set forth merely as that of individual theologians we are quite prepared to grant that there is much to be said for it. We feel, however, that they should have made it clear that neither as individuals nor as a commission have they been charged with authority to render a judgment on these questions that, in any sense, commits the Anglican Churches. No doubt they did not intend to convey such an idea, for their conclusions are simply the views of a commission, addressed to the Archbishop of Canterbury, by whom they were appointed.

But when they "agree to recommend that a resolution should be proposed, either to the next Lambeth Conference or to a meeting of the English bishops, similar to that which was adopted by the Lambeth Conference of 1888," etc., we are obliged to inquire, with some indignation, who gave the "English bishops"—a decided minority in the Anglican episcopate—the authority to receive a report of a commission of the Lambeth Conference and to fulminate resolutions on this weighty subject? It is most depressing that English Bishops and clergy should so often convey the idea that they assume, for their national Church and its episcopate, a position of authority over other Churches with which that Church is in communion. Of course such an idea needs only to be stated, to be repudiated. If any "meeting of the English bishops" shall pretend to assume the right to receive this report and to take any action upon it, it will mean, we venture to believe, the disruption of the Lambeth Conference by the withdrawal of at least the entire body of American bishops. We cannot fail to see that throughout the "conclusions" of this commission\* its members have, in several unhappily framed clauses, acted under the impression that they are representatives of the Church of England, rather

\* Cf. ". . . consider the office to be so important as most English Churchmen do"; "We are, therefore, agreed to recommend that a resolution should be proposed, either to the next Lambeth Conference or to a meeting of the English Bishops . . ."; "We suggest that notice should be sent to the Archbishop of Upsala of important events or appointments within the Church of England and that we should welcome," etc.; "If what we propose is adopted by the authorities of the Church of England," etc. (Report, pp. 23, 24).

than of an informal alliance of Bishops of a group of autonomous and partly autonomous Churches, of which that of England is only one. We can only think that the signature of an American Bishop to a report whose "conclusions" are thus stated must probably be due to some consideration whereby the actual text of the report cannot have been in his possession, and unhappily, by reason of ill health, the Bishop of Marquette is not, at the present time, within easy reach of the mails. Certainly it would be difficult for an international body to have expressed itself more clumsily.

But so far as the resolution proposed is concerned, it appears to us not objectionable. In view of the consideration that the chief question at issue must, as we have shown, be deemed a question that has not been closed by the determination of a body competent to pass upon it, and which involves the rights of all Christendom, we are reduced to the necessity of discovering where the benefit of a doubt should be given. The commission asks that it be given to communicants of the Church of Sweden who may desire to receive Holy Communion at our altars. We are not averse to such action. There ought always to be the presumption of a right to communicate rather than the reverse. The Commission proposes that the relations with this body be placed substantially on a par with the relations proposed by the Lambeth Conference of 1888 in reference to the Old Catholics of Germany, Austria, and Switzerland, under which members of the national Church of Sweden, otherwise qualified to receive the sacrament in their own Church, might be admitted to Holy Communion in ours. We must refer, therefore, to the proceedings of that conference in order to discover precisely what is recommended by the Commission.

The resolutions of the Lambeth Conference of 1888 pertaining to the subject were the following:

"15 (B) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the 'Christian Catholic Church,' in Switzerland, not only out of sympathy with them, but also in thankfulness to God who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report.

"(C) That the sacrifices made by the Old Catholics in Austria, deserve our sympathy, and that we hope, when their organization is sufficiently tried and complete, a more formal relation may be found possible." (Davidson, *Lambeth Conferences*, p. 282.)

It is difficult to see what application resolution C, relating to the Old Catholics of Austria, can have to the Church of Sweden; but turning to the report of the committee mentioned in resolution B to discover what are the privileges therein referred to, we find the following:

"We see no reason why we should not admit their clergy and faithful laity to Holy Communion on the same conditions as our own communicants, and we also acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church.

"We regret that differences in our marriage laws, which we believe to be of great importance, compel us to state that we are obliged to debar from Holy Communion any person who may have contracted a marriage not sanctioned by the laws and canons of the Anglican Church. Nor could we, in justice to the Old Catholics, admit any one who would be debarred from communion among themselves."

In so far, therefore, as the Lambeth Commission is content to recommend simply that Swedish communicants be admitted to our altars, we are ready to acquiesce. We are equally ready that ministers of the Church of Sweden may be permitted, by courtesy, the use of our churches for marriages, burials, and the like, though as ministers of that Church almost never have occasion to perform such offices in the United States, or in any other country of the Anglican communion, we do not find that this permission would often be required. Swedish ecclesiastics would already have, by American canon, authority to give addresses in our churches if licensed so to do by the Bishop. We are quite ready that notice should be sent to the Archbishop of Upsala of important events or appointments "within the Church of England," and if his Grace would be interested in the events of other and humbler churches within the Anglican Communion, a possibility which has apparently not occurred to the excellent members of the Lambeth Commission, we should also be ready that notice should be given from such other Churches. Thus we find no occasion to criticise the recommendations which the present Commission is prepared to embody in a resolution. We rejoice that such measure of Christian unity has been obtained and would congratulate the

members of the Lambeth Commission on this happy outcome of their official visit to Sweden.

Yet we should feel it unwarranted for a Bishop in the Anglican Communion to receive a Swedish minister as being certainly a priest of the Catholic Church, and as such, eligible for incorporation into his own diocesan family without reordination, notwithstanding the Illinois precedent of forty years ago. To that extent the benefit of a doubt cannot be given. We should be quite ready, however, to agree to a form whereby holy orders might be hypothetically administered, as in the case of doubts concerning the validity of holy Baptism. We do not maintain that Swedish ministers are not priests of the holy Catholic Church. We think there is much to be said for the assumption that they are. The fact remains that we have no right to assume positively that they are, and it is very difficult to be sure that they so consider themselves, whatever may actually be the fact. Of course provision could be made for such hypothetical ordination only by canonical provision of the separate Churches of the Anglican Communion, and the American Church would be quite at liberty to take such action, if it should seem to those best informed in the matter that a concrete case requiring adjudication were likely to arise. Since, unhappily, Swedish-Americans are, for the most part, members of a religious body that utterly repudiates the historic episcopate, the question could not arise with respect to any except a minister ordained in the mother country. Still, it is true that the question might suddenly arise in connection with some such minister, particularly after the happy relation of partial intercommunion between the two Churches shall have resulted in more frequent intercourse between them. But it must not be supposed that under color of this Lambeth report any American Bishop, acting on his sole authority, would be justified in assuming an affirmative answer to the question of the complete validity of Swedish orders, even though personally he might deem it to be justified. If Swedish Churchmen could be seized with a larger consciousness of the distinction between such ecclesiastical bodies as have maintained inviolate their connection with the Church that was founded by our Blessed Lord, as distinguished from Churches not thus connected, which have been formed in later centuries by men, there would be much better ground to hope that the entirely favorable view of the validity of Swedish orders which this Commission is able to express, would be shared by competent theologians and critics in the Catholic Church generally.

And while we are unable, as stated, to permit Swedish intercommunion to press beyond the limits directly suggested by this Commission, yet that is, in itself, a large step in the interest of Christian unity. It is not necessary for synodical action to be taken such as would offend Swedish susceptibilities by determining precisely the degree of heresy with respect to that section of the creed relating to the holy Catholic Church which we may find entrenched among them. No doubt we are far from free from similar heresy among ourselves, though, happily, our formularies do not present the compromising attitude toward the subject which we find in those of the Church of Sweden. Heresy is an ugly word, and we have no desire that it be used in official pronouncements, nor need the precise limits upon intercommunion be fixed. It is enough to say that we welcome the suggestions which the present Commission desire to have incorporated in a resolution. Beyond that, official reticence may wisely be observed.

A CORRESPONDENT quotes the following from the *Outlook* and asks for further information as to what is referred to and what missionary district is concerned:

"A well-known and very successful Bishop of the Episcopal Church purposely did not consecrate the smaller churches erected in western mining towns, for he wished other denominations of Christians to use them."

We understand this to be a reference, not very accurately stated, to a condition existing in North Dakota. The fact that the Bishop of that district could neither obtain the money to build churches, in many places where churches were required, nor to sustain services in them if they were erected, led him to countenance a plan whereby the people in these small places should erect what he has called "community chapels," being halls set apart for religious services of any orthodox Christian body, and being decidedly preferable to the customary dance hall over a saloon which is usually the only alternative. In his convocation address of 1908 he thus stated the plan:

"Two 'community chapels' have also been erected—the 'People's

Church' at Fullerton, and 'Christ Chapel' at McClusky. The title in each case is vested in our District Corporation, but with an agreement that the building may be used by any denomination which accepts the Apostles' and Nicene Creeds as its standards of faith. These buildings have not been consecrated by me, and so cannot be reckoned as exclusively our own. They are attempts to solve the problem of religious services in small towns where no one Christian society can possibly maintain a clergyman and regular services. The advantage to us is that there is a place for such ministrations as our itinerant priest can give. The same advantage is offered to the Methodists, the Presbyterians, and others. It is too soon to tell yet how the experiment will work out. I have met some denominational jealousy of it which seems unreasonable and is discouraging. On the other hand I have found some approval, which is encouraging."

As these chapels are built from funds raised for that specific purpose, and in no case from the general missionary offerings of the Church, we do not see that reasonable objection can be raised to the plan. It is obviously a makeshift, rendered necessary because of the impossibility of building churches and supporting resident clergy of the Church in the small villages of the state. It is that or nothing, under existing circumstances. The plan is an experiment, and so long as it is treated as a temporary makeshift, not to prevent the future erection and maintenance of a church should the town grow and the opportunity be given, it seems to us a very excellent one. It is no more improper for the Church to hold the title to such buildings than to parish houses or other unconsecrated edifices.

### ANSWERS TO CORRESPONDENTS.

H. F.—(1) To clean altar hangings, take them down and brush them well; after which they should be stretched across an absolutely clean table or on an immaculate floor. Prepare a cleaning solution by shaving a cake of H. & H. soap into six quarts of boiling water, and stir until quite dissolved. When ready to use, take a small amount into a basin to use from, leaving the rest on the stove. It is necessary to use it hot. Have to hand a bristle (not fibre) brush, and plenty of white woolen cloths. Dip the brush into the hot solution and sop onto the hangings, about a foot square at a time; clean with a circular movement and as fast as possible. Do not rinse, but as soon as you are sure that that portion is clean wipe well with a woolen cloth, and proceed to the next portion. Continue in this way until the entire hangings are cleaned. Allow them to dry well before putting again into place. If they fade at all, it will not be over a shade.—(2) Clean a white silk chasuble in the same manner, first removing the lining and clean the two parts separately, without rinsing. Extreme care must be taken in drying, to avoid spotting. This method eliminates pressing with an iron, the heat of which takes life from silk. If the chasuble be an unlined one, one must proceed differently. Prepare two cakes of the soap (12 quarts of hot water), have it as hot as the hands can comfortably bear, and plunge the chasuble into it. Wash well with the hands, being sure it is thoroughly clean before attempting to rinse. When it is clean do not wring even with hands, but rinse it well in luke-warm water enough times to remove all suspicion of soap. While still wet (do not wring) place carefully over a line, out of doors if possible, and allow to dry. After sprinkling and rolling *smoothly* in a sheet for half an hour, press on wrong side with care; if there are embroidered orphreys, lay a folded bath-towel under the embroidery before pressing.

J. B. C.—(1) The American canons may be obtained of The Young Churchman Co., Milwaukee; paper 45 cents, cloth 80 cents postpaid.—(2) The surpliced choir is the historical use of English Cathedrals, college chapels, etc., and, to a lesser degree, the use on the continent for churches of like character, and goes back to Hebrew history; but its general adaptation to small churches dates only from its revival in the last generation.—(3) There is a sermon on Conversion in Congreve's *Christian Life: a Response* (Longmans, \$1.00).

ONE OF OUR CLERGY in an eastern city, says the *Parish Visitor* of St. Luke's Church, Evanston, Ill., is in charge of a mission which is doing excellent work among colored people. Since its founding, the mission has been conducted on strictly Catholic lines, and the devotion of the parishioners is nothing less than remarkable. A few months ago the priest-in-charge was visited by a young woman of his congregation, who came to him in great distress.

"Father," she said, "I'se done gone and got married to dis yere Mistah Johnson an' I don't know what to do, 'kase dat man's so stubborn dat I could not persuade him to be married by our priest. He jest 'sisted on havin' his own way, so I finally consented, an' married him in his church. Now I want to ask you if we can't be married right by you."

"Well," said Father B., "what church were you married in?" "I don't know, suh," she said, "what de name ob dat church is, but I reckon it's jest one of dem sects." "Well, was it Baptist?" "I'se not sure." "Methodist, do you think?" "O no, indeed, suh. No, it was one o' dem fancy sects." "Fancy sects?" said the priest. "Can't you remember what they called themselves?" "Well," she said, "I cannot remember just 'zactly what dere name is, but it sounded like 'Potest'nt 'Piscopaliums.'"

This is a true story, for we heard it from the priest himself. One more argument for the change of name. We are not a fancy sect, but it is hard to convince people that we are not, as long as we cling to a fancy sectarian title.

## ENGLISH CHURCH UNION ANNIVERSARY

### Commemorative Eucharists in More Than Thirteen Hundred Churches

#### DEAN BERNARD ELECTED BISHOP OF OSSORY

#### Caldey Title to Llanthony Property Confirmed by Court

#### OTHER LATE NEWS OF THE BRITISH ISLES

The Living Church News Bureau (London, June 30, 1911)

THE 52nd anniversary of the English Church Union has been fittingly commemorated with the usual series of services and meetings; and will probably be especially remembered for the magnificent force of Lord Halifax's Catholic utterance in his presidential address. The order of proceedings began yesterday week with Evensong at certain central churches within the limits of the twelve District Unions in and near London, with a sermon on behalf of the E. C. U. The Holy Sacrifice of the Eucharist was offered in connection with the anniversary at 1,364 churches and chapels in London and the country early on Tuesday morning, except where otherwise arranged at a few churches. The Solemn Mass was celebrated at the following churches at 11 a. m.: (1) All Saints', Margaret street, W. Preacher, the Rev. J. E. Dawson, rector of Chislehurst. (2) St. John the Baptist's, Great Marlborough street, W. Preacher, the Rev. A. H. Drummond, Honorary Canon of Christ Church, Oxford, vicar of All Saints', Bayne Hill, and proctor in convocation for the clergy of the diocese of Oxford. (3) St. Clement's, City Road, E. C. Preacher, the Right Rev. Dr. Edmund N. Powell, vicar of St. Saviour's, Poplar, E., and formerly Bishop of Mashonaland. The important sermon at All Saints', by the rector of Chislehurst, on the essential oneness of the English Church with the rest of Catholic Christendom, is published in full in the *Church Times*.

The annual meeting of the E. C. U. was held in the Great Hall of the Church House, Westminster, in the afternoon, Lord Halifax, president, in the chair. Considering the pressure of engagements which so many people have at this season of the year, and especially in London, there was really a very good attendance of representative members and friends of the Union.

The president, in delivering his address, said he would endeavor on this occasion to indicate some of the dangers that seem to threaten the Catholic Revival in the English Church at the present time, and their duty in regard to them. To do so would be the complement of what he tried to say two years ago, on the occasion of the Jubilee of the Union. It was a less pleasant duty, but one from which he should not shrink: "We have all of us a deep sense of the part the Church of England may be destined by God's providence to play in regard to the future of Christendom, but the vision before our eyes is not a vision of the Church of England, or of a Church of England absorbing the Anglo-Saxon race, and used by God to discharge, as it were, the work of the Catholic Church throughout the world, but of a Church of England used by God to give to the Latin races much that they want, and on its side to receive much that it sorely wants from them. But, what are the conditions on which alone this is possible? Only on the condition that the Church of England itself is true to Catholic doctrine and practice; and the question at once presents itself: Can we honestly say that the Church of England is true to Catholic doctrine and practice, as it is represented by much that we see around us, and as it speaks to us in the words and actions of many of its Bishops at the present time?"

His Lordship proceeded to illustrate what he meant by referring to the attitude of so many professing Church people in this country, including even some of the Bishops, towards the sacrament of Penance, the Eucharistic Presence and Sacrifice, prayer for the faithful departed, the invocation of saints, and Reservation of the Blessed Sacrament for the sick and dying. With reference to the popular doctrine of the "three schools of thought" in the English Church at the present time, he said: "Believing the Church of England, as we do, with all its shortcomings, to be still in possession of its Catholic inheritance, we believe that inheritance to be its own in such sense that it necessarily excludes the right of any contradictory and conflicting opinions within its pale. It may be well to tolerate these differences, as things are, for the sake of the conversion of those who may thus be brought to the full knowledge and acceptance of the truth, but more than this is impossible, if we are to be faithful witnesses to the truth." He thought an English Bishop could only really act consistently with the Catholic Faith and Catholic principles which he professes to hold by deliberately making up his mind from the outset of his episcopate "to take a course which he would know beforehand would scandalize all sorts of good people, people whom he would most wish to win, and which would make his whole episcopate, till death had put its seal upon his work, appear

a complete failure. At this price I believe he might do a work of incalculable value, not merely for the Church of England but for the whole of Christendom (cheers), but it would be at the price of a life of which every day was a martyrdom." In conclusion, Lord Halifax said that the only way to meet safely the great changes before us in the twentieth century, was by courage to proclaim the truth, and by being true to first principles.

The following resolution, proposed by the Rev. C. B. Lucas, rector of Kettering, and seconded by the Rev. F. F. Irving, vicar of All Saints', Clevedon, was adopted unanimously:

"That this Union, earnestly desiring the peace of the Church, is of opinion that strife and not peace is likely to result from attempts to revise the Book of Common Prayer at the present time; and is further of opinion that the proposals for revision so far as they have been presented could hardly fail gravely to affect the standards of the Church in regard to doctrine and order, while no revision could be productive of increased discipline."

There was an evening meeting in the same hall, when Lord Halifax again presided and delivered a vigorous address. The subject for consideration was suggested by the recent attempts to claim obedience to the decisions of the Judicial committee of the Privy Council; and a resolution was adopted reaffirming the resolutions adopted at a special E. C. U. meeting held in 1877, denying that the secular power has authority in matters purely spiritual.

The Bishops of the Church of Ireland have elected the Very Rev. John Henry Bernard, Dean of St. Patrick's Cathedral, Dublin, to the vacant see of Ossory. His name and that of the Archdeacon of Ferns were sent up from the diocesan synod, at which neither candidate had received the necessary majority of the votes of both orders. This is perhaps the most notable promotion in the Irish Church for a very long while. It has been felt for a considerable time, says the Irish correspondent of the *Church Times*, that the extreme Protestant opposition to Dr. Bernard was gradually breaking down, and it is hardly too much to say, he adds, that his election as a Bishop marks a point in the history of the Irish Church. For the last ten years, as the *Times* newspaper says, Dr. Bernard has been the most prominent figure in the Divinity School of Trinity College (Dublin University), and will probably be one of the three Bishops whom the bench will appoint to represent the Church on the new Divinity School Council of the College.

The Bishop-elect of Ossory was born in 1860, and was educated at Trinity College, Dublin, where he had a most distinguished career, and was subsequently elected to a Fellowship. He was ordained in 1886, and has been Archbishop King's Lecturer in Divinity at Trinity College for the last twenty years, being appointed Dean of St. Patrick's in 1902. His numerous publications include an edition of the Irish *Liber Hymnorum* and of the works of Bishop Butler.

A case indirectly concerning the Benedictine Community of Caldey has just now been before Mr. Justice Joyce in the chancery division of the High Court of Justice. In this case, "Vonier v. Harris and Dew" (Law Report of the *Times*,

June 13th), the Right Rev. Auscar Vonier, Abbot of a Benedictine Community of the Roman obedience at Buckfastleigh, in Devonshire, claimed a declaration that the defendants held the monastery of Llanthony and certain lands enjoyed therewith, which had been devised to them by the will of the late Father Ignatius, upon trust for the plaintiff in fee simple absolutely. By his will, dated November 21, 1906, Father Ignatius devised the freehold property known as Llanthony Monastery, Abbey, and Convent of St. Mary and St. David, in the County of Brecon, South Wales, to the defendant Harris (known as Father Asaph, of the said monastery), and the defendant Jennie Dew (known as Mother Tudfil of the said convent), absolutely as joint tenants. On the same date the testator signed a memorandum declaring it to be his most earnest and sincere wish that in the event of Father Asaph and Mother Tudfil being unable at any time after his decease to continue the work there according to the rules, customs, and observances of the Order of St. Benedict, they or their survivors should convey the premises so devised to them unto the Abbot for the time being of the Monastery of St. Mary at Buckfastleigh in fee simple absolutely. This wish, Father Ingatius added, was expressed simply to guard their "beloved monastery" from the "Higher Criticism," supported, as he believed, by the Bishops of "our beloved and cruelly wronged English Church." At the conclusion of the plaintiff's case, Mr. Justice Joyce said that in order for the plaintiff to succeed it was essential that he should prove that the testator's wishes and intentions had been communicated to the

defendants, and that they had accepted the particular trust. Nothing of that kind had been proved in this case, and the action must be dismissed with costs. Mr. Hughes, K.C., counsel for Father Asaph, said that his client was very anxious to carry out the wishes of Father Ignatius as he understood them (to carry on the Benedictine life at Llanthony). It will be remembered that about a year and a half ago all the monastic property of Llanthony was made over to the Abbot of Caldey, whose Community Father Asaph had joined.

The London Gregorian Choral Association kept its forty-first anniversary last week, and the festival programme and the artistic and devotional rendering of the music showed that the association, under the new honorary musical director, Mr. Francis Burgess, and the new honorary organist, Mr. Edgar T. Cook, has now begun to justify its existence in earnest, and can do most valuable service to the truly great and noble cause of restoring plainsong in the ritual worship of the Church. The festival began with a sung Eucharist (with intention for the work of the association) at Southwark Cathedral, the choir being from the Church of St. Alphege, Southwark, whose work in plainsong, though only that of men and boys in a parish largely composed of the coster element, is deservedly well-known. The festal Evensong was at St. Paul's, where there was a vast congregation. There were present fifty London choirs, numbering 1,000 voices, and after a procession, in which nearly seventy banners were carried, sang music, as the *Times* succinctly puts it, "taken chiefly from the English service books of the eighth to the fourteenth centuries." While the congregation was assembling a number of examples of organ music of the sixteenth and seventeenth centuries were played by Mr. Cook, honorary organist of the association (organist of Southwark Cathedral). The anthem *Veni, sancte Spiritus*, by Palestrina, was sung antiphonally between a small choir of voices placed on the choir screen near the high altar and the main choir under the dome, and the effect was exceedingly fine. After the sermon, which was preached by the Rev. Dr. Edghill, of St. Saviour's College, Southwark (late Chaplain-General of his Majesty's forces), the massed choirs sang Handel's anthem, "Zadok the Priest," which was composed for the coronation of George II., and will be sung at the coronation of King George V. and Queen Mary, and will also be heard when their Majesties attend the thanksgiving service at St. Paul's the day after the coronation.

The *Times*, in its account of the proceedings of the International Musical Congress recently held in London, referred as follows to the papers on Church music:

**Papers on Church Music**

"In the department of Church Music there was a very valuable paper by Dr. C. W. Rootham, illustrated by the boys of St. John's College Choir, Cambridge, on 'The Training of Boys' Voices.' . . . Though the sections were not too strictly divided, the Rev. Dr. Frere's lecture on 'Key-Relationship in Early Mediæval Music,' with its strange and far-reaching discoveries concerning the instinct for modulation (as we now call it), which is to be placed in Plainsong, and Dr. Hadow's brilliant survey of 'English Church Music' come properly into this part of the scheme. The latter, on 'The Secular Influences on our Church Music,' covered the ground from the days when popular songs were taken as an integral part of music for the Mass, down to those days when Rowland Hill made a sacred parody of 'Rule Britannia'; and it was shown that the present evil state of much of our Church music arises in great part from the secularizing tendency and the confusion of styles. The moral of the lecture was that there is nothing inherently wrong in adopting secular melodies for sacred uses, but those we take must be only of the noblest kind. 'Nothing short of the highest must be given to the Church.'"

Lord Masham has presented a cope to the see of Ripon as a memento of the coronation. The cope, which was made by the Royal School of Art Needlework, Kensington, is of a rich violet satin damask. J. G. HALL.

**Cope Given to See of Ripon**

THE MESSAGE of the gospel is not an order of repression, but of development. It looks to the fullest culture of every man and all there is in man. Every faculty is to be developed; every power shall be enlarged; every joy increased; every true emotion developed to its fullest possibility. Self-control is not self-crucifixion; it is the power of restraint in order to larger enjoyment, greater capabilities—a larger measure every way, unto the stature of the Son of God. What wrong notion is that of many young people—that the gospel is a constant call to "give up." In truth it is a call to drop the brass and take the gold; to throw away the tinsel and get the genuine metal. It is a call from a lower life to a higher life—from character to character, from glory to glory. It is cross bearing, but that is only a preparation for crown wearing.—*Church Helper*.

## REV. DR. DUMBELL RETIRES

Becomes Rector Emeritus of His Parish at Goshen, N. Y.

## LAST WEEK'S HAPPENINGS IN NEW YORK

Branch Office of The Living Church }  
416 Lafayette St.  
New York, July 8, 1911 }

**T**HE Rev. Dr. George W. Dumbell, for ten years rector of St. James's Church, Goshen, has resigned his rectorship and become *rector emeritus* of the parish. Dr. Dumbell, who has reached the age of 79 years, has been a power in the American Church during his long ministry. Born in England, he was educated at Rugby School and Trinity College, Cambridge, but is in American orders. His principal rectorships have been at St. James' Church, Milwaukee; St. Paul's, Chattanooga, Tenn.; and his present work at Goshen, N. Y. Dr. Dumbell has a son in the ministry, being the Rev. Howard M. Dumbell, rector of Great Barrington, Mass. He will continue to reside in Goshen.



REV. GEO. W. DUMBELL, D.D.

the character and execution of Church music in New York many years ago. Recently a number of the old choir boys who sang under Mr. Pearce in the famous surpliced choir of St. Mark's Church, Philadelphia, in Dean Hoffman's time, gave their old instructor a complimentary dinner. For the first time in forty-four years there was a reunion. Meanwhile, the boys who were in Mr. Pearce's choir have advanced in life as well as in years. Mr. Pearce recalled to-day that the toastmaster, Morris Barrett, is now a busy judge of one of the Pennsylvania courts; another, a Mr. Fenton, is a successful physician; Albert Hartmann is a prominent musical director, and at the dinner sang a song from Mr. Pearce's Oxford cantata, and surprised the guest of honor by having the theme in music notation on the menu. It is of interest to recall, also, that Mr. Pearce's "New York boys," as he calls them, include Walter Damrosch and Will C. Macfarlane. Mr. Pearce was appointed to Quebec Cathedral in 1861, and to St. Mark's Church, Philadelphia, in 1865; in 1872 he went to the old Christ Church, then of Fifth avenue, this city, being succeeded in Philadelphia by his brother, Dr. S. Austen Pearce. He is now organist and choir-master of the Yonkers Reformed church. It is but a just tribute to say that probably no man in the American Church did more enduring work in establishing the "Cathedral service" (technically understood), than did Mr. James Pearce under the patronage and encouragement of his Philadelphia rector, the Rev. Dr. Eugene Augustus Hoffman.

Bishop Greer gave an interview to the representative of a leading New York newspaper recently on international peace and arbitration. An account was published in the Sunday edition a few days later. The Bishop is reported to have given the opinion that the United States should take the first steps toward international amity, by reducing armament and trusting in public opinion to avert war. For some years, while rector of St. Bartholomew's Church, Dr. Greer was chaplain of the famous Seventh Regiment of New York City.

#### Bishop Greer on Arbitration

At the suggestion of the late Bishop Potter, a fund was started some time ago for the erection of a Firemen's Memorial. It was made by the Bishop at the time of the funeral of an officer in the department who was killed in the performance of his duties at a large fire. It is now announced that the memorial structure, designed by H. van Buren Magonigle, to cost \$100,000, will be erected on Riverside Drive at One Hundredth street. The work will be begun at once.

#### A Firemen's Memorial

Fresh-air work for the children of the parish and neighborhood has been resumed by St. David's Church (for colored people), under the supervision of the rector, the Rev. E. G. Clifton. The church is situated on East 160th street and has many calls for such relief work in the summer. This year Lake Park, White Plains, is the destination of the outing parties. Last year 632 women and children were cared for in this way by the parish for ten days or less at the home.

#### Fresh Air Work for Colored People

## PHILADELPHIA NOTES.

**D**R. RHINELANDER, accompanied by Mrs. Rhinelander, spent a few days in Philadelphia last week as the guest of Mr. George Wharton Pepper at the latter's summer home at Devon. His visit was not generally known to the clergy and to his friends. The purpose of his visit to this city was to look for a house.

Mr. R. Francis Wood, Secretary of the Standing Committee of the diocese of Pennsylvania, has received the official ratification of the election of the Rev. Philip Mercer Rhinelander as Bishop Coadjutor and the Rev. Thomas J. Garland as Bishop Suffragan of the diocese of Pennsylvania from the Standing Committees of thirty-six dioceses, thirty-five being required under the canons. Mr. Wood will forward the certificates of ratification to the Presiding Bishop, who will now submit the election to the Bishops.

#### Bishops' Election Ratified

The Rev. Thomas J. Garland, Bishop Suffragan-elect, was present and addressed the graduating class at the closing exercises incident to commencement week at the Burd Orphan Asylum, Sixty-third and Market streets. Dr. Garland expects to leave Philadelphia in a few weeks for a vacation. During the seven years that he was secretary of the diocese, under the late Bishop Whitaker, he enjoyed only two summer outings.

The exact date of the laying of the cornerstone of St. James' Church, Kingsessing, has been discovered by the rector, the Rev. S. Lord Gilbertson, after a search extending over a year. The date was discovered by a close examination of the diaries of the Rev.

Henry Melchor Muhlenberg, written in Swedish. St. James' is one of three Swedish churches established by Dr. Muhlenberg, the other two being Gloria Dei, established in this city in 1700, and Christ Church, Upper Merion, established in 1760. According to the record the church was founded as a Lutheran church and the cornerstone was laid on August 5, 1762. The services were placed in charge of a Mr. Wrangel and there was a considerable congregation. The date of the laying of the cornerstone having been settled, the congregation of St. James' will prepare for the observance of the 150th anniversary.

#### Date of St. James' Cornerstone

## DIOCESAN CONVENTIONS.

## KANSAS CITY.

**O**N Wednesday, June 28th, the annual diocesan council convened in St. George's Church. Holy Communion was celebrated at 7:30. The opening session of the council commenced at 10 o'clock. The report of the acts of the Standing Committee recited in full the steps taken by them for the election of a successor to the late Bishop Atwill, and the report of the president of the Standing Committee, the Rev. J. Stewart-Smith, gave in due form a statement of his stewardship as head of diocesan affairs during the interregnum. By vote the council expressed its appreciation of Mr. Smith's able and faithful administration.

Steps were taken looking to the appointment of a permanent board of equalization, which shall in the future apportion among the parishes and missions, first, the diocesan assessments; second, the amount asked for diocesan missions; third, the amount apportioned to the diocese for general missions.

Mr. B. C. Howard, president of the Sunday School Institute, made a report of the Advent mite box offerings, showing a notable increase in the amount of the offering this year over the year 1909; the amount for 1909 totalling \$227.72, and the amount for 1910 totalling \$359.10. Great satisfaction was expressed for this fine showing. The Bishop was requested to set apart a Sunday as a day of special intercession to Almighty God for his blessings upon this diocese, the Bishop and clergy thereof, and the Church work therein. The Board of Missions was instructed to see that the members had all traveling expenses paid for attending the meetings of the board. A special committee was constituted, to consist of five clergymen and five laymen, the Bishop and the chancellor to be members thereof, said committee to prepare and present to the next council a new constitution and canons for the diocese.

Invitations for the meeting of the next council were received from Christ Church parish, St. Joseph; Trinity Church parish, Kansas City; and St. Philip's parish, Joplin. On motion, it was resolved to accept the invitation to meet at Trinity parish, Kansas City.

## MONTANA.

**A**T the convention, held last week at Missoula (Rev. H. S. Gatley, rector), it was determined that an Archdeacon should be appointed at a salary of not less than \$2,000. The Bishop formally stated that if finances would permit, he would ask next year for the election of a Bishop Coadjutor.

The Bishop, in his address, laid stress upon the necessity for

(Continued on page 333.)



**MISSIONARY ENTHUSIASM IN CHICAGO**

**Exceptional Record Made by Several Parishes and Good Record by the Diocese**

**HANDSOME WINDOW UNVEILED AT HIGHLAND PARK**

*The Living Church News Bureau, Chicago, July 3, 1911*

MISSIONARY interest is rapidly developing and increasing in Chicago. Last year, by September 1st, the contributions towards the apportionment for general missions from the diocese of Chicago were \$9,146.73. This was an increase of 55 per cent over the sum given the year before by the our diocese. This year, by June 1st, the diocese had sent to New York nearly \$9,000, being an increase of more than 30 per cent above the corresponding sum sent in by June 1st last year. By this date, this year, six congregations had completed, or exceeded, their apportionment. Three of these were in the city, namely, the Redeemer (Rev. Dr. Hopkins, rector), with \$620; St. Simon's (Rev. H. B. Gwyn, rector), with \$128; and the mission of the Incarnation (Rev. Arnold Lutton, priest in charge), with \$22. Trinity, Aurora, had sent in \$450 (apportionment, \$298), a good share of which was sent in under the rectorship of the Rev. F. C. Sherman, now at Epiphany, Chicago. The Rev. F. E. Brandt is now rector of Aurora. The Church of the Redeemer, Elgin (Rev. W. J. Bedford-Jones, rector), with \$170 and Christ Church, Winnetka (Rev. H. W. Starr, rector), with \$916 (apportionment, \$680), had also completed or exceeded their apportionments by June 1st.

This being the first fiscal year in the diocese, as well as with the General Board of Missions, that Chicago has subdivided her apportionment among the various congregations, we cannot state the exact advance in this direction over last year; but never, by the first of June, has there been so much money sent from Chicago for general missions as this year, and the signs are that this sum will be largely increased before September 1st, when the books close at the Church Missions House.

On Trinity Sunday the very beautiful window recently placed in the chancel of Trinity church, Highland Park, was unveiled and blessed. This window of seven panels, with its rich tracery, in all eighteen feet wide, is the gift of Emma Gertrude Turnley, Ethel Turnley Nichols, and Milton Lightner Turnley, in loving memory of Mary Ryerson Rutter Turnley, Parmenas Taylor Turnley, George Hodges Turnley, Ernest Seymour Turnley, Mary Turnley Lightner, and Milton Clarkson Lightner.

The subject is the Resurrection, symbolically treated. The risen Lord in the attitude of benediction is represented in the central panel, which is slightly larger than the others. On either side are the angels of the Resurrection and the Roman soldiers. St. John and St. Peter appear on the Epistle side, and the Blessed Virgin, Mary Magdalen and the other Mary on the Gospel side. In the tracery above are the symbols of the Evangelists, the sacred monograms and figures of angels. The dedicatory inscription is on a bronze tablet upon the wall below. The mullions and tracery are by preference of terra cotta rather than of cut stone as being the most permanent material and impervious to the action of weather. The color scheme is especially rich and brilliant and is greatly admired by all who have seen it. The window, in connection with the beautiful memorial altar and reredos, makes a very impressive grouping. It is from the studio of the Harry Eldredge Goodhue Company.

The Rt. Rev. Dr. Anderson, Bishop of Chicago, has left the city

for his summer home at Long Lake, Wis. He expects to return about the first of September. Archdeacon Toll will spend the month of August at Beaver Lake, Wis. Dean Sumner will spend the first part of July in San Francisco at the convention of the National Education Association. He will be at York Beach, Maine, during the remainder of July and in the Berkshire Hills during the first part of August. On the 19th of August he plans to go into camp with the First Illinois Cavalry, of which he has recently been made chaplain. The Rev. C. H. Young will spend the month of August in the northern woods. The Rev. George Craig Stewart is taking his vacation in Montana on the ranch of Mr. M. A. Meade. He will return to Chicago by way of Yellowstone Park. The Rev. J. H. Edwards is to have charge of the chapel at Oak Bluffs, Martha's Vineyard, Mass., during the months of July and August. During his absence the services at the Church of Our Saviour will be maintained by the Rev. L. W. McMillin of Racine. The Rev. Dr. Page is soon to leave for the Wisconsin woods, where he expects to remain until fall. The Rev. Dr. Hopkins plans to go to his bungalow on Grand Isle, Lake Champlain, about the middle of July. He will return to Chicago about September 1st. During his absence the full list of services will be maintained by the curate, the Rev. Mr. Hewlett. The Rev. W. B. Stoskopf is spending the summer in Italy.

**Clerical Vacations**

The Rev. F. C. Sherman will be at Ludington, Mich., until some time in July, when he leaves for the Canadian woods. He will return about September 1st. The Rev. H. E. Schniewind plans to take his vacation during July and August. He will visit his home in New Hampshire.

**Outings of the Church Choirs**

The choir of the Cathedral is to camp this year at Dewey Lake, Mich., during the first two weeks in August. Christ Church has sent its choir to White Lake, Mich., for a two weeks' outing. The choir of St. Luke's Church, Evanston, will be in camp at Pad-dock Lake, Wis., during the first part of August. St. Paul's choir will hold its camp near Muskegon, Mich. The Church of the Epiphany will send its choir to Corry Lake, Mich., and St. Bartholomew's choir will spend two weeks at White Lake, Mich.

**Chancel and Sanctuary Dedicated**

The chancel and sanctuary of the Church of the Good Shepherd (the Rev. W. A. Gustin, rector), have recently been refinished and decorated. Many improvements have also been made in the guild hall, thus affording a more satisfactory equipment for the guild work.



TRINITY CHURCH, HIGHLAND PARK, ILL. [Showing the New Sanctuary Window.]

**DIOCESAN CONVENTIONS: MONTANA.**

*(Continued from page 332.)*

raising next year's increased apportionment for general missions. "Our part," he said, "is designated as \$4,350. Can we raise it? We must raise it, or I shall not care to be Bishop of Montana any longer." It could be done by putting the duplex envelope and every-member canvass system into operation in every parish. He asked also for an equal amount for diocesan missions.

At an evening missionary meeting, addresses were made by Mr. John W. Wood of New York and Mr. E. C. Day, chancellor of the diocese.

Wednesday was Woman's Day. The Bishop celebrated the Holy Communion and after the annual address of Miss S. D. Hooker, president of the Auxiliary, Mr. Wood addressed the convention.

The Standing Committee of the diocese has organized by the election of the Rev. S. C. Blackiston of Butte as president and Mr. W. C. Messias of Butte as secretary.

**RITUALISTIC CHOIR VESTMENTS.**

A Protestant parson in a small town not many hundred miles from Milwaukee, recently became infected with the germ of ritualism to such an extent that he decided to introduce a vested choir into his otherwise Protestant services. But the good gentleman's knowledge of things ecclesiastical was more limited than his ambition, and he electrified a Churchwoman who happened to be calling at the house where the "Ladies' Aid" was meeting by telling those present that the choir would wear "hassocks and bibs!"

## The Church and the Conservation of the Family

[From the Report of the Social Service Commission of the Diocese of Pennsylvania.]

It ought not to be necessary to remind Churchmen of the many dangers now menacing the family and family life. Nevertheless so many are the demands of modern life, both religious and secular, that we are apt to overlook the fact that the great majority of the present-day social problems have directly to do with the family, and if unsolved will undermine and may destroy it.

St. Joseph, as the head of the Holy Home at Nazareth, is the natural patron of Christian family life and by a natural sequence of thought the patron of the Church—the family of God. The family is the unit and germ of human society. By it individuals come into the world, surrounded by the influences which are necessary for their preservation and development. The care, the protection, the interest and sympathy they need can be better given under normal conditions by this divine provision, than they can possibly be by any other agency. No substitute could ever be so potent, not only for the safeguarding of Christian civilization, but also for the promotion of the welfare of the individual and the development of character, as the love and discipline and associations which are developed in the ideal Christian home. But many perils old and new menace the efficiency and even the perpetuity of the family.

Problems of illegitimacy, infant mortality, child labor, juvenile delinquency and crime, food, health, sanitation, temperance, education, housing, the social evil and its attendant diseases, adult delinquency, desertion, divorce, employers' liability, workmen's compensation, the work of women and the work of the family (other than housekeeping)—all have their intimate relation to the family. The conservation of the family depends upon their satisfactory solution. Neglected, the existence of the family is jeopardized, the fabric of society endangered.

A Church social service committee must face these questions, must study them in all their various aspects, must seek their solution. Above all else such a committee must arouse the attention and the conscience of Churchmen to their existence and their importance. This is the present aim of the Social Service committee of the diocese of Pennsylvania. During the first year of its appointment it has carefully surveyed the field and selected certain phases which at this time seemed to call for consideration: the questions of divorce and remarriage; education; health conditions, the social evil, and industrial accidents and compensation. In a series of reports these were presented by the several members with special reference to conditions existing in this community and were discussed in detail by the whole committee. It would be inexpedient to give these discussions at length. The more helpful course seems to be to present in abridged form the reports, with such further references as will make them helpful and suggestive for both clergy and laity.

The committee has had in mind and strongly urges that the clergy make this report the basis of a series of sermons this coming year, pointing out the chief features of the problems confronting us and the relation of the Church to them. To the same end we urge that the various lay organizations connected with the parishes and the diocese take up the report for further consideration and discussion. In this way we believe that Churchmen will be aroused to their duty in the pending social crisis and be led to contribute their share to ameliorating present social conditions, which are not only a menace to Christian institutions, but a standing disgrace and mockery to a civilization supposed to be founded upon the Golden Rule and our blessed Lord's Commandment to love our neighbors as ourselves.

In an address made in St. Paul's church, Concord, N. H., Dr. Samuel W. Dike said:

"Any question touching the family goes to the root of social questions and touches every human interest, whether it be of religion, or of education, or of government, or of industry. As Mr. James Bryce wrote, some years ago, 'One might almost say that the family is the fundamental and permanent problem of human society.' Questions concerning the family are, therefore, the most urgent concern, not only of the religious teacher, but of the statesman, the capitalist, and the laborer. All the affairs of life are dependent on the welfare of the family. No other question in the long run enters more deeply into the problems of either."

Now it is remarkable, as Dr. Dike points out, that this institution of the family has, as an institution, received very little

study when compared with the institutions of the State and the Church.

"Some of its incidents, like marriage and divorce, have been studied a great deal, but the family itself has been relatively neglected. Until within thirty years there was not a book with the simple title, *The Family*, in the English language. Nor, so far as I can find out, was there, thirty years ago, a course of lectures or of study of the family in any higher educational institution in our entire country. Marriage and divorce were treated as subjects by themselves. Woolsey, in his standard work on *Divorce*, had the word 'family' in it but once, and I believe Fulton's *Canon Law of Marriage and Divorce* did not use the word at all. It is only within the present generation that social science has been making it clear that the subjects of marriage, divorce, chastity, and children are inseparable parts of the inclusive theme—the family. We now have come to see that the family holds in society, and in the science of society, much the same place that the cell holds in physiology, which every biologist knows is fundamental."

Divorce, as tending directly and immediately to disrupt the bonds of the family, is a social problem of the first importance. If the influence of the family is to be maintained at the maximum, its purity and integrity must be preserved. Divorce is the very antithesis of the family life. It is usually preceded by a long period of turmoil and strife, hatred and neglect of duty, all of which are anti-social influences. When divorce is actually consummated the home is broken up, the children deprived of the natural care and love of at least one of their parents, generally of both, a step-father or step-mother is all too frequently brought in who can never be the same as a natural parent and is often regarded with dislike; and if another set of children be introduced into the family, a further source of confusion and strife is introduced. And if this process be repeated, as all too often it is, it comes to pass that there are children who do not know who their real parents are, and who lose the benefits they should naturally receive. The result is still more detrimental to the parties concerned, themselves. Instead of marriage being to them the very highest human happiness, marriage is turned to dust and ashes, to a vulgar attempt to gratify unbridled passion. No one thing more seriously threatens the proper conservation of family life than the facility with which divorce can be secured and the extent to which it is resorted to. The United States has the sad and shameful preëminence of having the largest number of divorces annually, in proportion to its population, of any country of which we have reliable statistics. Nearly 1,000,000 divorces\* were granted in the period from 1887 to 1906. In the latter year 72,062 divorces were granted in the United States against 13,180 in France, the next largest number in any "Christian state." In other words, out of every twelve marriages there is one divorce. And the increase in the number of divorces has been three times that of the population.

Of the 945,625 divorces granted from 1887 to 1906,  
 142,625 were in the North Atlantic States.  
 58,603 were in the South Atlantic States.  
 434,476 were in the North Central States.  
 220,289 were in the South Central States.  
 89,337 were in the Western States.

For this period Illinois was first, with a total of 82,209; Texas second, with 62,655; and Pennsylvania seventh, with a total of 39,686; the order being Illinois, Texas, Ohio, Indiana, Missouri, and Michigan. . . .

According to the summary prepared by the National League for the Protection of the Family, in the period 1887-1906, 71.7 per cent. were granted, 18.9 per cent. were denied or discontinued, and 9.4 per cent. were pending. In the five years, 1897-1901, those granted in the entire country were 75.3 per cent of the entire number. In the five years preceding, 74.3 were granted, and in the five years, 1887-1891, those granted were 73.8 per cent. of the entire number. This would seem to indicate a growing tendency of the courts to a favorable attitude towards most applications for divorce. The European practice of requiring efforts at reconciliation is nowhere obligatory in our courts, though sometimes they are made.

The extent to which the divorced remarry is one of the most important of all the subjects connected with the divorce problem. Yet only three states, Connecticut, Maine, and Rhode Island, keep records of marriages in a way to throw any light

\* The exact figures are 945,625.

on this point, and none do on the number of times that individuals procure divorce, which private knowledge occasionally finds to be as many as four or five. The figures for the last fifteen years or more for those three states show that the cases of divorced persons marrying again, so far as reported, almost invariably fall below 40 per cent. of the number divorced in the same year. Probably not all cases of remarriage are returned, though the proportion lost may be small. Since this is about the same percentage as that given for the foreign city of Paris, and the proportion apparently depends largely on psychological laws, the student of social science would have little hesitation in predicting that the true percentage is pretty near this figure. It has been apparent for some time to careful observers that divorce for the sake of an immediate remarriage is far less frequent than many have supposed. The study of the statistics following the restrictions put on remarriage points to the same conclusion, divorces often decreasing after them comparatively little or only for a very few years, to rise again to nearly their old rates.

The causes of this great prevalence of divorce in this country are, we should say, first, the weakening of recognized authority in matters of religion. Where a man may have any religion he likes, or none at all, men do not hesitate to judge and decide for themselves the most difficult moral questions. They become a law unto themselves and are very apt to think that their desires are a sufficient guide, and so allow themselves every license to which their passions prompt them.

In this they are encouraged and confirmed by the chaotic state of our marriage laws. Legislation on this vital matter is unfortunately left by our civil constitution to the separate states. And as in none of these there is any connection with the Church, they look upon marriage simply as a civil contract to be regulated by the same principles governing other contracts. Hence it has come to pass that there are no less than fifty different causes of divorce allowed in the several states of the Union put together, and in one state parties may be divorced for *any* cause whatsoever that may be deemed sufficient in the judgment of an individual court. Under such conditions, is it any wonder that divorces should multiply, and that unthinking, irreligious, and unprincipled men deem it quite proper and right when they find that their marriage, generally from their own fault, prove unhappy, or when the opportunity for what promises to be a more pleasing or profitable connection presents itself, to resort to divorce? It is a part of the boasted liberty of our country which in this, as in so many other instances, has degenerated into demoralization.

In view of this state of things in regard to divorce it is certainly the duty of all religious and right-minded men to do all that they can to stem the torrent and if possible prevent the ruin which thus overwhelms so many families. What can be done? We respectfully suggest that the following efforts should be made:

First. To secure, if possible, the adoption of uniform divorce laws throughout the United States. Something has already been done in this direction. Commissioners representing thirty-two states have met and prepared a law reducing the causes of divorce to six and removing any of the evils connected with the working of the present laws. This proposed law has been, or will be, presented to the various state legislatures for action, and while from a Church point of view it is far from an ideal law, it would be a vast improvement on the present condition of the civil law and remove its sanction from many of the evils which at present exist. This law deserves the earnest support of all desiring a better state of things. Let our ecclesiastical councils, and our clergy and laymen who have influence with civil authorities, bring to bear whatever pressure they can command to procure the passage of this law, or a more stringent one if possible, that the reproach of this stigma of facility of divorce may be removed from our national and state governments. This bill, in the drafting of which a member of our own diocesan convention, the Hon. Samuel W. Pennypacker, formerly governor of the state, has had a large share, has passed the senate of Pennsylvania at the present session of the legislature. It is being delayed and will eventually be defeated in the house of representatives because those who prefer the present more liberal condition of affairs care more about maintaining them than Churchmen do about improving them.

In the second place the canonical legislation of the Church on this subject should be strictly enforced and the severest penalties be inflicted upon clergymen or laymen violating its

provisions. Then we suggest the revival of the ancient and universal requirement of the publication of "Banns" before marriage, as a method of lessening clandestine and improper marriages which are a frequent cause of divorce. No marriage should be allowed to be clandestine. It is too solemn and important an event, by which the whole community is more or less affected, to be contracted without due publicity and general approval.

Moreover, the clergy should be required frequently to instruct their people in regard to the character and principles of Christian marriage. If young people were more impressed with a sense of its solemnity and responsibilities and the folly as well as the wrong of entering into unions with persons of no religious faith or principle, a great cause of unhappy marriages resulting in divorce would be removed. And they should be taught that marriage, once entered into, is to be regarded as a relationship as binding and permanent as one of blood, which cannot be dissolved, but by a crime proportionate to that of murder. A false modesty has prevented too many of the clergy from enforcing this teaching, both upon the young and upon their general congregations. We would urge the strict enforcing of a social ban upon those entering into matrimony contrary to God's laws, or of disrupting its holy bond. If all persons tempted to do so, felt that they would thereby be subjected to a practical ostracism from all respectable society, it might prove a more effectual deterrent than even the enactment of laws.

While we recognize that the Church population of this, as of other sections, is numerically a minority, we believe that should it set an example of proper care and regard for Holy Matrimony, it would exert a far-reaching influence. In addition its views should be fully, freely, and frequently set forth, so that there can be no misunderstanding our position.

### TO ALL SAINTS' CHURCH.

Corner of Henry and Scammel Streets, New York,  
All Saints' Day, November 1, 1910.

At the Thirty-ninth anniversary of the rectorate of the Rev. William N. Dunnell, D.D.; a downtown parish whose clergyman has for thirty-nine years labored under the discouragements of an alien population.

Within thy courts, dear All Saints', are the children of thy care,  
Who did within the by-gone and do now thy worship share;  
We come to cheer thy shepherd, upon this thy special day,  
The name of Church and festival speak Love's unbroken way.

Forgotten, not forsaken, thou strong link of youthful prime,  
Thy friends at distance seek thee, drawn by memory's sweet chime,  
With fervor of the knights of yore who sought the holy grail,  
On pilgrimage with olive branch or sword and spear and mail.

We trust that God may cycles grant, his labor to prolong,  
With mind and body unimpaired, preserved as yet so strong,  
Till at the last in fellowship within the land of leal,  
Together with his jewels, he may fadeless pleasures feel.

Dear temple, on the olden site, thou patient dost remain,  
To fight each ill whose virus doth our helpless being stain,  
To make more firm the feeble knees and bind the broken heart,  
To dry up at the fountain head whence grief's outpourings start;

For Christ, our King, thy bulwarks rise, last anchorage for man,  
That makes life worth the living, and 'gainst crime the surest ban,  
To purify the conscience, and give reason its high scope,  
To crown a nation's glory, and thrift's avenue to ope;

The tenets of thy creed the Christian Washington preferred,  
Its liturgy so scriptural, his lofty spirit stirred,  
Its breadth combined with order, his state sentiments proclaimed,  
And hence he spurned the proffered crown and our republic framed.

May many sheaves of thine, All Saints, at harvest time be found,  
To cheer the seedman of the Lord when that last trump shall sound;  
When saints sealed by the living God in harmony are known,  
And cry aloud to Him that sits upon His great white throne.

From one who wore thy honors, brother, in the shadowy past,  
Whose evening hour, so near thine own, the dial did forecast,  
Who equidistant with thyself perceives the mystic shore,  
Accept this heart bestowment, 'ere we reach the evermore.

REV. EDWARD OCTAVUS FLAGG, D.D., LL.D.  
(a former rector.)

"When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such little things."

# A Message From Connecticut to the Young Men of the Church\*

BY CHARLES SEARS BALDWIN,  
*Professor of Rhetoric, Yale University.*

**R**IGHT Reverend Father, Mr. President, and Gentlemen: You have given me a great privilege. The diocese of Maine I knew first from the Bishop's late chaplain, my dear friend, Charles Harris Hayes. I know it best in the person of Robert Gardiner. What I owe to him, though I cannot repay it in any speech, will at least tinge my words with gratitude. And far more important than my appreciation is the strong sentiment of brotherhood expressed in the letter that I have the honor of bringing to you from our diocesan.

The first Bishop of Connecticut came almost to your borders one hundred and twenty years ago, in those days a journey to daunt even missionary zeal, but quite characteristic of his apostolic devotion. In the end of May, 1791, setting out from New London, he proceeded through Rhode Island to Boston, thence to Newburyport, and finally to Portsmouth. There indeed was a series of visitations! In the six weeks of the journey out and back he travelled 397 miles in his "sulky" or "chaise" and administered confirmation to 311 persons. In Connecticut we began missionaries; we went on as missionaries; and to-day we are once more, with the influx of the new immigration, a missionary diocese. What the Bishop of Vermont once grandly called "the primatial see of Connecticut" is thus a typical diocese of the American Church. The historical psalms are applied in our daily common prayer as typical of individual and national progress toward God, of opportunities lost or used, of heroic leaders, of guidance in divine ways. Not otherwise, it seems to me when you let me share the large suggestiveness of this occasion we may take to ourselves the history of those great days when the Church of the English-speaking people received and gave new life through the young men of New England. Church history in Norwalk, Stratford, and New Haven reads like Church history in Antioch and Smyrna and Laodicea; and as we take hope from this resemblance we see the seven churches now returned to us in person. With the Ephesians and Smyrnans come the Corinthians and Philipians and Thessalonians. The Church that has already touched the frozen North and the islands of the sea has here in our midst once more, as in the days of Charlemagne, her immemorial task of welding races, of educating at once nationality and larger brotherhood. The young men coming up to these great things should know the acts of our apostles; for in them they may read the promise of the American Church, the vitality of its devotion, its adaptability to rapidly changing conditions, its comity with other religious bodies, and for all these, its mission in education to correlate studies and direct human endeavor by the informing power of the Incarnation.

On the day after commencement, 1722, Timothy Cutler, president of Yale, and his assistant tutor, Daniel Brown, then composing the entire faculty of the young college, declared for Episcopacy. With them stood Brown's classmates, Samuel Johnson and James Wetmore of the class of 1714. Three other young ministers went so far as to express doubts of the validity of presbyterian ordination. Governor Saltonstall proposed a debate before the trustees, with himself as moderator. "Cutler and Johnson and their friends," says the Yale historian, "had the advantage of a deeper personal interest in the event, and of direct and long-continued preparation; and when, instead of legitimate argument, the opposite party lapsed into mere rhetorical declamation, the sensible moderator put an end to the conference." The four converts went to England for Episcopal ordination, and, with the exception of Brown, returned to the Colonies as missionaries of the Society for the Propagation of the Gospel.

I have retold this old story, not because it is dramatic, not even because it is heroic, but because it is typical, full of the way of the Church and of the way of young manhood. What came to pass at Yale so publicly, came to pass again and again, with less notice, but for the same reason. The missionaries of the S. P. G. in Connecticut were in great part Connecticut men, men of parts and learning who had read their way into the Church, men who knew the best of Congregational religion in its best days; and they braved 6,000 miles of ocean in small sailing ships, the loss of promotion, the breach of old friendship,

to be made priests of the Church. No one who reads their history can suppose that they did this for a quibble, can belittle their conception of priesthood. Young manhood trained in the law and the prophets, when it realizes mission as commission will not be disobedient to the heavenly vision. These our first missionaries demonstrated anew in actual practice the vital power of holy orders. They call to our young men of to-day.

In college, what may not come of an idea? The college teacher may smile to see youth perpetually rediscovering; but if he be worthy of his office, he smiles gladly. Long after Johnson, Yale students rediscovered the Church, perhaps from those books which the college received of Bishop Berkeley with dubious gratitude. We must see to it that the Church is rediscovered in college from generation unto generation; for the Church idea possessing the college mind is irresistible. The Yale ordinance, toward 1753, against "strong drink that is inebriating and keeping high days" may have more than accidental resemblance to that groan in the diary of President Ezra Stiles at "the spread of vice and Episcopacy." At any rate, students were fined for attending any religious service except those of the established order. Exception was made, with a discernment not always exercised to-day, of "Communion Sundays." But there is no use in prohibiting ideas, much less ideals, least of all in college. However it may have been with vice, Episcopacy continued to spread; and it spread in the divine way by the kindling of divine life from man to man. It is always a great business of the Church to kindle in young men the fire of her vocation.

This vitality of orders demonstrated anew in the priesthood was even more striking in the episcopate. Rapidly as the Church spread, it could not grow beyond a certain point without Bishops. Indeed, its very existence became precarious. Checked by this anomaly, its very life must have failed. What the commission to confirm and ordain means in the divine economy we Americans have seen with our own eyes in that progressive liberation of spiritual energy which you commemorate to-day, which will be commemorated in turn by the eighty-nine dioceses and missionary jurisdictions of the American Church, and which is to-day a hundred and twenty-five years young. That first diocesan convention of the ten ever memorable priests at Woodbury, the convention not yet diocesan which met to secure the diocese that must be, was but the summary of a generation of prayers. Missionary after missionary had importuned the Church of England for a Bishop. But even the letters of Johnson had not availed; Queen Anne's ample grant had been perverted by Robert Walpole. The legacy of Secker was in vain. The Connecticut clergy had too bitter experience of the weight of politics on the Church of England to forget that danger at the proper time; but they had too great faith in the American mission of the Church to admit the possibility of defeat. They knew exactly what they wanted; and they knew that God would give it to them in spite of man. Seabury's recourse to the Church of Scotland was not his own move; it had been planned by the Connecticut clergy before he set out in the event of his failure in England. Yet their letters to the English Archbishops are models no less of argument than of tact. We may thank God afresh to-day that He gave us for this critical time men with the spiritual vision to conceive the American Church and with the practical wisdom to secure it on the Catholic foundation.

For they so dealt with that they call a "spurious substitute for Episcopacy" as to keep both their own faith and their Southern brethren. Their steadiness against unsanctioned union when they themselves were but a score shows the same conception as that great document of our history, the letter of their first Bishop reviewing the so-called "Proposed Book" by the light of the undivided Church. They were accustomed to speak simply of the Episcopal Church, meaning historically that they kept holy orders. The word *Protestant* was for them merely negligible English politics, and was itself protested in turn by Leaming and Jarvis. In the lean years of the eighteenth century, with its British provincial idea of the Church by law established and its scornful horror of "Popery," they were showing men once more that the great breach between England and Rome was not a breach with catholicity. In those same lean years the English Bishops did not see large, nor trust their

\* An address delivered before the Church Club of the diocese of Maine at its annual meeting, May 17, 1911.

spiritual power. The urgency for American Bishops and the earnest contentions that they needed no political warrant or support fell upon ears too long preoccupied to grasp the opportunity of the Church free in a free state. The Scotch consecration of Seabury did more than put behind us the danger of Erastianism; it set forth to America the true meaning of the episcopate. There is an apostolic singleness and hope of unity in the act promulgating the consecration of the first American Bishop; for it is addressed to all Catholics everywhere, *omnibus ubique Catholicis*. Let us inspire our young builders with that vision of the city of God, that they may know how to deal with the Church of China and Japan and with other Catholics in this country.

Our fathers knew the significance of the great gift from Scotland the better because they knew their people. They were with few exceptions New Englanders of our old stock. They were intense missionaries. Their zeal went quite beyond any casual expansion of sentiment for inclusion. The Church in New England knew how to win men back to the faith. Before the Bishop of Birmingham published *Orders and Unity*, the Bishop of Connecticut who sends you his greetings to-night had stirred us with his cogent reminder of the function of the Episcopate as an instrument of unity. And behind his sermon and his apostolic labors for unity he can feel the momentum of elder generations. To the young men of to-day groping for fellowship in college these elder scholars show a better ministry of reconciliation than compromise, a love of friends too great to impair the common heritage of truth. What their hearts desired, and what God gave to their prayers, was not merely man's union, but God's unity.

We have recovered church architecture and music and ritual; and we have done well. But those glib historians who see the Catholic revival as a phase of romanticism, and trace in the Oxford movement the influence of Scott's novels, need to be reminded that before the revival of ornaments there was a revival of faith. Later the Church recovered the ornaments that teach her continuity and her faith through eye as well as ear. During the same period other religious bodies have resorted to ornaments because they felt the need for beauty. The edifices of all these bodies to-day, and the worship of some, are more ornate than anything offered by the American Church of the eighteenth century. Seabury pontificated in wooden boxes; but he wore his mitre for what it meant. He and his clergy devoted themselves to securing for us the central energy of the Church. If we would make our young men feel that this central energy is sacramental, we may show them the little groups in the little wooden churches of New England. Externally the churches of those days were as like the meeting-houses as two peas. There was only one difference; but that sums up the Church. There was a priest and an altar. The Church offered the sacraments. By these alone she prevailed. Theoretically as students and practically as missionaries the priests of those days found the sacraments to be both the tokens of Catholicity and the extension of the Incarnation. They had not been won nor held by literary fondness for prayers in seventeenth-century phrase. Only the pioneers who went to England for ordination had ever seen a Cathedral or heard a great organ. Their temper was not that of the Englishman who expects in any quarter of the globe high Mattins (with two t's) every Sunday morning at 11 o'clock. Like them will be the serious men in college to-day who face the necessity of deeper foundations for their faith. For such men, our brethren of the present and the future, were reopened those ways of divine life which prepared the American Church for her great journey.

That these are indeed the ways of the soul to God has been verified experimentally in New England. Rejecting them, New England individualism in religion drifted into eclecticism and evaporated into speculative philosophy, till men became impatient of the idea that one way to God is better than another. The Incarnation faded as divine truth and divine life were conceived more and more subjectively. Emerson's distaste for the Communion service was the logical result, not only of the trend of his own speculative thought, but of the loss from that service in previous generation of its central energy, the attempt to perpetuate the form without the substance. It was the same with the other sacraments; they lost their vitality when they became merely subjective, our lifting up of ourselves toward God instead of God's reaching down to lift us. "I am the way, the truth, and the life," "the vine," "the bread of life"—these figures became merely poetic, beautiful as Wordsworth's *Intimations of Immortality*, and no more binding. Natures too

rude to love religion as poetry or grasp it as philosophy were left to gusts of enthusiasm. And between was a great gulf. The Church kept for New England a higher poetry, a larger philosophy, and at the same time a more effective enthusiasm, because she kept the Incarnation through the sacraments.

And this, which alone prepared our fathers to win back dissent and win over unbelief, gives us in the changing New England of to-day a mission to the races. The charge to this end just made by the Board of Missions should be received very solemnly, with the joyful and humble resolution to show in this new opportunity what the Church can do as at once Catholic and American. While you and I congratulate ourselves that the awakening to this opportunity was here in our own missionary department, we must correspondingly realize that here too must be the perseverance and the leadership. The Connecticut diocesan commission has put before the Italians a summary of the Church as we received it from our fathers. We are shortly to issue this in Swedish also; and I ask you to remember gratefully with me the labor in these translations of the rector of Christ Church, Hartford, the Rev. James Goodwin. Your neighbor the Bishop Coadjutor of New Hampshire, the Bishop of Harrisburg, the Bishop of Alaska, have entered with wisdom into the service of our brethren of the Eastern Church, as have our priests in other quarters; and the work is only beginning. Before you I need not go into details. Your own clergy can tell the tale; and you saw to-day in your own convention a Greek priest. But I may venture to remind you that the problems of our relations to these new thousands of the Eastern Church, no less than those of our relations to the older thousands of Swedes, are at bottom the same as those which were faced and solved by our fathers. They are problems of holy orders and of catholicity. I may venture to remind you, who have given to the divine cause of unity your noblest blood, that the fathers of the American Church conceived unity largely enough for our day because they conceived it truly. We shall have less foresight than they if we hold up to our young men an ideal to include the American citizens whom we know to-day without including the American citizens whom they must know to-morrow. As I go from the college of President Cutler to the college of President Johnson, to the metropolis where the ends of the earth meet, I take with me the message that I have learned in Connecticut from both Cutler and Johnson, the message that the American Church is universally adaptable to American conditions because it is in their sense Catholic.

The young men to whom we are handing on this heritage, the young men in college to-day, cannot gauge the problems unless they know the history behind, and still more the principles and the basis. If they are to seek the commission, they must know the mission. Now many of them do not know. That fact may as well be faced. Many of our young Churchmen in college are generously ready to give up creed for fellowship, unknowing that they thereby sap the very foundations of fellowship, throwing away what was laboriously won for them by the young Churchmen in college two centuries ago. They have yet to learn that social service needs deeper vitality than philanthropic sentiment, and how the Church touches every great fact of human life with the life of God. Even the increasing study of the Bible in college often lacks focus. Above all, our young collegians need to know the Incarnation by vital, personal touch with our Lord in the sacrament of His Body and Blood. Can there be any graver concern than that the children of the Church, at the age when we most hope for them that they will be called of God, should forsake the Sacrament for the monthly memorial, thereby cheating not only themselves but their brethren who have never known the full meaning of Sacrament?

If they are not for the future to read the tenth chapter of the epistle to the Hebrews with their Protestant brethren as so many figures of speech, shall we not find out as the main business of our lives how to make them realize with head and with heart, at home and at school, the sacramental life? If they are not to hinder unity by wasting themselves in "undenominational" union, can any phase of their college education be more important than to explore and grasp the sanction of doctrine and the value of obedience to truth? Loyalty to their Lord—no other claim upon youth can ever be so compelling; but to be compelling, to grow with the training of the mind and the expansion of the heart instead of lapsing as all mere sentiment must lapse, it must be realized in loyalty to their Lord's body, the Church. Have you no sons who shall be

teachers in school and college? There is no wider or more inspiring field of service to the Church to-day. We need not only Seaburys, but also Johnsons.

The vision to which St. Paul was not disobedient is summed up in their Lord's two great words: "Do this," and "Go ye." College men who have grasped this central import of the Church will not be disobedient to the heavenly vision. The class of 1914, now in college, can then do what was done by the class of 1714. But we may hope more from the 200th class since John Beach's of 1721; for between we may bethink ourselves of a revival in education. Some of the teaching in our Church colleges—and they are few—lacks the positiveness of real breadth. Some of the teaching in "undenominational" or "non-sectarian" colleges—and they are the many—is anti-Christian. Much more of it has so much unconscious bias from the loss of Catholic conceptions as to be in practice very far from its theory of impartiality. Medieval history and medieval literature, to take two striking instances, are for most young collegians just emerging from the old cant about the dark ages; and the Reformation is still shown as leaving no standing-ground for you and me. Not that the Church is without witness. Mr. Gardiner can tell you of teachers in our New England colleges whose learning is no more conspicuous than their devotion to the Church; and I could tell you of a new group of Yale tutors. But the Church needs many more. The Board of Missions has been urging upon diocesan clubs such as yours the support of a college curate in every center of education. Will not you of this great diocese bear in your prayers what we may do at *alma mater* for *sacra mater*? As we show our young men what it is to be a Churchman in these stirring days, we may count on their devotion. Then the Church can call men who have learned to see history in the light of the plan of God, as St. Paul saw it and taught it to St. Luke; to see literature with spiritual insight as truth in the symbols of beauty; to see the immense world of phenomena in the light of the unseen eternal. My brothers, having found and trained such men for God, what may we not hope?

### WHAT IS GOTHIC?

THE appointment of Ralph Adams Cram to be consulting architect of the Cathedral of St. John the Divine, New York, has led to a considerable discussion both of the appointment and of architecture in general, in the New York and Boston papers. The *Boston Transcript* of June 24th published an editorial entitled "What is Gothic?" Its answer to the question was a purely utilitarian one. The Gothic principle, says the *Transcript*, is concentration.

"It is less a question of æsthetics than of physics. How Gothic architecture came to make concentration the rule of its structure is readily understood. It had two problems to solve, and they conflicted. It wanted enormous windows, which weakened the walls, and upon these weakened walls it sought to rest a stone roof—stone, because wooden roofs had given too frequent evidences of impermanence. Now, the familiar construction—that of distributing the roof-stress evenly along the top of the wall—had to be abandoned; the thrust of stone vaulting was too vigorous for the frail walls to sustain unless another method was adopted. Spaces between windows might still be strong enough to sustain the lateral thrust, but spaces over windows would not. Hence the remedy of concentrating all the roof thrusts over the spaces between windows and strengthening those spaces with outside props. The whole theory becomes clear if one takes the space between two windows as a starting-point. Sometimes the space is hardly more than a pillar. Upon its top rests an arch running straight across the roof, and other arches running diagonally across it. These arches support the vaults, and at the top of the mere pillars of wall they meet, concentrating the stresses of a whole section of the roof. Naturally, they tend to overthrow the pillar. But that has been foreseen. A deep buttress against the wall multiplies its resistance, and the span of a flying buttress opposes its weight just where needed, making assurance doubly sure. Stress from outside meets the stress from inside. It is a complete and stable concentration—theoretically. Practically, everything depends upon the durability of its material factors, which require an army of masons to tinker them. Failure to preserve the fabric from decay and collapse, in many a deplorable instance, was what led to the abandonment of Gothic as a dominant style of architecture. This, far more than the passion for classic beauty, led builders to prefer the Renaissance.

"Here, as you see, is something distinctive. Concentration is the principle of the Gothic style, and it is the principle of no other. Spires or no spires, pointed arches or round, lacelike ornament or ornaments almost heavy, it matters not at all. Every building that concentrates its roof stresses at intervals along the top of a wall and opposes them at those intervals with stresses from without, is a Gothic building."

Mr. Cram, however, points out in a letter printed in the same paper three days later, that the "materialism" of the *Transcript's* definition makes of the latter only the beginning of the true interpretation of Gothic architecture. "Concentration," he says "is a big element in Gothic, but it is not the only one."

"And when you have this you have not Gothic, nor anything approaching it. You may as well define man as a mammalian, metamorphosed quadruped, lifted on two legs in a state of unstable equilibrium, indifferently and irregularly nirsute, and singularly susceptible to climatic changes.

"Definition is adequate as far as it goes, but it still lacks something of explaining or describing man. So with your definition of Gothic; you have a good start, but the goal is not yet; as, to your revolutionized quadruped, you must add such matters as reason supplanting instinct, and the faculty for making mechanical toys, and the power of looking both backward and forward, so you must add to your Gothic definite principles of rhythm, balance, line composition, building up of light and dark and half-tones, color harmonies, and above all a recognition of, and demand for, not fads and freaks and fashions in beauty, but absolute beauty, just as the Greeks did, and the Japanese, but utterly different in detail and in form to either or to any other art; distinct absolutely, and the result of northern blood, wider heritage, and a Catholic Christianity as opposed to paganism and Arianism as it is to Calvinism or rationalism or atheism.

"And even then you will no more have all of Gothic than you will have all of man. To your enlarged definition of the latter you must add (*pace* the nineteenth century) a very definite thing called a soul, and the same you must add to your enlarged definition of Gothic if you would have the thing itself. What is this soul of Gothic? Tell me what is the soul of man and I will answer. You cannot do it, nor I either, but I know none the less that it is the essential element in both cases. No biologist will ever isolate the human soul, analyze its elements, postulate its functional activities in scientific form; nor is this necessary; we know enough of it now for all purposes of character-building, and as for the soul of Gothic, the thing that makes it what it is, now, after long years, again we know enough of it for all purposes of church building.

"Now, finally, structural instability in Gothic edifices had absolutely nothing whatever to do with "the abandonment of Gothic as a dominant style of architecture" any more than the liability to fall down will lead the biped to react in time in favor of going on all fours. The cause was intellectual, psychological, and spiritual and its elements are to be found in any history of the period between the exile of the papacy at Avignon in 1309, and the accession of Queen Mary of England in 1553. No architectural style has ever come into being, or has it ever been abandoned, as the result of a conscious act on the part of a man or a people, for art in all its forms is the echo of antecedent causes that determine the intellectual and psychological and spiritual temper of society. Gothic fell because this temper had changed, and, because it is changing again, again it is coming back."

### THE MINISTER'S GARDEN.

There's a wonderful garden just over the way,  
And its flowers are brilliant and rare;  
Its rose-trees are loaded with blossoms, they say,  
Whose fragrance hangs sweet on the air:  
But when I look over I somehow discern,  
Within the calm shade of a tall Roman urn,  
An angel unguessed and unbidden;  
They call it a canna, these people who pass:  
But how can they know they but see through a glass,  
What to me is quite plain and unhidden!

And smiling serenely he frequently stalks,  
This minister over the way;  
And through all the labyrinths gently he walks,  
And fingers a marigold gay:  
And always I wonder if he understands  
The mystical work of invisible hands,  
That are folded away at his coming;  
Or if he believes they are cannas, no more,  
That grew in the garden outside of his door,  
And list to the bumble-bees humming.

But ah, I know better! for all through the night  
There are angels around and before,  
Who shower down perfumes and dew and delight,  
And virtues and blessings galore;  
The minister slumbers—I doubt if he knows  
The wonderful tricks of each innocent rose,  
Too clean for the need of his pardon:  
And to be an Immortal, I'm perfectly sure,  
I'd have but to walk in the sweet night secure,  
But once in the minister's garden!

LILLA B. N. WESTON.

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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North American Building, Philadelphia*

### THE NEED OF REST.

**P**ROFESSOR FREDERIC S. LEE of Columbia University, writing on the subject, "The Physiology of Exercise and Rest," shows by experiments on dissected frogs the way in which exercise tires the muscles and, in fact, all the organs of the body. He says:

"There is no known antidote for fatigue, unless it be rest, with all that rest implies. Sleep allows the reparative process of rest to be performed most quickly and completely. A moderate degree of fatigue, or even a considerable degree when not too often incurred, is not detrimental to a healthy body and is even to be advised. The healthy body is provided with great recuperative powers, and does not rapidly succumb to even excessive demands on its energy. But it should be allowed the proper condition for recuperation, and that condition is adequate rest. There is danger when the fatigue of one day's labor is not eliminated before the next day's work is begun. The effects may then be cumulative, the tissues may be in a continued state of depression, and the end may be disastrous."

AN AMERICAN INSTITUTE OF CRIMINAL LAW AND CRIMINOLOGY has been organized to work for these improvements in court procedure:

The right of the prosecution to comment upon the defendant's refusal to testify should be secured. The right to use private confessions obtained by officers of the law (commonly called the "third degree") should be abolished.

The same right of change of venue should be given to the state as to the accused.

In all except capital cases a three-quarters' verdict should be allowed.

The amendment of indictments should be allowed at any time if the entire character of the crime is not changed and the accused is given the right, if necessary, to prepare any additional defense made necessary by such change.

The power of the trial judge should be rehabilitated so that he can exercise his common law powers with the right to summarize and comment upon the evidence.

The same number of challenges should be allowed to the state as to the accused, and they should be placed so far as possible upon the same footing.

Public defenders should be provided if an appeal is to be allowed the state, so that in such cases the burden to the accused may be minimized where he, without means, has to face the power, prestige, and resources of the state.

Where the accused takes the stand in his own behalf he should be taken to have examination and should be taken to have waived his constitutional privilege against self-incrimination. The principle of jeopardy should not apply in case of mistrial or retrial.

An indictment should be sufficient if it specifies the crime, its time and location, with sufficient particularity to prevent second prosecution.

Press comment should be stringently limited to actual report of the proceedings, without comment editorially or otherwise, and without comment from the state's or district attorney.

Jurors should not be disqualified because of the reading of accounts or hearings of rumors regarding alleged crime, but only when they cannot give a fair verdict because of fixed opinion.

Expert testimony should be rigidly regulated, and if the experts are not furnished by the state their qualifications should be passed upon by it, their fees limited, and contingent fees absolutely prohibited.

Jury service should be compelled on the part of practically every citizen, and to that end the law should be amended so that the time of such service may be fixed so that it will give the least inconvenience possible.

A transcript of the evidence of a witness at a former trial, whom it is impossible to produce, should be competent evidence on a second trial.

### SOME NEW TRANSPORTATION SUGGESTIONS.

An interesting aspect of the local transportation problem is presented in a letter recently sent to Dr. Delos F. Wilcox, of the New York Public Service Commission, by James W. S. Peters, of Kansas City. Both are members of the National Municipal League's Committee on Franchises, and incidental to

the Buffalo meeting they entered into a discussion of street railways.

Some of the more striking points advanced by Mr. Peters as bearing upon the problem are these:

"Has any street railway company ever tried special reading cars at rush hours, with extra fare; every one to have a seat; this service supplementing the regular service? Running cars at definite times in rush hours with reservations at an extra fare? Strap-hangers to pay full fare, but the city getting a refund which shall be applied to better service, the check on this to be arranged in some way by tickets given to the company by the city and accounted for?"

"Taking into consideration the fact that an enormous amount of time is spent day in and day out riding in street cars all over the country, the greatest problem now before the American people on the question of conservation is the utilizing of that time for social intercourse or profitable reading, and the saving of nerve and muscle incident to standing and strap-hanging.

"The small extra fare cost that may be incident is not to be considered as of primary importance. There is no man or woman so poor that it would not be an economic advantage to the city to make him or her, or his or her employer, pay a fraction of a cent a day more to give opportunity for rest before and after an eight or nine-hour day by sitting down in comfort and amid good cheer, rather than compelling the hardest labor of the day—being jostled about hanging to straps.

"That shop girls and working women should be subjected to this, day after day, is an economic waste that will affect the future generations.

"There is no better service that can be done than to work out this problem.

"Let the street railway corporations have fair and increasing dividends, but let the size and certainty of these be based on service rendered in quantity and quality. Make it so that it is not a paying proposition to have straps in cars and the problem will be solved."

### THE SHORT BALLOT.

Asked why he favored the short ballot, and why he regarded the commission form of municipal government as progressive, Dr. Albert Bushnell Hart of Harvard University and chairman of the National Municipal League's Executive Committee, made this reply:

"I have no views with regard to the short ballot that are not obvious. It is clear that the long and complicated ballots in use confuse the voter and make it impossible for him to know most of the persons for whom he is voting; he, therefore, must accept the opinion of somebody else—either the party organization or some other steering machinery.

"Commission government is entirely separable from the short ballot, except that it reduces the number of department heads to be voted for. The principal advantage of commission government is its subordination of the employes, combined with the better classification and assemblage of the executive functions. For example, streets, bridges, sewers, and gas can better be handled by one department than by four.

"The short ballot is like all reforms in government—they help good government, but do not guarantee it. When the most nearly perfect political methods are adopted, there will still be plenty of bad government because of the defects of human nature."

DR. CHARLES STELZLE hit the nail right on the head when he declared, as he did recently, that "It is unfortunate for the Church, but much more unfortunate for the great body of men and women who are becoming increasingly interested in social questions, that so many of the teachers in departments of sociology are cynical critics of the Church. The result of this constant and unjust slander upon the Church is to make the young people in their classes bitter and censorious against all religious organizations and their work. A constructive criticism is always in order and should be welcomed by every honest Churchman, but the criticism that one hears in the average class in sociology is usually based upon a narrow prejudice, which, however, is mistakenly termed 'a liberal attitude' toward all religious forces, programmes, and doctrines."

If the same scientific and impartial study that is advocated with reference to other forces in society were applied to the Church, there would be no cause for complaint. But ordinarily, the professor will condone the gravest moral and mental obliquity in men and movements outside the Church, while he will absolutely ignore the fine spirit which has animated the Church and its adherents from the beginning of its history.

"AT A DANCE HALL in Chicago a cash prize of \$100 was offered to the girl who at the end of the month had the largest number of drinks placed to her credit." Miss Louise De Koven

Bowen, of the Chicago Juvenile Protective Association, is authority for this appalling story.

"Most of the halls exist for the sale of liquor, not for the purpose of dancing, which is of only secondary importance. A saloon opened into 190 halls, and liquor was sold in 240 out of 328. In the others—except in rare instances—return checks were given to facilitate the use of neighboring saloons. At the halls where liquor was sold, practically all the boys showed signs of intoxication by 1 o'clock, possibly because it was almost impossible to get a drink of water in these halls.

"The dances are short—four to five minutes; the intermissions are long—fifteen to twenty minutes; thus ample opportunity is given for drinking. In halls where liquor is not sold intermissions are short and dances long. Is this not an argument for divorcing the sale of liquor from the dance hall?" Miss Bowen pertinently asks in the *Survey*.

JUDGE JULIAN W. MACK of the United States Commerce Court was elected president of the National Conference of Charities and Corrections, succeeding Homer Folks of New York. Other officers were chosen as follows: Vice-Presidents—Frederic Almy, Buffalo; John F. Moore, Boston; Richard C. Gannon, Chicago. General Secretary—Alexander Johnson, Fort Wayne, Ind., reelected. Chairmen of committees are as follows:

Public Supervision and Administration, H. C. Bowman, Topeka, Kan.; Children, Sherman C. Kingsley, Chicago; Families and Neighborhoods, Rev. W. F. Kirby, Washington; Courts and Prisons, Bailey B. Burritt, New York; Standards of Living and Labor, Owen R. Lovejoy, New York; Housing and Recreation, Joseph Lee, Boston; Immigration, Professor Charles W. Eliot, Cambridge; Relation of Medical and Social Work, Dr. James Alexander Miller, New York; Sex Hygiene, Charles W. Birtwell, Boston.

MASSACHUSETTS deserves credit as a pioneer in labor legislation by enacting the first American law prohibiting the industrial activity of women immediately before and after childbirth. This interesting measure, which goes into effect January 1, 1912, provides that "no woman shall be knowingly employed in laboring in a mercantile, manufacturing, or mechanical establishment within two weeks before or four weeks after childbirth."

#### PROBATION AND PAROLE.

"Indiana's experience is now great enough to enable us to say that many men and women offenders can be reclaimed to useful lives without imprisonment, by correct probationary treatment," said Amos W. Butler, secretary of the Indiana State Board of Charities, at Boston. "Probation and parole are often used synonymously, while in fact authorities and prison officials recognize a distinction. Probation applies to one conditionally released after conviction but before entering upon his sentence. Parole is understood to be conditional release of a prisoner from an institution after the serving of a sentence has begun. The Indiana probation law applies in three different ways: to felons, to misdemeanants, to juvenile delinquents. A person who is convicted of a felony is sentenced to the state prison or a reformatory. The sentence may be suspended and he be released on probation. If the offence is a misdemeanor, the court may suspend judgment and release the offender upon such terms and conditions as in his judgment and discretion seem right and proper. Juvenile delinquents may be released by the court upon probation and placed under care of probation officers. What has been worked out in one place and another as to the best methods and practice in the care of children is being applied to adults who are subjects for probation."

#### FREE HEALTH.

"Free education was once considered radical, but it was followed by compulsory education, and with compulsory education illiteracy became extinct among the native-born. This free, compulsory education was neither charity nor justice, though free schools began as charity. It was protection, 'for revenue only,' for society saw that ignorance was costly and dangerous. Free health is now as radical, but it will come, and compulsory health will follow. No child is allowed to be ignorant, whether its parents are willing or unwilling; but disease is both more contagious and more dangerous than ignorance. Conversely, health is more precious than knowledge, both to the individual and to the community. The tenement father who sees his boy go through the grammar school, and then die of tuberculosis, would rather have a live son than a wise one. The wages of unskilled labor in the tenements do not permit of health, but education is given free. Which should humanity or policy first give?"—FREDERIC ALMY.

## 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.

### HYMNAL REVISION.

To the Editor of *The Living Church*:

AS editors of Church papers are supposed to be fountains of correct Church information upon all Church matters, may I ask whether the late General Convention appointed a Joint Commission, to prepare a *Hymnal with tunes*?

I note that a commission was appointed "on the desirability of preparing an enlarged and revised Hymnal." If all that this commission is to report upon is the "advisability" of so and so, that of course seems to confine them to the consideration of the "advisability"—yes, or no. Should what is known as "The Hymnal," be enlarged and revised? What is the Hymnal? It is simply and only our authorized collection of hymns—of the words of the hymns. This can only be enlarged by adding more words of hymns. It can only be revised by revising the words of the hymns. Putting tunes to hymns is neither enlarging nor enriching the "Hymnal." That Hymnal has more than once been enlarged and revised, and yet never by selecting the tunes to which the words are to be sung. I do not see in the Journal of Convention of 1910 any order or suggestion authorizing such selection. And I can not recall any discussion of such a thing. Is the commission proceeding upon the idea that it is authorized to prepare an enlarged Hymnal, with tunes? If so, where is the authority given it?

J. S. B. HODGES.

Relay, Md., June 29, 1911.

### ST. PAUL'S CONSECRATION TO THE APOSTOLATE.

To the Editor of *The Living Church*:

I HAVE recently read Bishop Grafton's latest work, *The Lineage of the American Catholic Church*, and have experienced much satisfaction in the reading. I rejoice in the fact of the general circulation of such a book, and cannot but believe that its clear statement of historical facts, together with its calm, dispassionate, and loving tone, will do much both in the way of enlightenment and removal of prejudice.

I venture, however, to offer a criticism; or, to put it more modestly, to ask for further information, on one point.

On page 13 I find the following statements in regard to St. Paul's consecration to the Apostolate: "Our Lord, having ascended to the right hand of power, appeared to Saul as he journeyed on the road to Damascus. Christ then called and commissioned Saul. . . . The consecration of Paul to the Apostleship was subsequently completed. This took place by special order of the Holy Ghost, personally revealing Himself to the prophets at Antioch. Then it was that the Holy Ghost was given to Saul . . . and he was thus consecrated."

I am not prepared to say that so ripe a scholar and so accurate a historian as our venerable author is absolutely at fault in regard to the time, place, and agent of St. Paul's consecration; but I would respectfully submit, for my own better learning, the following queries:

1. What does our Lord mean by saying to Saul (Acts 26: 17), *ἐγὼ ἀποστέλλω σε* (-I apostle thee)? I had always supposed that this assertion of our Lord included call, commission, and consecration.

2. What evidence exists for the assumption, that "the prophets at Antioch" possessed Apostolic office and authority and were therefore clothed with the power of transmitting the same to others? I had always supposed that there were only two known and recognized sources from which the Apostolic office could be derived, to-wit, the Lord Jesus Christ and the college or corporation of the Apostles. When, where, and by whom were "the prophets at Antioch" admitted into the college of Apostles?

W. T. ROBERTS.

CHRIST AS the conqueror of death is no fable; and, however we may frame the thought in words, if the height of the cross reaches into heaven, if its base is on earth, may not its depth sound the lowest reaches of the darkest inferno of the human soul? Charles Kingsley in his immortal sermon on "The Measure of the Cross," asks, "How deep is the Cross of Christ?" to answer his own question with, "But, if the cross of Christ be high as heaven, then it must be deep as hell, deep enough to reach the deepest sinner in the deepest pit to which he may fall; for Christ descended into hell and preached to the spirits in prison."—LOUISE M. HODGKINS in the *Christian Register*.



## Literary

### RELIGIOUS.

*The Ever-Coming Kingdom of God: A Discussion on Religious Progress.* By Bernhard Duhm, D.D. Translated by Dr. Archibald Duff. London: Adam & Charles Black. New York: The Macmillan Co., 1911. Price, 80 cents net.

This little book produces in us a dismal feeling. If Dr. Duhm represents the state of German Protestantism truly, then it seems to us very difficult to see how it can claim to be Christian at all. In this address we find either direct assertions or implied statements which deny the personality of God the Father, the Divinity of our Lord, and the inspiration of Holy Scripture. Here are some quotations: "All is following the magnetic power of that *something* which Jesus calls 'Our Father.'" "It is probably true that He [our Lord] believed the end of the world would be seen by the generation actually living around Him; but He was not fully pledged to this opinion." "Jesus would not have held to this form of expectation, if He could have seen the earth as we see it."

Of course it is possible that the need of compression caused the utterance of sentences which, if explained fully, would produce another impression, and it is equally possible that the translator has consciously or unconsciously chosen the meaning of the German word or phrase which gives an erroneous idea. Still we are struck with the absolute unspirituality of the German Protestantism as here portrayed, and of the destructive criticism of the author. The ever-coming Kingdom of God as pictured by Dr. Duhm seems to us rather vague and unreal. At one time he speaks of its being to our Lord an objective reality, "an actual fellowship of citizens"; but in no way does the author tell us whether this objective reality is the Catholic Church or a righteous social state. The Kingdom is never present, but ever coming; not a reality, but a hope, according to this German theologian. H. P. S.

*Aspects of Islam.* By Duncan Black MacDonald, M.A., D.D., Professor of Semitic Languages in Hartford Theological Seminary. Pp. xiii. and 375. New York: The Macmillan Co.

This 1909 series of the "Hartford Samson Lectures," delivered in the Hartford Theological Seminary (Congregational) is an illuminative study of the present day Moslem world. The writer deals with the Moslem East of to-day; the Person and Life of Mohammed, as these are to-day understood by his followers; the Koran; Moslem Theology; the Dervish Fraternities; the Mohammedan View of our Scriptures; Moslem Missionary Activity; Moslem Education; and the "Inner Side" of Moslem Life. Perhaps the best of these lectures are those dealing with the Dervish Fraternities and with Moslem Theology. The discussion of the Mohammedan attitude toward the Old and the New Testament and toward our Lord is also of deep interest and strikingly presented. The lectures are full of important and interesting information on these and related matters. There are some defects, however, that are serious in the eyes of Churchmen. Thus the author speaks of the Moslem "Church" to express the totality of Islam. Again he speaks of the succession of Mohammedan teachers who transmit the traditions of Islam as "in a sense an apostolic succession." Another unfortunate way of putting the matter is when the professor tells us that, while Mohammed cannot be compared with men like Amos, Hosea, or Isaiah, yet he sprang from the same old Semitic prophetism, and that his origin, as theirs, went back to the scotch-saying prophet known to us from the Old Testament. We might add that his discussion of Mohammedanism as a "Missionary Religion" is altogether inadequate and really the weakest portion of the volume. Yet, these things aside, it is certain that the writer has a good knowledge of the Orient and of Orientals; and that he understands especially Mohammed and the Mohammedans.

F. C. H. WENDEL, Ph.D.

*The Past and Prospective Extension of the Gospel by Missions to the Heathen.* Being the Bampton Lectures delivered before the University of Oxford in the Year 1843. By Anthony Grant, D.C.L., late Fellow of New College and Vicar of Romford. Re-edited by Charles H. Robinson, D.D., Editorial Secretary of the S. P. G., and Honorary Canon of Ripon. S. P. G., 1910.

This volume has deserved earlier notice and perhaps more extended commendation than can be given it here. It is the work of profound scholarship and fully justifies, by its appeal to careful students of Christian history, its re-publication after nearly three-quarters of a century. "A special feature of the lectures . . . is their treatment of early and medieval Christian Missions." The appendices embody a large amount of information not elsewhere to be found in print. The seven lectures treat of the universality and predicted extension of the gospel, the general conditions and actual hindrances in extending the gospel, the extension of the gospel before the Reformation, missions since the Reformation, the present condition and wants of the Church of England missions, and the prospects and encouragement of our missionary enterprises. Among the

appended notes are chronological tables of the spread of Christian missions in Europe and a list of the more eminent missionaries from the fifth to the eleventh centuries with their dates and fields of labor. Valuable notes also give interesting insight into the methods of Roman Catholic missionaries, such as the Jesuits in Paraguay, and Xavier in China, as well as of missionaries from the British Isles in the Middle Ages and more recent times.

Many excellent writings are stirring the hearts of men to a living and working interest in missions. These Bampton lectures will afford a solid foundation of historical knowledge, coming as they do, from a mind rich in historical wisdom, and from the evidence of the Holy Spirit's work in the past, give encouragement to faith and stimulate loving and persevering efforts for the future.

### DICTIONARIES OF RELIGION.

*Encyclopedia of Religion and Ethics.* Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D., and other Scholars. Volume III., Burial—Confessions. New York: Charles Scribner's Sons, 1911.

The monumental nature of this great work becomes increasingly apparent with the publication of each new volume. The slowness of its publication is, of course, inevitable, and we cannot find fault with it, but we confess none the less to an involuntary restlessness when we consider the length of time that will elapse before the whole work will be in our hands.

The most distinctive element in the work is the thorough attention given to all subjects connected with comparative religion. Every so-called world-religion, and every national, racial, and tribal cult is duly exhibited, as well as the various customs, beliefs, and ethical ideas connected therewith.

But other subjects of religious and ethical knowledge are not neglected, and some of the articles constitute veritable treatises. In this volume, for example, "Calendar," "Charms and Amulets," "Chastity," "Children," "Communion with Deity," and "Confessions" are treated with astonishing completeness, and with immense learning. No one point of view is exclusively represented, but in the more critical subjects contributions are given from various representative sources, and the several contributors appear to write with entire freedom.

Among the articles of less formidable length we notice those on "Calvinism," by James Orr; "Catechisms," by several; "Christianity," by A. E. Garvie (theoretical and historical); "Communion with the Dead," by several; and "Concubinage," by several. "Church" is treated generally by John Oman; "Church, Doctrine of the (Anglican)," by Darwell Stone—an admirable statement; "Church, Doctrine of the (Roman Catholic)," by Herbert Thurston. Historical articles are given on the British and English Churches, but not on other Churches. Perhaps they will be treated under other headings; but there ought to be some sort of cross-reference under the heading of "Church."

It is hardly accurate to say, s. v. "Celibacy," that the reaction against Protestant agitation for a married clergy "resulted in elevating the rule of celibacy to the rank of an article of faith." But we do not wish to conclude with adverse criticism. The display of accurate learning quite overshadows the remarkably few errors.

F. J. H.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macauley Jackson, D.D., LL.D., and others. Volume IX., Petri—Reuchlin. New York: Funk & Wagnalls Co., 1911.

This volume is more than usually interesting in contents. The biographical article as usual are numerous, but every department of religious knowledge is represented. An effort to do justice to the Catholic standpoint is apparent in the more controversial articles, and we notice but few misleading statements in them. "Priest, Priesthood," is written by the Bishop of Vermont, who also contributes a section on the Church of England in the article on "Protestantism," and one on the Cowley Fathers in that on "Protestant Episcopalians." The leading portion of the last mentioned article is from the late Bishop Coleman.

Among other important articles may be mentioned "Polity, Ecclesiastical"; "Pope, Papacy, Papal System"; "Preaching, History of"; "Presbyterians" (very full); "Psychical Research and the Future Life"; "Psychotherapy" (by Dr. McComb); "Reformation" (treated, of course, on Protestant lines as a conscious experience); and "Resurrection of the Dead" (by E. Schaeder). Dr. Schaeder is unwilling to abandon the traditional belief that this body will rise, but when he interprets St. Paul (in I. Cor. 15: 50) as teaching that the resurrection body "has not even the material substance of the present," he finds a negation which is not in St. Paul. That writer says, "flesh and blood cannot [has no power in itself to] inherit the kingdom of God." But so far from excluding it from the resurrection, he proceeds to say that this corruptible will be enabled to put on incorruption, which, he teaches, it must do in order to obtain the victory over death through Jesus Christ.

F. J. H.

THE MORE sure the confidence, the more quiet the patient waiting. It is uncertainty which makes earthly hope short of breath, and impatient of delay.—*Alexander Maclaren.*

## Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

[NOTE:—The Editor of this Department will be glad to receive accounts of Sunday school meetings of general interest, and would welcome any questions, the discussion of which might prove helpful. He may be addressed until September 1st at St. Ignace, Mich.]

**W**HAT shall I do with my school during the summer? Most of my teachers are away for part of the time, many of the pupils are away, and others are out of town on Sunday or for various reasons do not come to Sunday school."

This is a very pertinent question, and one that is pressing upon many of the clergy at this time. Conditions of modern life make it a more pressing question than it was a generation, or even half a generation, ago. Our city and town, even our village populations use the summer as a time for visits and outings, while the Sunday excursions tempt great multitudes away from home for that one day. This results in the problem presented by the Sunday school during the summer.

THREE SOLUTIONS have been proposed, beyond that which, recognizing in it no problem at all, says: "Carry on the school just the same in the summer as at any other time."

The first of these solutions is drastic. It cuts the knot by saying: All schools have vacation periods. Why should not the Sunday school? And in accord with this position some close their schools entirely.

There are many excellent reasons for doing this. The chief of them is that in this way the school aspect of the Sunday school is kept to the fore. Children realize that it has its grades and promotions and other things akin to these which the secular school has, and so they naturally expect to have the long vacation. It is said that this enables the teachers to take hold of the work with more vigor in the fall, and saves the desultory, ill-attended sessions of the summer. That it makes a virtue out of an apparent necessity is clear to all.

There is, however, one serious objection to this solution of the summer problem. Children need religious training through the whole of their life, and not only for ten-month intervals in each year. If the Sunday school be simply a school in which the data of religious belief and practice are taught, it is quite conceivable that a summer vacation might be an excellent arrangement. But surely that is not the real essential purpose of the Sunday school. The Church can never be content with that for its aim. When it is recognized that the school exists, not simply to teach the data of religious belief and practice, but to train the children in religion, then we must feel that in some way the training must be continuous, all through the year.

We recognize that the full routine of a well-graded school, in a majority of city parishes, must be modified if hopeless discord is not to result; but that does not involve either the abandonment of the graded system or the closing of the school.

A SECOND SOLUTION finds formal expression in the summer courses put forth in the new schedules of the Joint Diocesan Committee. It means that the school is to be continued in session, that work is to go on, but that it is to be as it were of a parenthetic character, useful, necessary, distinctly to the pupil's advantage, but not interrupting the main sequence of the courses in the long term of the winter-spring sessions. It means, practically, a regrouping of the individual classes, combining two or more into one for the summer, where there is the ordinary going away for vacations on the part of teachers. This can be avoided if a school has a sufficient supply of substitute teachers.

There is distinct advantage in this proposal. The steady, continuous influence of the school on the children is not broken. The training, with all that involves, is kept up during a time when the religious influence is most needed. The hold upon children whose parents are not Church people is not lost; perhaps not to be regained. The steady onward movement, with a definite end in view, does not cease. There are practical difficulties. Many schools do not have substitute teachers. The teachers for the summer who can be regular—and none others are worth anything—are perhaps too few to continue a graded

arrangement. To group classes together may create jealousies, and awaken invidious comparisons. For such conditions some other way must be found.

A THIRD SOLUTION involves the whole training and teaching being put upon the rector, or curate, for it is simply this. Give up the lessons of the school, as a school; and gather the children, at their regular hours, for a special service and instruction. Just what form this may take will differ with the conditions in the parish. Two have been used with success. The one is a children's Eucharist, with a proper instruction or homily. The other is the adoption of the Catechism for these months. Either of these plans will involve considerable effort on the part of the priest. The Eucharist and instruction is perhaps the simplest, and for many reasons, when practicable, the best. It will do much to instil a love for the chief of all services in the hearts of the children, and will prove, properly celebrated, of untold value as a means of training in religion, especially if the instructions are clear and definite. Such should be planned, as far as possible, for the entire period, and worked out with minute care. The Catechism, commonly spoken of as the Sulpician System, is more difficult, not only because it involves a much more elaborate preparation, but also because it is very hard to fit a Catechism to children of widely different grades. It would be possible to use it with either very young children, or with the main school, but hard to use it with both, and impossible to find any measure of success if it were attempted with these two departments and the high school group as well. A modification of these plans has found favor with some, and partial success. This is to have a brief, adapted service, with catechising and instruction.

Whichever plan is adopted it is essential to have the records kept, to secure some work from the children, *e.g.*, the bringing in an outline of the instruction and to make it a part of the regular work of the school.

DEAN HODGES has given us a valuable help toward the solution of some of the essential questions of our work in his recent book, *The Training of Children in Religion*. [D. Appleton & Company, \$1.50 net.] The aim of the book is "the religious education of children up to the age of fifteen years." In the forefront one must express gratitude to Dean Hodges at putting the final responsibility for this squarely where it belongs—in the home. The Church and the Sunday school each have their place in the treatment of the subject, but primarily it is in the home that a child must be educated in religion.

And again one notes with pleasure that the theory that morals can exist apart from religion finds no place here. The only spring of goodness lies in the motive that religion, and religion alone, can give. This is put before us at the outset, and almost at once the Dean passes to the discussion of what he calls "Domestic Theology," by which phrase he means the "daily troubles (of a religious character) which yield readily to domestic treatment." "Chief and central among the things which a child ought to 'know and believe to his soul's health' is the being and nature of God," and in four well thought out chapters we have the development of this and of the manifestation of God and the salvation of man in terms that are applicable to child life. There are points in the treatment that one must dissent from on theological grounds, as where the writer speaks of a "difference between the two Creeds, the Apostles' and the Nicene," which he seems to expand as one between the divinity of Christ and the deity of Christ; and again when he writes of the Atonement. But on the other hand there are particularly good passages, as that in which he treats of the revelation of the divine will as applied to human conduct (pp. 59-67). The chapter on the Silent Instruction of Example is one that parents might read with profit. Thence he passes on to the Practice of Prayer, strongly urging family prayer, and compiling a Treasury of Devotion for family use; simple prayers for each day in two series, one from the Prayer Book and *Short Prayers for Family Devotions* (S. P. C. K.); the other from the *Book of Common Worship* of the Presbyterian General Assembly, together with selected prayers. The chapter on the Bible and the Children deals with the questions raised by criticism. There is far too much willingness to accept positions that make against the historical value of the Bible, and the conclusions here one must dissent from, while welcoming the proposed "Household Lectionary" for daily reading.

It is a pleasure to find here, re-written and expanded, Dean Hodges' well-known, but out of print, paper on The Sunday School Teacher. The principles set forth here not only are essential in themselves but their presentation is capital. Finally the Dean treats of this Sunday problem, both from the point of Sunday amusements, and from that of Church attendance. It is interesting to note that in the latter he takes the ground we advocated a while ago, of taking children to church. There is, unfortunately one thoroughly un-

satisfactory chapter, that on The Church and the Children, in which the Dean treats of the sacraments. Here he denies the scriptural authority for infant Baptism, a custom "demanded by the laity" and extended to children "in defiance of both tradition and authority"; and makes of the Holy Eucharist merely a universal symbolic custom to which "when it became a Christian sacrament, a whole new range of associations was added, but all the old significance remained."

This book, which we have outlined in some detail, is most suggestive in its treatment, and has many really valuable passages. But where it deals with the essential verities of the Catholic faith it is sadly unsatisfactory, and must be read not only with caution but with a clear recognition that on most distinctive grounds its positions are not Catholic.

*Commentary on the Gospel According to St. Matthew*, by A. T. Robertson, A.M., D.D., professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville [The Macmillan Co., 60 cents net], is another series of brief commentaries edited by Shailer Mathews and published by "The Bible for Home and School." It is, on the whole, to be commended. The author, in a brief introduction, has given us a very good summary of the criticism on the Gospel, and an excellent bibliography. The comments are clear and adequate. They are not radical, but do not fail to give the various interpretations on most important passages. There is a good, brief defence of miracles (p. 120) and a very fair statement of the "limitation" of knowledge in our Lord, which he says "by no means involves error on the part of Jesus" (p. 122). One is rather surprised to find the statement that the teaching by parables did not begin with those in Chapter XIII. Here and there, as in the treatment of the Son of David, there is uncertainty; and in the discussion of the "Son of Man" forgiving sin (9: 6) (p. 131) he misses the point. The Christology is not always satisfactory, as when he says "Jesus was a man" (p. 161), and still more in his summary of the theology when he says (p. 39) that our Lord was "Begotten of the Holy Spirit." The treatment of the Kingdom of Heaven is purely subjective, and the comments on the words of St. Peter are entirely inadequate. In spite of these flaws the commentary on the whole is satisfactory, written by one who can say of this Gospel, "The book is one of marvellous power, and worthy of the genius of any man, with the stamp of the Spirit of God all through it."

### GOD'S TENTH.

Ten treasures have I. God gave them to me;  
See, I spread them out in a row.  
I gloat; I smile; I hoard; I see  
Each charm, each virtue, I know.

Laughter and tender tears, have I,  
And hope, and memory,  
The strain of work, evening's tired sigh,  
And trembling joy, I see.

The sight of the hills, and the feel of the spring,  
Little clinging fingers in mine—  
My heart for my treasures can only sing,  
My eyes with gladness shine.

And then the dear Lord comes to me;  
Stretches out His bleeding Hand,  
"All, all, I had I have given for thee;  
See, poor and naked I stand.

My breath, my tears, my blood, my pain,  
All, all have I given away,  
Wilt thou give to me of thy treasures ten  
Just one little part, to-day?"

I look and look at my treasures ten,  
And my heart contracts, and o'erflow  
My tears. I love them; oh! must I, then,  
Renounce what God did bestow?

Then I see His hand, with that dreadful spot,  
And His eyes, full of hope for me,  
"Rabboni," I whisper, "but choose! My lot  
To give of my treasures to Thee."

GRACE COOLIDGE.

How much duty-doing is spoiled in the doing! It is grudging, or it is put off, or it is conceited, or it is languid, or it is cross, or it is unkind. It is possible for worms and bugs to make even a rose unlovely, and these ugly qualities will take all the loveliness out of what would otherwise be the finest living. There are ways of helping that make the help a hindrance. There are ways even of comforting that take all the comfort out of it. The form of duty-doing seems to satisfy some folks, but every counterfeit has the shape and design of the true coin; what it lacks is the genuine metal. There is much counterfeit duty-doing.—*Congregationalist*.

### AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

#### I. SUNRISE—SURSUM CORDA!

WHILE I proudly admit that in most respects the description of the virtuous woman whose price is far above rubies, as given by King Lemuel's mother, fits my helpmeet, in one particular it does not apply, for it is not her custom to rise "while it is yet night." As there is no special reason to do otherwise, neither of us seeks to deprive the early bird of its breakfast. But in summer, when a fishing fit seizes me, I frequently rouse myself to go out on the lake with rod and line before sunrise when the fish are hungry and apt to be biting well. Even if I do not return with a lengthy string, I am repaid in other ways.

First, I experience the stimulation of the "matin spring of life reviving with reviving day," which begets a flattering inward sense of superiority over those who did not wake and rise with the sun. This self-complacency lasts throughout the morning or until it yields to drowsiness and frequent yawns. Then, too, the scenic effects caused by the breaking dawn and the gradual emergence of the landscape from the morning mists, form pictures which enchant the eyes of a lover of nature.

On these occasions, I am vividly reminded of the following lines from "The Lady of the Lake," which, with a few minor changes, describe what may be seen here at sunrise on a fine morning:

"The summer dawn's reflected hue  
To purple changed Loch Katrine blue;  
Mildly and soft the western breeze  
Just kissed the lake, just stirred the trees,  
And the pleased lake, like maiden coy,  
Trembled but dimpled not for joy;  
The mountain shadows on her breast  
Were neither broken nor at rest;  
In bright uncertainty they lie,  
Like future joys, to Fancy's eye.  
The water-lily to the light  
Her chalice rear'd of silver bright;  
The doe awoke, and to the lawn,  
Begg'd with dew-drops, led her fawn;  
The gray mist left the mountain-side,  
The torrent showed its glistening pride;  
Invisible in fleck'd sky,  
The lark sent down her revelry;  
The blackbird and the speckled thrush  
Good-morrow gave from brake and bush;  
In answer coo'd the cushat dove  
In notes of peace, and rest, and love."

The other morning, I arose at 4 to row across the lake to some reed beds, where the black bass are wont to feed. A veil-like mist hung over the surface of the water, obscuring the banks on either side. It did not take me long to reach my destination, which was about three-quarters of a mile distant, and just the other side of the bar separating the upper from the lower lake. As I passed through the narrows which allowed passage from one lake into the other, the mist began to lift and the gray of the eastern sky to be shot with streaks of crimson. The shores of the upper lake are less wooded than those of the lower, allowing, here and there, glimpses of the prairie and fields beyond.

Soon the rim of the sun appeared, quickly rising into full view. Although my attention was being diverted by sundry exciting tugs at my line, I could not fail to be impressed, as it majestically mounted the heavens, its extended rays resembling arms lifted in prayer, inviting all nature to join in its orisons. "Sursum Corda!" "Lift up your hearts!" it seemed to say, and from swaying boughs, bending reeds, twittering birds, and shimmering water was wafted the response, "We lift them up unto the Lord." The spectacle was so sublime that I bared my head and worshipped.

Dull must he be of soul and stopped his ears who fails to catch the accents of day uttering speech unto day, in acknowledging and acclaiming Him who "set lights in the firmament of the heaven to divide the day from the night and to be for signs, and for seasons, and for days and years."

"Sursum Corda!" A new day has begun with its new opportunities, new hopes, new pleasures, and perchance new cares and anxieties. But whether for joy or sorrow, for weal or woe, the same sun rises to shine on the just and the unjust, the evil and the good. Wherefore "Sursum Corda" to the great Father of lights from whom comes every good and every perfect gift.

As I rowed slowly home invigorated by the exercise, and inhaling deep draughts of pure air, while the sun warmed and

cleared the atmosphere, etched the green leaves with gold, and scintillated from the ripples as the boat sped on its way. I thought, "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." How much, after all, there is provided for man's enjoyment without money and without price.

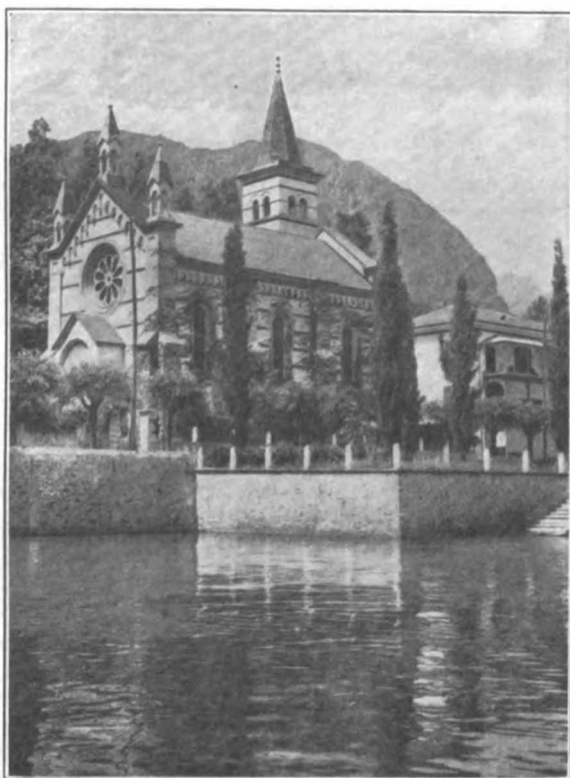
The multi-millionaire may hang his walls with the costly masterpieces of Turner, Millet, Millais, *et al.*, but framed in the windows of my house, I have furnished for me daily a changing series of living pictures direct from the hand of "the God of things as they are." Verily I am rich.

[To be Continued.]

### FROM LAKE COMO.

TREMEZZO, Logodi Como, June 1, 1911.

**O**F all the beautiful lakes on this beautiful earth the most beautiful, to my mind, is this lake of Como, beyond the words of poets and, in its manifold changes, ever eluding the brush of artists; and the most beautiful part of it is at or near Tremezzo. One has simply to open his eyes wide to find himself in a land of dreams and visions. He can hardly believe he



CHURCH AT CADENABBIA, LAKE OF COMO.

on Catholic lines without any oppressive feature. It was most encouraging to find so many, nearly a hundred, at the early celebration. I have noticed in the churches on the Continent that wherever there is an endeavor to make the altar a prominent feature of the church and to put some reverence and dignity into the service, you will find a large attendance, not only at the celebrations of the Holy Eucharist, but also at other services, even at Evensong when there is no sermon.

Bellagio, on the other side of the lake from Tremezzo and Cadenabbia, is a larger place with many attractive shops. The English church there, I am told, is of a different order. What is of especial interest there is the ancient church of San Giacomo, simple and beautiful in its interior lines and containing a curious and interesting pulpit with crude symbols of the Evangelists, unlike anything I have seen elsewhere.

G. S. P.

WHEN OTHERS are more brilliant than we are, and have better advantages, and forge ahead twice as fast as we do, there is only one honest remedy—that is to admire and love them and rejoice in their powers heartily. Appreciation and sympathy will give us a share in their successes, and make our own natures larger and happier, too.—*Selected.*



INTERIOR VIEW, CHURCH OF ST. GIACOMO,  
BELLAGIO, LAKE OF COMO.  
(Showing unique carving on pulpit.)

is what he has been, so lost is he in love and wonder and admiration, till a steamer or a motor boat rushes by to call him to himself.

The clergy, American and Anglican, find rest and charm and food for thought hereabouts. The Rev. Endicott Peabody, the famous headmaster of Groton School, and the Rev. Frank N. Westcott, author of *Catholic Principles*, have lately been here.

The Church of the Ascension at Cadenabbia, near by, under the care of the S. P. G., is a beautiful structure in beautiful surroundings. It is Romanesque in style, instead of being aggressively English Gothic, as are some English churches in Italy. It is seldom one finds an interior so beautiful. It has a high altar well set with candles, under an appropriate baldachino in a rounded sanctuary, and high up, almost where the arch begins to spring, is a most effective rood, the figures upon which must have been carved by an artist of the highest order. The windows on the sides with the wall decorations are homogeneous and most impressive, the subjects being, in regular order, "The Nativity," "The Crucifixion," "The Resurrection," "The Ascension," and "Christ in Glory." The architect of the church, Giuseppe Brentano, deserves to be everlastingly remembered by all lovers of the beautiful in ecclesiastical architecture.

It was delightful to worship there on Sunday, and many others besides myself felt as I felt about it. The services were

### A LULLABY.

Little feet that never tire,  
Busy hands that take no rest,  
Eyes that into mine inquire  
With a ceaseless, searching quest.

Gentle slumber claims you now,  
Rose lids veil those eyes so brown,  
On that pure and placid brow  
Tumbled ringlets form a crown.

In the far-off future year  
Where shall hands and feet find rest,  
And what answer, Baby, dear,  
To thy searching, ceaseless quest?

\* \* \*  
'Tis the woman's lot to part,  
Hers the joy that knows no rest:  
Thou canst calm the maiden's heart,  
Once a Babe on maiden's breast!

'Tis the mother's doom to part,  
Hers the love that finds no rest,  
Thou wilt soothe the mother's heart,  
Who on Mary's heart found rest!

I. E. C.

## Thackeray's Religious Beliefs as Shown in His Novels

BY CONSTANCE FULLER MCINTYRE.

WHILE Thackeray, like most literary men, would probably deprecate being labeled too distinctly, it always seemed to me that he leaned towards the Catholic side of Anglicanism more than in any other given direction.

Thackeray's clergymen will strike an American, especially, as being less convincingly drawn than his other wonderfully living characters, largely because over here the time-server, adopting that profession almost wholly for the loaves and fishes, is happily a type almost unknown, as the loaves and fishes here do not multiply with sufficient rapidity to tempt men to enter the ranks of the Church except from a genuine desire to spend themselves and be spent in the Master's service. We must take into account, further, the time which Thackeray portrays, congratulating ourselves on the undeniably vast improvement, for we instinctively feel his portraits to be true ones.

One regrets, however, that a type like Clive Newcome's uncle, the Rev. Charles Honeyman, with his oily tongue and womanish accomplishments, his lack of manliness and general flabbiness, should occur first to the mind as Thackeray's fullest portrait in this kind. Tufton Hunt, the accomplice of Philip Firmin's rascally father in the very early "Shabby Genteel Story" to which Thackeray's last novel *Philip* is in the nature of a sequel, is perhaps as contemptible a villain as can be found in the whole portrait gallery, from the time when he connives with the elder Firmin, then masquerading as George Brandon, to entrap poor Caroline into a sham marriage, to his perpetual appearance and reappearance in *Philip*, blackmailing the at that time prosperous and respectable Dr. Firmin.

Another clergyman, the irreproachable but rather stern and pompous Dr. Portman in *Pendennis*, is of a different caliber. But neither is he quite an attractive portrait. He almost seems to take a vindictive satisfaction in proving to the fond, dotting mother, Helen Pendennis, that poor Pen is a bad lot—from his boyish rows with the town boys to his first arduous and romantic passion for the essentially commonplace though beautiful actress, Emily Fotheringay. Dr. Portman and his wife accidentally see Pen on his knees making love to this buxom beauty through the window of her father's lodgings in Pen's native country town of Clavering, where he is rector. The zealous divine goes off at once to tell his mother, who sends off post haste for Major Pendennis (one of Thackeray's best drawn characters), Pen's uncle, to come and break up the affair, wherein the worldly old major shows the most consummate tact in finally bringing about the desired finale.

Then Bute Crawley, in *Vanity Fair*, who holds the family living, is a mere time server, lending himself resignedly to the scheming machinations of his good lady, who is always, in common with the other members of the Crawley family, scheming to win the favor and incidentally a comfortable legacy from the rich Miss Crawley, to whom they all cringe and bow down for the same reason, the redoubtable Becky Sharp included.

Parson Sampson, chaplain to the English Castlewoods, whom Harry Warrington (in *The Virginians*) on his visit from this country to that of his ancestors chums up with, while one cannot help preferring him to the Rev. Charles Honeyman, for instance, just because with all his worldiness, his gambling and betting, he makes no pretence as does the other, and has a very real affection for and appreciation of Harry's kindness to him, is nevertheless removed as far as possible from what one would look for in a man of his calling. Thackeray avowedly portrays *Vanity Fair*, so that he usually chooses his clergyman to match with their associates, just as Sampson does with the wicked though very interesting old Baroness Bernstein, Harry's aunt, who is none other than the proud and beautiful Beatrix Esmond, grown old, whom "Henry Esmond" loved so long and so vainly in that novel—Thackeray's own favorite of all his works, to which *The Virginians* is a sequel. In her old age she remembers him, however, more tenderly than any one else, and loves his grandson Harry for his sake, as well as the boy's own.

Dr. Boyle, the friend and pastor of the Lambert family, who befriended Harry after the fall from his horse, though we do not hear much of him, is evidently one of the right sort. When that lovable family hear exaggerated accounts of Harry's frightful lengths of dissipation at Tunbridge Wells (under the tutelage of his worldly old aunt) they are cut to the heart, though their confidence in him is not strong enough to enable them to disbelieve the calumnies—until later on when disproved. But

Dr. Boyle all along sees farther, reminding them that it is not fair to condemn the absent unheard, and that we should be ready to think well and not ill of our friends unless their perdition be fully established.

Though sketchily indicated rather than drawn at length, the Comtesse de Florac's son, a Roman priest, really comes nearer to being a lifelike portrait of a holy if narrow man than any other. We are made to realize the genuineness of this gentle lady's religion (the lost love of dear old Colonel Newcome: though separated almost as boy and girl by their respective families they retain an ineradicable though perfectly blameless *tendresse* for one another all their lives, even on into old age), which is the solace of a sad enough life, spent in trying to do her duty to the elderly count to whom she was affianced by her father in their days of exile. As constantly in Thackeray's novels, one traces here the workings of heredity. The Abbé Florac, in whom one would have thought the gentle mother might have found joy and lasting pleasure, both of them being so thoroughly devout, seems the type of man who loves God so much that he has only a chilly modicum of affection left over for any mere human creature: one sees in this, possibly, the inheritance of a loveless marriage. Her other son, the young Comte de Florac, typically French to his finger tips, though devoted to his mother, is too much "of the earth, earthy," to have very much in common with her.

In Trollope's discreet *Life of Thackeray*, mention is made of his mother as a very religious woman of the evangelical type. While there always seems to me a hint of impertinence in attempting to saddle a writer's nearest relatives with the traits of characters in his books, it is sometimes a hard temptation to resist. Deep and ever present as was Thackeray's respect for genuine religion of any kind, I think that the old-fashioned evangelical or aggressively Protestant type of Christianity, largely given to the distribution of tracts and the constant speaking of "the word in season," was very boring and futile to Thackeray. While he wished to be just enough not to condemn it entirely, he could not help seeing the wearisome and even sometimes hypocritical side to it in a probably exaggerated degree. This he draws in *The Newcomes*, in the portrait of Sophia Alethea Hobson, who married Colonel Newcome's father, thus making him as a boy her step-son. Despite her sternness and dreary religious observances, despite her lack of human kindness to her step-son, one feels that he meant us to recognize in her a degree of staunch and genuine Christianity. Her own two sons, who later inherited the banking business of Hobson Brothers, do not seem to have inherited their mother's marked strength of character, both of them being more or less overshadowed by their respective wives, though neither woman is a strong character; Lady Ann Newcome being far more likeable, with all her faults, than the vulgar little snob, her sister-in-law.

The mother of young Lord Kew, for whom his own and Ethel Newcome's grandmother, the worldly old dowager, Lady Kew, had arranged a match (which, however, was eventually broken off), is one of these fond, very religious mothers, of an extremely evangelical type, always watching and praying for the conversion of her sons or the least sign of a disposition to be interested in the serious things of life, never neglecting the least ghost of an opportunity to bring in an appropriate scriptural quotation bearing on the supposed condition of the soul of her companion, whoever that may be at the moment: "a psalm-singing old idiot," the disgusted, all-powerful old kinswoman, Lady Kew, calls her. Nearly all Thackeray's old ladies are very worldly and of a more or less domineering character, rendered influential quite as much by that inherent characteristic as by the wealth which their descendants are viewing greedily. Mrs. Hobson Newcome and Lady Warrington are examples of the religion of which Lord Kew's mother is an example in its sincere and genuine form.

One can generally tell pretty plainly which among his characters Thackeray is really fond of himself, as for instance Amelia, in *Vanity Fair*, Laura Pendennis, and Ethel Newcome. He quite bitterly resents some of the sneers at Amelia for being insipid and weak which were, apparently, made by ladies when that great work first appeared in magazine form, as they have been many times since. The Lambert family, too, are all more or less religious, never omitting family prayers.

## Church Kalendar



July 2—Third Sunday after Trinity.  
 9—Fourth Sunday after Trinity.  
 16—Fifth Sunday after Trinity.  
 23—Sixth Sunday after Trinity.  
 25—Tuesday. St. James, Apostle.  
 30—Seventh Sunday after Trinity.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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#### CHINA.

#### HANKOW:

Rev. AMOS GODDARD of Shansi.

#### JAPAN.

#### TOKYO:

Rev. R. W. ANDREWS.

## Personal Mention

THE REV. HENRY W. ARMSTRONG, rector of Christ Church, Palmyra, N. J., will be in charge of Trinity Church, Trenton, N. J., during the summer.

THE REV. JOSEPH BAKER, rector of All Saints' parish, St. Mary's County, Maryland (diocese of Washington), has accepted a call to Westover parish, Charles City county, Virginia, to take effect July 31st.

THE REV. RICHARD WAVERLY BAXTER, assistant at Calvary Church, New York, has accepted a call to be rector of St. Barnabas' Church, Reading, Pa., to succeed the Rev. FRANKLIN JONES CLARK, who is student secretary of the Board of Missions. The Rev. Mr. Baxter will assume charge of St. Barnabas' Church in September.

FOR THE next three or four months the address of the Rev. GEORGE S. BENNETT, D.D., will be Bentley Manor, N. Y.

THE REV. FRANK HOFFNAGEL BIGELOW, who was for more than seven years vicar in St. John's parish, Stamford, Conn., having charge of its two chapels—St. Luke's, South Stamford, and Emmanuel, Springdale—severed his connection with this parish on July 1st to become assistant rector of St. John's, Bridgeport, Conn.

THE REV. B. W. BONELL of Greeley, Colo., sailed from Boston to England, where he will spend two months recuperating.

THE REV. WILLIAM H. BOWN of Bristol, Pa., will officiate at Christ Church, Palmyra, N. J., during the summer.

THE address of the Rev. W. O. BUTLER is Sterling, Ill.

THE REV. EDGAR CARPENTER, rector of Grace Church, Alexandria, Va., sailed from New York July 1st for two months in Europe, winning the trip in the Washington Post contest.

THE REV. H. P. CHAPMAN, lately in charge of All Saints', Brookland, Pa., assumed charge of St. Michael's Church, Middletown, Pa., on July 1st.

THE address of the Rev. WALTER N. CLAPP is changed from Pittsburgh to Elmsford, N. Y.

THE address of the Rev. HERBERT D. CONE is Fairlee, Vt.

THE REV. ARTHUR T. CORNWALL, late of Key West, Fla., has accepted the rectorship of St. Paul's Church, Charleston, S. C., and has assumed the duties of the position.

THE REV. C. R. D. CRITTENTON has accepted the appointment of general missionary, in the diocese of Dallas, with residence at Weatherford, Tex., August 1st. He has resigned the rectorship of St. Luke's parish, Denison, Tex., to take effect at this time.

THE REV. GEORGE WILLIAM DUMBELL, D.D., has resigned the rectorship of St. James' Church, Goshen, N. Y., to date July 1st. Dr. Dumbell has been appointed rector emeritus, and will continue to reside in Goshen.

THE REV. HENRY FERGUSON, LL.D., has resigned the rectorship of St. Paul's School, Concord, N. H., taking effect July 1st. His address for the summer is 123 Pall Mall, London, England.

THE address of the Rev. J. HALLER GIBBONEY, JR., is changed from Emporia, Va., to 112 Harris street, East Savannah, Ga.; on the Second Sunday after Trinity he entered upon his duties as curate of Christ Church.

THE REV. JULIAN E. INGLE has taken temporary duty at Valle Crucis, N. C.

THE address of the Rev. THATCHER R. KIMBALL of the Mission of the Epiphany, Dorchester, Mass., who is now abroad, will be care Baring Bros., London, England, until September 1st.

THE REV. WYTHE LEIGH KINSOLVING purposes sailing on July 3d from New York to Naples for a trip through Italy and later Northern Europe, returning in September. His address while abroad will be care Brown, Shipley & Co., London, England.

THE summer address of the Rev. Dr. WILLIAM T. MANNING, rector of Trinity parish, New York, is Seal Harbor, Maine.

THE REV. WILLIAM S. MCCOY, assistant rector of St. Luke's Church, Rochester, N. Y., sailed from New York on the *Caronia*, July 1st, for a tour in Europe, including walking trips in Holland, Germany, the Tyrol, Switzerland, and France.

THE address of the Rev. GEORGE GRENVILLE MERRILL is No. 6 Sunnyside place, Newport, R. I.

THE REV. JULIUS A. SCHAAD, until recently rector of Grace Church, Kansas City, Mo., has accepted a call to the rectorship of the Church of St. John the Evangelist, St. Paul, Minn.

THE summer address of the Rev. WILLIAM G. THAYER, D.D., is Dark Harbor, Maine.

THE REV. DR. W. H. VAN ALLEN, accompanied by the Rev. Dr. CAROL, sailed for England July 3d on the steamship *Cymric* from Boston. Their address abroad will be in care of Brown, Shipley & Co., 123 Pall Mall, London, S. W.

THE address of the Rev. Dr. C. B. WILMER is changed to Kennebunkport, Maine.

THE REV. ELIAS WILSON has resigned the parish at Chamberlain, S. D., and has accepted a call to Grace Church, Madison, S. D.

### DEGREES CONFERRED.

TRINITY COLLEGE, Hartford.—D.D., upon the Rt. Rev. THEODORE PAYNE THURSTON, Missionary Bishop of Eastern Oklahoma, and the Rev. JAMES GOODWIN, rector of Christ Church, Hartford.

D.C.L., upon the Rev. EDWIN A. WHITE, rector of Christ Church, Bloomfield, N. J.

WILLIAMS COLLEGE.—D.D., upon the Rev. HENRY TATLOCK, D.D., rector of St. Andrew's Church, Ann Arbor, Mich.

### ORDINATIONS.

#### DEACONS.

BETHLEHEM.—On Friday, June 23d, at the Church of the Holy Apostles, St. Clair, Pa., by the Bishop of the diocese, GOMER H. MATTHEWS. The candidate was presented by the Rev. George I. Browne, rector of St. John's Church, Lancaster, and the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, preached the sermon. The Rev. Mr. Matthews, who was formerly a Lutheran minister, has been in charge of the Church of the Holy Apostles as a candidate and will continue in that parish. Preceding the ordination service the Bishop confirmed Mrs. Matthews. Twelve clergy were present at the ordination.

EASTON.—In Holy Trinity Church, Greensboro, Md., on Wednesday, June 21st, by the Bishop of the diocese, R. S. LITSINGER, formerly a minister of the Methodist Protestant communion. The candidate was presented by the Rev. W. Y. Beaven, one of the Bishop's chaplains, and the sermon was preached by the Rev. J. G. Gantt, who took the place of Dean Rich, who was prevented from being present by illness. The Rev. Mr. Litsinger will have charge of Holy Trinity parish, Greensboro.

#### PRIESTS.

CONNECTICUT.—On Monday, June 19th, in Christ Church, West Haven, by the Bishop of the diocese, the Rev. ARTHUR BOXER CRICHTON. The sermon was preached by the Rev. Stewart Means, D.D., rector of St. John's Church, New Haven. The Rev. F. S. Kenyon, rector of Christ Church, West Haven, presented the candidate, and the following priests assisted in the laying on of hands: Rev. Stewart Means, D.D., the Rev. F. M. Burgess, Archdeacon Buck, Rev. S. McKibbin, Rev. E. W. Boone, and Rev. F. Knight. Mr. Crichton is a graduate of Harvard, and Cambridge Divinity School. He has been curate in Christ Church, West Haven, and in charge of St. Martin-in-the-Fields during the past year and will continue in this position the coming year.

MARYLAND.—In the pro-Cathedral, Baltimore, on the Second Sunday after Trinity, June 25th,

by the Bishop of the diocese, Rev. JOSEPH TODD HUNTER WADE and Rev. HENRY PINDELL MANNING. The Rev. Thomas Atkinson, Canon of the pro-Cathedral, presented the candidates, and the sermon was preached by the Rev. Theodore C. Foote, Ph.D., rector of St. David's, Roland Park. The Rev. Mr. Wade will continue his work as priest in charge of the Chapel of the Redemption at Locust Point, Baltimore, and the Rev. Mr. Manning will continue as assistant to the Rev. C. P. Sparling, vicar of the Chapel of the Advent, Baltimore.

VIRGINIA.—In Holy Trinity church, Richmond, on Tuesday, June 20th, by the Bishop of the diocese, the Rev. GEORGE E. ZACHARY. The candidate was presented by the Rev. Robert A. Goodwin, rector of St. John's Church, Richmond, and the sermon was preached by the Rev. W. W. Brander, chaplain U. S. army. The Rev. J. Y. Downman, D.D., and the Rev. J. J. Gravatt, D.D., joined in the laying-on of hands.

### DIED.

HICKMAN.—Entered into rest, June 10, 1911, at Auburn, Calif., WILLIAM MARRINER HICKMAN, in his 85th year; the last surviving son of George Hickman, Esq., of Lewes, Del., and for many years vestryman of St. Peter's, Lewes, Del.

LENNIE-SMITH.—At the rectory of Christ Church, West End, Alexandria, La., on Sunday morning, June 25, 1911, WALTER DE BOGORO LENNIE-SMITH, age fourteen days, son of Rev. and Mrs. Walter Lennie-Smith. The funeral took place Monday morning, interment being in Mt. Olivet cemetery, Pineville. The service was conducted by the Rev. Dr. H. C. Duncan, rector of St. James' Church.

### MEMORIALS.

#### A. D. TAPSCOTT.

Mr. A. D. TAPSCOTT of Fredericksburg, Va., after having shown most perfect Christian fortitude in bearing the sufferings of a long illness, on June 10th departed to join the Church Triumphant. His godly life was a most noble exhibition of the powers the Christ-life has on the soul. He was a most devoted son of the Church, which he served well, and through the influence of his example taught men to love the truths for which she stands. For about twenty-five years he was a vestryman of St. George's and for many years represented this church at the Virginia councils.

Mr. Tapscott was one of whom it may be said, "He hath overcome, and it hath been given him to eat of the tree of life which is in the Paradise of God."

### RETREATS.

#### HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the aims box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

#### ST. MICHAEL'S MONASTERY, SEWANEE.

God willing, a retreat for clergy and seminarians will be held at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 18th, and ending Friday morning, July 21st. The Rev. Father Huntington, O.H.C., will be the conductor. Apply to THE GUEST MASTER, St. Michael's Monastery, Sewanee, Tenn.

#### ST. MARY'S, SEWANEE, TENN.

A retreat for ladies will (God willing) be held at St. Mary's, Sewanee, beginning with Vespers on Monday, July 24th, and closing with the Holy Eucharist Friday, the 28th. Conductor: the Rev. Father Huntington, O.H.C. Ladies desiring to attend will write to the SISTER SUPERIOR, St. Mary's on the Mountain.

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# The Church at Work

CLERICAL CHANGES AT FARIBAULT, MINNESOTA.

THE REV. F. A. McELWAIN, warden of Seabury Divinity School, Faribault, Minn., has accepted a call to be Dean of the Cathedral of Our Merciful Saviour at Faribault,



REV. E. B. YOUNG.

and enters into the active duties of the position on September 1st. The Board of Trustees of Seabury, at their meeting on June 28th, requested him to continue as warden of the school until September 4th, when arrangements will be made to take care of the administrative duties at the Divinity School. During July and August Rev. Mr. McElwain will preach on Sunday mornings at Calvary church, New York City.

The Rev. Edmund Booth Young has been elected instructor in Hebrew and Old Testament at Seabury.

MATERIAL PROGRESS IN THE DIOCESE OF NEW JERSEY.

THE FOLLOWING items are given without comment from the annual address of the Bishop of New Jersey, soon to be published in the Journal of the diocese. They are an almost unprecedented record of material growth during the past year; and show the diligence of the Bishop and his unflinching grasp of business affairs.

St. James' Church, Atlantic City, has a new Sunday school room. All Saints', At-

lantic City, has greatly improved its church building without and within, and purchased a handsome rectory. St. Simeon's, Wildwood, has in the past year had its new church building consecrated and a parish house dedicated; and has bought a rectory. At Stone



REV. F. A. McELWAIN.

Harbor a church building has been erected. Holy Trinity Church, Ocean City, has added to its furnishings a number of costly memorials. St. Uriel's, Sea Girt, has a fine rectory nearing completion.

The new church of Trinity parish, Asbury Park, which will be one of the handsomest in the diocese, is almost completed. St. James' parish, Long Branch, is about to remove to a new site, where it will use its nearly completed parish hall until the proposed church building is finished. The former site of the church building will sell advantageously for business purposes. Trinity parish, Matawan, has taken a new lease of life under the vigorous care of the Rev. John Bradburne, lately ordered deacon. St. Mary's, Keyport, is spending a recent legacy on improvements, notably a good organ. Trinity Church, Vineland, is building a parish house. St. Mark's, Hammonton, has been provided with new pews, and its parish hall has been finished and furnished. St. John's, Gibbsboro, has a new pipe organ, a memorial of Mr. and Mrs. John Lucas. Holy Trinity, Collingswood, has become a parish, and spent

considerable money on improvements for its building. West Collingswood has bought and paid for an eligible lot for a building. Paulsboro has a new stone church awaiting consecration; the former frame building was destroyed by fire. Wenonah has a new church building which was consecrated on All Saints' Day. The Church of the Good Shepherd at Pitman is progressing steadily with the erection of a handsome stone building. St. Paul's Church, Camden, has erected a very handsome stone front and greatly enlarged its parish building. St. Augustine's, Camden, has the funds in hand or pledged and also the site for a parish house; the Church of our Saviour has materially diminished its large indebtedness and the end of a long continued effort is in sight. St. Wilfred's, Camden, has a new parish house. Grace Church, Merchantville, has extinguished its debt, and the building is ready for consecration. St. John's, Maple Shade, has become a parish, and is about to build a parish house. Christ Church, Riverton, has received a very rich memorial window, and has materially increased its endowment fund. The trustees of St. Mary's Hall, Burlington, are erecting a new building to cost \$30,000 and to be known as Scarborough Hall. The new chancel of Christ Church, Trenton, has been richly furnished with memorial gifts. Trinity Church, Princeton, has greatly increased the capacity of the building, and has other improvements in contemplation. St. James', Piscataway, has been made joint heir of a residuary estate. St. John's, Elizabeth, has completed a large and elegant parish house, and has plans and almost sufficient funds for a new chancel. Grace parish, Elizabeth, is about to change its parish house into a church building, which can be very successfully accomplished.

Such is the enviable record, to which many smaller details of progress might be added. And withal, the diocese is increasing numerically, and has few vacant places, or only such as will soon be filled.

OTHER PAROCHIAL IMPROVEMENTS.

IN ORDER to replace the oldest pipe organ in the state of Washington, that of St. Paul's Church, Walla Walla, which was burned last winter, the contract has been closed for the



purchase of a new Kimball instrument to cost \$5,200, and which will be ready for use at Christmas. The new organ will be one of eighteen stops with two manuals and pedals, with the key desk detached from the organ, and will have every new device and improvement now provided for modern pipe organs.

AT THE Sunday morning service nearest Name Day in St. John the Baptist's church, Flatbush, L. I., one thousand dollars was offered as a nucleus of a building fund. The breaking of the ground for the new church will shortly take place. The dimensions will be 45x85 feet, exclusive of choir and sanctuary. The present building will be used as a parish house after being moved and connected with the new church. The programme of services on the morrow of St. John Baptist's Day included the confirmation of a large class by Bishop Burgess, and an open-air evening service, the choir of St. Paul's Church assisting.

THERE WILL BE installed in St. Paul's church, Owego, N. Y., on August 20th a new organ to cost \$3,650, the gift of the congregation. Work will also be begun July 1st on the John James Van Nostrand Memorial parish house, given by his mother, Mrs. L. B. Van Nostrand.

NEW PARISH HOUSE FOR ST. ANDREW'S, ROCHESTER.

THE CORNERSTONE of a new parish house for St. Andrew's Church, Rochester, N. Y., was laid on the evening of June 19th by Bishop Walker. Others of the clergy present were the Rev. Dr. James B. Thomas (rector of St. Andrew's), Rev. Amos Skeel, Rev. G. T. Le Boutillier, Rev. Charles R. Allison, and Rev. George A. Harvey. The new parish house is to be named Douglas Hall, in memory of the late William Bradley Douglas, who built St. Andrew's church, gave the land on which it stands, and built in part its rectory. Another building, an old parish house called Douglas Hall, in Ashton street, was named for him. It was sold and the proceeds were used for buying the land on which the new Douglas Hall is being erected. There was \$4,000 left, which, with \$10,000, all raised in pledges, pays for the building. James M. Hamilton is chairman of the Building committee. Mr. Douglas was an early member of St. Andrew's parish. A tablet on the church wall records his death in 1898. He was a large benefactor of Hobart College as well as of St. Andrew's Church. Mr. Douglas was the father of Mrs. Frank A. Ward of Rochester, and of Rev. Dr. George William Douglas, a Canon of the Cathedral of St. John the Divine, New York.

It is expected that the new parish house will be finished by the time the parish work begins in the fall. Its dimensions are 58 by 70 feet. It is being constructed of brick with Medina sandstone trimmings. It will have two stories, a basement and the ground floor. Downstairs will be a kitchen, dining room and bowling alley. The other story will consist of a large auditorium, which may be used as a gymnasium or hall, having a stage in the rear.

SOUTH DAKOTA DEANERIES HOLD JOINT MEETING.

THE CONVOCATION of the Eastern and Black Hills deaneries met in Grace church, Huron, S. D., June 20th and 21st. Nearly all of the clergy of the two deaneries were in attendance and there was an unusually large attendance of the laity. The Woman's Auxiliary held its annual meeting at the same time and place. The meetings were opened by a corporate celebration of the Holy Eucharist at 10 A. M., the Bishop being the celebrant. Instead of a sermon the Bishop read his annual address, in which only local matters were considered and discussed.

The past year has been one of remarkable

activity and steady advance along all lines. Two missions, which two years ago were contributing little more than half of the funds needed for the support of their ministers, had raised the necessary funds to ask to be allowed to assume the dignity of self-sustaining parishes. The mission at Mitchell is one of these. Under the devoted leadership of the Rev. F. B. Barnett, it has not only become self-sustaining and attempted larger things in the matter of contributions for the Church's mission, but it plans to erect in the near future a new church which is to cost \$25,000 and has pledges in hand for this purpose to the amount of \$15,000. The other mission ready for the duties and responsibilities of a parish is the Church of the Redeemer, Flandreau. Under the wise and faithful ministrations of the Rev. Robert Doherty, D.D., a veteran of this field, it has made improvements in church building and rectory, more than doubled its offerings for outside objects, presented unusually large classes for confirmation, and become not only self-sustaining but a great spiritual force in the life of the Church in the district. Christ Church, Yankton, had paid off its indebtedness and provided a rectory with every modern convenience for its rector. Dallas was another of the places which had provided a comfortable home for its minister. Special mention was made of the telling work among the students at the university that had been done during the year by the Rev. James Henderson. In the Black Hills the Rev. Mr. Bell had made many notable improvements in his large field. The offerings for work at home as well as for outside objects had been gratifying. Confirmations were larger than the previous year. There was not a place in the district where a clergyman had remained at his post that did not present signs of healthful growth and activity. One of the most encouraging signs of stable and healthful progress to be noted at this convocation was the response that is being made by laymen of the district to the Church's needs and opportunities.

Two resolutions were adopted at the afternoon session on the first day, one congratulating the British people on the coronation of King George V., and the other expressing confidence in, and loyalty to, Bishop Johnson.

At 8 P. M. a service in commemoration of the Tercentenary of the King James version of the scriptures was held, at which a most appropriate and effective sermon was preached by the Rev. W. H. Williams of Brookings. At this service the Bishop in the name of the "Bishop and the other clergy" presented the Rev. Edward Ashley, Dean of Niobrara Deanery, with the academic hood befitting the degree of LL.D., recently conferred upon him by the University of South Dakota as an expression of the state's appreciation of the great things he has accomplished for the christianizing of the Indians during the thirty-seven years he has labored among them. Routine matters claimed the attention of convocation the second day. The Woman's Auxiliary gathered with the convocation for the closing service, the Bishop reading its report, which showed that more than \$5,000 had been raised by the women of South Dakota for the missionary work of the Church. The same clergyman and layman were appointed as members of the Council of Advice.

TRINITY COLLEGE COMMENCEMENT.

THE MANY services and functions of Commencement week of Trinity College, Hartford, Conn., began with a service in Christ church, Hartford, on Sunday evening, June 25th. Before a large congregation President Luther preached the annual baccalaureate sermon, a powerful appeal to the graduating class to render practical service in the world.

Monday was devoted to Class Day exer-

cises, followed in the evening by a brilliant seniors' promenade. Tuesday was Alumni Day and also the opportunity for class reunions. An interesting feature was the gift by the class of '96 of a bronze bust of President Luther, the work of Louis Potter, a member of the class. At the luncheon speeches were made by Governor Baldwin, General Stewart E. Woodford, and others.

The Commencement, held on Wednesday morning, was of especial interest, as the class of 1911 has the reputation of being a class of unusual promise. The degree of B.A. was given to nineteen graduates; that of B.S. to eighteen graduates. The honorary degrees were as follows: Master of Arts, George M. Custis, Frank C. Sumner, Caroline M. Hewens; Doctor of Science, Bertram G. Goodhue; LL.D., Masujiro Houda; D.C.L., Rev. Edwin A. White; D.D., Rev. James Goodwin and Rt. Rev. Theodore P. Thurston.

DE VEAUX COLLEGE CELEBRATES ITS OPENING.

THE FIFTY-FOURTH anniversary of the opening of De Veaux College, Niagara Falls, N. Y., was celebrated on Founder's Day, June 17th, on the grounds of the school, overlooking the Niagara river. From near and far about 400 people came for the day, many from surrounding towns in motors. The exercises were held at 11 A. M. following a service in the chapel. The headmaster, the Rev. William S. Barrows, made an address of welcome followed after a song by the cadet students by Bishop Walker, who took for his theme the school's motto, *Fortiter, fideleter, feliciter*. The Bishop reminded the boys of their duty of loyalty to *alma mater*, their religion, and their country. He congratulated both the school and the diocese on the new life that has come to De Veaux since the recent increase in the endowment and the re-establishment of the pay pupil department. Following his address the Bishop presented the diplomas to the two graduates, Thomas Cook Brown of Jamestown and Frederic Gale Sisson of Lyons; also medals as follows: The Reed Military medal to George Tillinghast Bradley of Barker; the Walter Mathematics medal and the Cowell military drill prize to Howard Bertram Willis of Lockport. After a drill at noon, followed by luncheon, came the formal opening of the gymnasium, which has been recently renovated and improved. The address on this occasion was delivered by Mr. S. Wallace Dempsey of Lockport. Many changes have taken place since last June in the physical aspect of the school. Patterson Hall has been renovated and reopened for the accommodation of the cadets, repairs have been made to the older portions of the buildings, and the general appearance of the place has been greatly improved.

UNITED WORK FOR SOCIAL BETTERMENT.

A LARGELY attended meeting of ministers and laymen located in the southern sections of Jersey City was held in the parish house of the Church of the Holy Cross, Jersey City, on a recent evening. Delegations from men's clubs and similar organizations were present from St. Stephen's and Holy Cross parishes, and from neighborhood Presbyterian, Baptist, Dutch Reformed, Methodist, and Congregational organizations. The meeting was called to organize a federation to work for better city government and for increased recreation centers for the children of the community. The policy of city government by commission was strongly endorsed, and the suppression of dance halls was vigorously advocated. The Rev. Augustine Elmendorf, rector of the parish, presided. The Rev. Sidney E. Sweet, rector of St. Stephen's Church, spoke on "The Possibilities of United Work."

Other speakers were ministers and delegates. A general discussion of topics was allowed in five-minute speeches. The federation will have similar meetings to hear reports of committees and to decide on lines of aggressive action.

#### CONDITION OF REV. W. W. GREENE.

A PRESS DISPATCH from Newport, R. I., states that the Rev. William Wallace Greene of Dorchester county, Md., a well known and popular priest of the diocese of Easton, who is in his 89th year, was taken to the Vanderbilt ward in the Newport Hospital on Wednesday, June 28th, for treatment. He went to Newport as a delegate to the triennial meeting of the Society of the Cincinnati, being a descendant of Gen. Nathaniel Greene of Rhode Island. On Sunday he took part in the Trinity Church services, had luncheon with the Rev. and Mrs. Stanley C. Hughes, and returned to his hotel, stating he was not feeling well. On Sunday night, when his friends were leaving for home, he was unable to accompany them. On Monday a physician was called to attend him, and a careful watch was kept by the Rev. Dr. Hughes, who had the patient taken to the hospital, where he is doing well.

#### CORNERSTONES LAID AT PHILIPSBURG AND JUNIATA, PA.

THE CORNERSTONE of St. Paul's Church, Philipsburg, Pa., was laid Wednesday morning, June 28th, at 10:30, by the Bishop of the diocese. He was assisted in the service by Rev. Messrs. R. Allan Russell of Holidaysburg, George R. Bishop of Altoona, Carol N. Smith of Osceola, F. T. Eastment, rector of the parish and Archdeacon of Altoona, and Mr. W. E. Everest, lay reader in charge of Christ Church, Everett. The service used was that provided in "The Book of Offices." Addresses were made by the Bishop and all of the visiting clergy and by several ministers of local churches.

The old church building which is being replaced has been transported to Juniata, near Altoona. In his address at Philipsburg the Bishop referred to this fact. He said that it rarely falls to the lot of a Bishop to be called upon to lay two cornerstones on the same day. He was here to lay the cornerstone of this new building and this afternoon he was to lay the cornerstone in Juniata of what to the place will be a new building but is the old St. Paul's of Philipsburg. The memories which cluster around the old church will be cherished by the people of St. Paul's parish and the knowledge that the hallowed building is still immune from iconoclastic hands should be especially comforting. Rev. G. R. Bishop, who is specially interested in the new St. Peter's, Juniata, told how glad the Juniata people were in the possession of the former St. Paul's, Philipsburg, and what care had been taken to preserve carefully the building for future purposes.

In the afternoon of the same day the cornerstone of St. Peter's, Juniata, was laid by Bishop Darlington in the presence of a large number of people. The same service was used and the same clergy with one or two exceptions were present. These two churches will be finished in the near future and will form substantial additions to the church facilities of the Archdeaconry of Altoona.

#### DEDICATION OF ST. PHILIP'S CHURCH, JOPLIN, MO.

ON THURSDAY MORNING, June 22d, at 10:30, St. Philip's Church, Joplin, Mo., of which the Rev. C. A. Weed is rector, was dedicated to the service of Almighty God by the Bishop of the diocese of Kansas City, the Right Rev. S. C. Partridge, D.D. The Rev. J. Sewart-Smith, the Rev. E. C. Johnson, the Rev. J. D. Ritchey, D.D., the Rev. C. R. Taylor, the Rev. F. M. Waddell, the Rev. F. W.

Henry, and the Rev. W. R. Yeakel were present and took part in the services.

The new St. Philip's church is a beautiful stone structure. It is constructed of Carthage stone at an approximate cost of \$40,000. It is 90 feet in length and 55 feet wide. All of the interior work is of oak with fume finish. The church is lighted with clerestory windows and huge oak pillars support the ceiling. An Estey pipe organ has been installed and the furniture is quite complete.

This service was the culmination of nine years of faithful work by the Rev. C. A. Weed, who spoke with great feeling about the joy he had, marred only by the absence of the late Right Rev. E. R. Atwill, D.D., who had known him since he was a little boy and had placed him in Joplin nine years ago to bring about the building of this church.

Bishop Partridge preached the dedicatory sermon, prefacing it with a few remarks touching on his joy and gratitude for God's mercies to him in his long journey from the East and his great joy in being with the people of Joplin on this happy occasion. He said in all the East there is not a church to compare in size and beauty with St. Philip's. He expressed his regret that Bishop Atwill could not have seen the completion of the Joplin church which he loved so well. Bishop Partridge declared that he had no long and eloquent message to give, but came as he said, a stranger, and expressed the hope that he would not remain such long. He urged the confidence and love of the Joplin congregation, but most of all he asked for their prayers.

The church, which will seat about 400 people, was comfortably filled and the choir gave a most excellent setting to the service with their music. Large delegations from the parishes at Webb City and Carthage were present. Bishop Partridge remained in Joplin over Sunday, making a trip to Springfield on Saturday, holding a confirmation service in St. Philip's Sunday morning, a service in Webb City Sunday afternoon, and was in Carthage Sunday night.

#### MISSIONARY POEMS PRINTED.

THE REV. ALAN PRESSLEY WILSON, rector of Christ Church, Lykens, Pa., asks to have information given that he has printed two missionary poems in leaflet form and will send copies free on receipt of request with stamp for postage.

#### ENTHRONEMENT OF BISHOP PARTRIDGE.

TUESDAY, June 27th, was set apart by the standing committee of the diocese of Kansas City as the day for the enthronement of Bishop Partridge. At 7:30 on that morning celebrations were held in St. Mary's, Grace, Trinity, and St. Paul's churches. At 10 A. M. the enthronement service took place at Grace church. Long before that hour people began to gather for the service, admission to which was by ticket, and at the appointed time standing room was difficult to obtain. Promptly at the hour appointed, the choir of Grace church, followed by the lay officials of the diocese and following them the clergy, marched into the church to the music of Hymn No. 311.

The Rev. Edward Henry Eckel of Christ Church, St. Joseph, greeted the Bishop with an address of welcome, in which he most suitably and strongly set forth the hopefulness and joyfulness of the members of the diocese in having Dr. Partridge for their Bishop, and emphasized to the congregation the value of a Cathedral for the setting forth of the teachings of our religion.

The Bishop's response was a plain heart-to-heart talk to his flock. After giving them the apostolic greeting of grace, mercy, and peace, he expressed his thankfulness to God who had brought him and his such a great dis-

ance in safety and to the place where they would be. He appealed for three things: first he wished for mutual trust and confidence; second, he asked for their hearty cooperation in all that concerned the welfare of the Church; third, he expressed his need of their most earnest prayers, collectively and individually, that he might be faithful to the great commission and might not be lord over God's heritage but an example to the flock. Believing in the communion of the saints, he spoke most appreciatively of his great predecessors of the Church, the early missionaries, who opened this field, and of the late beloved Bishop of the diocese, to whom he paid a tribute of love and affection. The Bishop closed with an earnest appeal for loyalty to those great principles for which the Church stands in this land, closing by stating he did not believe there ever was a time or place in which it could be counted a grander privilege to work together for the kingdom of our Lord and Christ.

The Bishops of Nebraska, Salina, Quincy, and Springfield were present and took part in the services. Bishop Williams, being the senior in point of consecration among those present, acted as Presiding Bishop.

At 1 o'clock the clergy of the city extended to the Bishop, the visiting Bishops, and the diocesan clergy a luncheon at the Baltimore. At 6 o'clock the members of the vestries of Kansas City gave a dinner at the University Club to the Bishop, the visiting Bishops and to the diocesan clergy. From 8 to 11 o'clock that same evening the rooms of the University Club were crowded with people at the public reception of the Bishop and the visiting Bishops. The reception closed a most happy and auspicious day for the Church in Kansas City. Everywhere a most profound interest has been shown in the coming of Bishop Partridge, and on every hand nothing but praise for the manner in which the reception of him has been carried out can be heard.

#### THE DEATH OF THREE PRIESTS.

RECENT DISPATCHES give account of the death of three priests: the Rev. ISAAC PECK, rector of Trinity Church, Brooklyn, Conn., the Rev. AUGUSTINE WILLIAMS CORNELL of Suffern, N. Y., and the Rev. JOHN SWORD of Loomis, N. Y.

The Rev. ISAAC PECK died at Brooklyn, Conn., on June 30th. He was the son of the late Isaac and Abbie Peck of Flushing, L. I., and was in the 53d year of his age. He was

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a graduate of Yale college in the class of 1879 and of the Berkeley Divinity School in 1883; and was ordained deacon by Bishop Williams in Middletown, May 30, 1883. His first clerical work was in Christ Church, Laredo, in the district of West Texas, where he was ordained to the priesthood in 1884 by Bishop R. W. B. Elliott. Returning to the North, he was rector successively of Trinity Church, Tilton, N. H.; Emmanuel Church, Anacostia, D. C.; All Saints' Church, Littleton, N. H., and St. Paul's Church, Kinderhook, N. Y. In 1892 he took charge of Trinity Church, Roslyn, L. I., and remained there for fifteen years. On the first day of October, 1909, he entered on the rectorship of the historic parish in Brooklyn, from which the Rev. Dr. Samuel F. Jarvis had resigned after fifty years of service. Dr. Jarvis continued for a twelve-month as *rector emeritus*, dying on the 24th of October last; and after this short space his successor, who was doing a good work in his place, has followed him.

THE REV. AUGUSTINE WILLIAMS CORNELL of Suffern, N. Y., died on July 1st. He was a graduate of the General Theological Seminary, was made deacon in 1863 and priest in 1864 by Bishop Potter. His first work was as assistant at Flushing and Jamaica, L. I., and he also served at Homer, Clark's Mills, and Harpursville, N. Y., Spotswood and Linden, N. J., and Middletown, N. J., retiring from the ministry in 1909. His funeral will be held from St. Peter's Church, Spotswood, N. J., on July 4th.

THE REV. JOHN SWORD, who has lately acted as chaplain at a sanatorium at Loomis, N. Y., died suddenly on June 29th. He was ordered deacon in 1876 and priest in 1877 by Bishop H. Potter. Among the parishes which he has served may be mentioned Holy Innocents', Hoboken, N. J. (1877-85), St. Mary's, Kansas City, Mo. (1886-91), St. John's, Lexington, Ky. (1894-95), St. Agnes', Algoma, Wis. (1896-97), Holy Trinity, Manistee, Mich. (1897-99), and St. Michael and All Angels, Philadelphia, Pa. (1907-08). His funeral was held on July 3d at St. Clement's church, Philadelphia.

**CONSECRATED BISHOP OF NIAGARA.**

THE CONSECRATION of Archdeacon Clark as Bishop of Niagara took place June 24th, in Christ Church Cathedral, Hamilton, Canada. The Bishops taking part were Archbishop Hamilton of Ottawa, Bishop Williams of Huron, Bishop Mills of Ontario, Bishop Sweeny of Toronto, and Bishop Thornloe of Algoma. The consecration began at 11 A. M., when the Archbishop, Bishops, their chaplains, and the clergy, all robed, entered the Cathedral. The celebrant was the Archbishop of Ottawa, the Bishop of Huron read the epistle and the Bishop of Algoma the gospel. The Bishop-elect, Archdeacon Clark, was presented to the Archbishop by the Bishop of Huron and the Bishop of Toronto, after which the Chancellor of the diocese read the certificate of election and that of the Metropolitan. While the anthem was being sung the Bishop-elect retired to put on his robes and on his return the solemn ceremony of the consecration was concluded. The service occupied about two hours.

The installation service on the afternoon of the same day was largely attended. The newly consecrated Bishop of Niagara, preceded by his chaplain carrying the pastoral staff, was met at the west door of the Cathedral by the Metropolitan, the Dean of Niagara, and the rector of the Cathedral, and all proceeded to the chancel while a psalm was being chanted. Bishop Clark remained at the chancel steps while prayers were said and while the letters of consecration called for by the Metropolitan were read. After the new Bishop had repeated the formal promise and obligations of his office he was enthroned by the Metropolitan and given possession, authority, and jurisdiction as Bishop of the diocese

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

**Lay Workers Organize Convention Club.**

OVER FORTY lay workers of Mobile organized a convention club to attend "Gulf Coast Conference of Lay Workers" at Biloxi, Miss., July 1st to 4th. To carry out plans proposed they elected John E. Mitchell of Christ Church chairman and Edward A. de Miller of Trinity secretary-treasurer. The Rev. Wyatt Brown of All Saints', Mobile, preached at the convention service on Sunday. A choir of picked voices from Mobile, Montgomery, and Birmingham, Ala., Jackson and Meridian, Miss., and New Orleans, La., rendered the music.

**BETHLEHEM.**

ETHELBERT TALBOT, D.D., LL.D., Bishop.

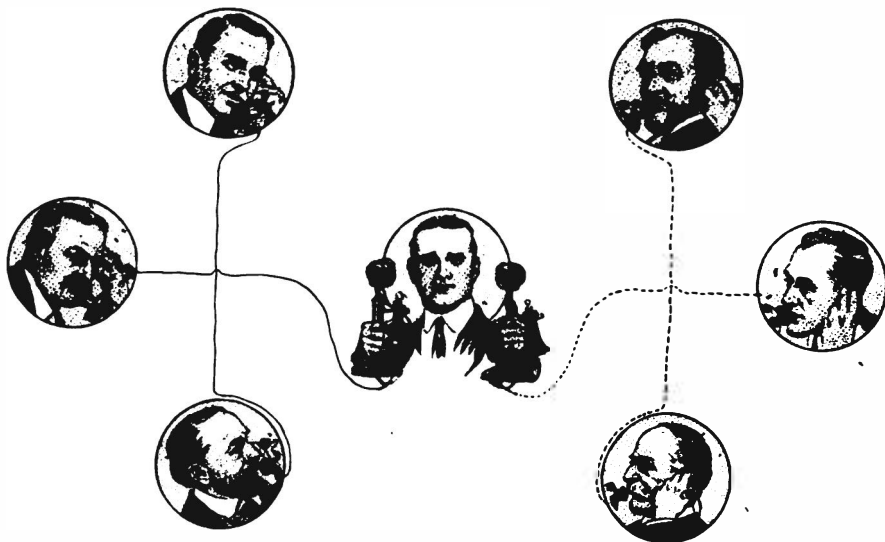
**Corpus Christi Day Observed at Shenandoah—Personal Notes.**

THE FEAST of Corpus Christi was observed at All Saints' Church, Shenandoah, by a solemn Eucharist. The rector, the Rev. John

Porter Briggs, was celebrant; the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, officiated as deacon; and the Rev. W. R. Sewell, of Christ Church, Frackville, acted as sub-deacon.

THE REV. GEORGE W. VAN FOSSEN has resigned as warden of Leonard Hall, South Bethlehem, after three years of energetic service. Under his direction many promising missions have been opened and services maintained in many missions previously established. Mr. Van Fossen will retain the oversight of the missions at Weatherly, South Allentown, Emaus, and Hellertown. The new warden of Leonard Hall will be the Rev. Francis Macomb Wetherill, assistant at Calvary Church, Germantown, Pa. Mr. Wetherill will enter upon his new work in the fall.

BISHOP TALBOT has appointed the Rev. Archibald H. Bradshaw, rector of Trinity Church, Easton, to be editor of the *Diocesan Record*, to succeed the Rev. Benjamin Smith Sanderson, who has become rector of All Hallows' Church, Wyncote, Pa.



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**CENTRAL NEW YORK.**

CHAS. T. OLMSTED, D.D., Bishop.

Christ Church, Clayton, Reopened After Redecoration and Enrichment.

CHRIST CHURCH, Clayton (Rev. Theodore Haydn, rector), was reopened for services on Sunday, June 25th, after an interval of a month, during which the church has been redecorated and beautified by alterations. The prevailing color in the nave is green, stencilled with brown and gold. The chancel has been done in gold, with stencilling in green and red. A sacristy has been constructed back of the organ, which will relieve the formerly overcrowded condition of the choir room. During the same period Messrs. J. & R. Lamb of New York have replaced the chancel windows. The central window represents Christ blessing little children, while on the two side windows are depicted guardian angels. A brass plate bears the following inscription: "Suffer little children to come unto Me; To the glory of God and in loving memory of Mary Stuart Green, 1899—April 28—1903. These windows are placed by her parents, A. D. 1911."

**CUBA.**

ALBION W. KNIGHT, D.D., Miss. Bp.

Coronation Memorial Service at the Cathedral.

ON JUNE 22D, the day of the coronation of the king of England, at the request of the members of the British Legation to Cuba, a simultaneous thanksgiving service was held by the Very Rev. C. B. Colmore in Holy Trinity Cathedral, Havana. The entire diplomatic service to Cuba was fully represented, consisting of the British and American embassies, together with those of France, China, Mexico, Norway, Haiti, the Argentine Republic, and others. The Republic of Cuba was represented by the private secretary of the president, and vice-president in person, the secretaries of State, Agriculture, Public Instruction, and the board of health; the presidents of the Senate and House of Representatives; the army and navy being also represented. After the *Te Deum* Dean Colmore delivered an address appropriate to the occasion. The Cathedral was filled to its capacity, chiefly by members of the English and Canadian colony.

**HARRISBURG.**

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Institutional Work of St. Paul's, Harrisburg.

ST. PAUL'S, HARRISBURG, is undertaking a somewhat extensive institutional work. Classes are being formed for cooking, sewing, and kindred occupations for girls and for brass hammering, tool work, and other occupations for boys. A small fee is charged for entrance. Applications for all the classes are coming in rapidly and everything points to a successful issue of the undertaking. The location of the Church in the extreme northern part of the town is very favorable for this kind of work.

**KANSAS CITY.**

S. C. PARTRIDGE, D.D., Bishop.

Visit of the Rev. Dr. J. H. Hopkins to St. Joseph.

THE Rev. Dr. and Mrs. JOHN HENRY HOPKINS of Chicago paid a brief visit to their former home, St. Joseph, on St. John's Day and the Second Sunday after Trinity, June 24th and 25th. Dr. Hopkins preached in his old pulpit at Christ Church at mid-day on Sunday for the first time since he left this parish twelve years ago, his theme being "Missions as Signs of the Times"; and on the day before, Mrs. Hopkins addressed a large gathering of women, assembled under the auspices of the National Foreign Missionary Jubilee, her subject being "The Growth of the Kingdom."

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

Joint Brotherhood Service at Fort Hamilton—Improvements to be Made to St. Ann's, Brooklyn—Service for Soldiers at Peekskill—Other Items.

ABOUT 150 of the men and boys of the Brotherhood of St. Andrew held a joint meeting at St. John's church, Fort Hamilton, Brooklyn, on June 24th, and after a tour through the grounds of the fort, under the leadership of the rector of the parish, the Rev. W. A. Swann, all took part in a conference on the subject, "Our Brotherhood Year." Addresses were made by the field secretary, by Mr. John Thomas, president of the Senior division of the assembly, and by Mr. Arthur G. Clark, vice-president of the Junior division. Attention was called to the coming annual convention at Buffalo in Octo-

ber, and to the outing to be tendered the boys of the Brotherhood of the metropolitan district by Mrs. Elizabeth Nichols of Staten Island at her home. Supper was provided by the women of the parish in the parish house. Evening prayer was said by the rector, and the address was by the Rev. William G. McCready, D.D., of St. Peter's, Brooklyn.

FOR THE FIRST time in eighteen years St. Ann's-on-the-Heights, Brooklyn, will be closed for the summer. Interior improvements of an extensive character will be made. The closing service in the church will be held on the first Sunday in August. The parish house will be used for summer services after that date and until the church renovations are finished. St. Ann's has a surpliced choir, which, under the new organist, Sidney Dalton, will keep up the high standard of Church music throughout the summer.

**JUST PUBLISHED****THE LINEAGE**

Of the American Catholic Church, Commonly Called the Episcopal Church. By CHARLES C. GRAFTON, D.D., Bishop of Fond du Lac. Cloth, illuminated cover, fully illustrated, 75 cents net. By mail 85 cents.

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THE Rev. JOHN H. SATTIG, chaplain of the Fourteenth regiment, N. G., N. Y., and rector of St. Philip's Church, Dyker Heights, Brooklyn, preached to the soldiers in camp at Peekskill on Sunday, June 25th. His subject was "The Good Shepherd." The chaplain referred to the humane treatment of prisoners, to the placing of young offenders in reformatories, the amelioration of the horrors of war, and the great growth of the peace movement, as signs of the times that the nations of Christendom are hearing and heeding the voice of the Good Shepherd.

A STRANGE chimer is now ringing the fine old bells of St. Ann's church, Brooklyn. For nearly thirty years Thomas Shearer has taken no vacation as chimer. A recent severe illness has necessitated his going away for a time.

**MARYLAND.**

JOHN G. MURRAY, D.D., Bishop.

Spring Meeting of Cumberland Archdeaconry—Opening Service of the New Chapel at Forest Park, Baltimore—New Home for Friendless Colored Children.

THE SPRING meeting of the Archdeaconry of Cumberland was held at St. Thomas' church, Hancock, June 20th to 23d. There was a large attendance. The opening service was held on Tuesday evening, June 20th, with address by the Rev. William Cleveland Hicks of Cumberland and Ven. J. Poyntz Tyler of Hagerstown. Wednesday at 7:30 A. M. there was a celebration of the Holy Eucharist, and at 10:30 A. M. there was Morning Prayer and a sermon by Rev. Charles L. Atwater of Brunswick. At 2:30 P. M. the Sunday School Institute was held, with Rev. F. M. C. Bedell as chairman. Addresses were made by Rev. G. W. Thomas on "The Teachers' Meeting: Who Shall Conduct It, and How?" by Deaconess Deborah Payne of St. John's Church, Hagerstown, on "The Primary Department"; by Rev. T. G. Hill on "Promotion: How Often, In What Manner, and When?" and by Rev. John E. Carteret, rector of the parish, on "The Sunday School as a Nursery for the Church." At 8 o'clock, after Evening Prayer, the rector presented a class of twenty-six confirmation candidates to the Bishop, who also preached the sermon. On Thursday at 7:30 A. M. the Holy Communion was administered, Bishop Murray being celebrant, assisted by Archdeacon Tyler. At 9:30 A. M. the business meeting was held, the Bishop presiding. The Rev. J. Poyntz Tyler was elected Archdeacon, the Rev. George W. Thomas secretary and treasurer, and Col. J. Clarence Lane of Hagerstown lay delegate to the committee of missions. At 3 P. M. the Rev. Charles E. Shaw of Sharpsburg read a most helpful essay on "How to Make the Work of the Church More Effective in Our Several Communities," which the Archdeaconry decided to have printed. This was followed by a most enjoyable reception given to the delegates by the members of St. Thomas' parish. At 8 P. M. there was a missionary service with addresses by Archdeacon Tyler on "The Extension of the Kingdom of God in the Diocese of Maryland"; In Our Own Land," by Rev. Douglass Hooff, and "In the World at Large," by Rev. F. M. C. Bedell. The closing service was the Holy Eucharist on Friday, June 23d, at 7:30 A. M., with Archdeacon Tyler as celebrant, assisted by Rev. George C. Shaw of Mt. Savage.

THE OPENING service of the new Chapel of the Holy Nativity at Forest Park, Baltimore, was held on the afternoon of the Second Sunday after Trinity, June 25th. Bishop Murray officiated, assisted by Archdeacon Wroth and the rector, Rev. Hugh W. S. Powers. The present chapel, which will be used until a permanent building is erected, is the very neat and attractive portable chapel presented to the committee of missions by Mr. E. Allen Lycett of Baltimore as a memorial to his

father, the late Mr. George Lycett. About fifty Church families are already identified with the new chapel, and the outlook for a strong parish there is most encouraging.

THE MARYLAND Home for Friendless Colored Children, of which the rector of St. James' Church, Baltimore, Rev. George F. Bragg, Jr., D.D., is founder and its present president, hopes soon to be able to move to its new home, a beautiful place of some thirty-one acres, with a large three-story brick house, containing fourteen rooms with all modern conveniences, situated near Catonsville, Md.

**MASSACHUSETTS.**

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

**Personal.**

REV. DR. W. H. VAN ALLEN was in Canada from June 19th to June 27th, preaching at the closing exercises of Durham College for Women, Dunham, P. Q., delivering the annual University sermon at the University of Bishop's College, Lennoxville, and preaching at the Cathedral and St. Matthew's, Quebec. At Lennoxville he received the honorary degree of D.C.L.

**MICHIGAN CITY.**

JOHN HAZEN WHITE, D.D., Bishop.

Diocesan and Parochial Apportionments Raised—An Interesting Confirmation Class.

THE BOARD OF MISSIONS has raised the apportionment of the diocese from \$1,300 to \$2,550 for the year beginning September, 1911. In view of this considerable increase the Missionary committee of the diocese has already apportioned the amount to the various parishes and missions, without waiting for the action of the diocesan council, which does not meet until November.

AN INTERESTING class was confirmed at

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"I continued to drink coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum I began its use.

"The change in my condition was remarkable. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal, and on a second examination I was accepted by the Life Insurance Co. Quitting coffee and using Postum worked the change." Name given by Postum Co., Battle Creek, Mich.

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Mr. J. Alfred Hanna, a student of the Nebraska State Normal School, recently made some dietetic experiments on himself and was surprised to learn that the foods which supply the greatest amount of strength and endurance and which satisfy all the cravings of a normal appetite are the foods that cost the least.

While conducting an individual self-boarding experiment Mr. Hanna completed five weeks of Summer school at a cost of \$1.18 a week for food. One week his menu cost an average of eleven cents a day. Another week he lived a little more luxuriously on twenty-four cents a day, while on other days the average expense amounted to eighteen cents a day.

The opinions of scientific men vary widely as to what constitutes a proper daily ration for an individual. Common sense teaches us, however, that the season, bodily condition, size, occupation, and other considerations enter into the question as to how much food should be eaten. When Mr. Hanna was living on eleven cents a day his daily menu with cost of each item was as follows: Milk, three cents; eggs, three cents; bread, two cents; shredded wheat biscuit, three cents. On this daily ration this college student attained the highest mental and physical efficiency. He found himself enjoying the best of health and also found that he could accomplish much more each day than he could on a more elaborate and more expensive dietary.

If Mr. Hanna had cared to try the experiment, he would have found that he could have dispensed with all other foods and lived on shredded wheat biscuit with milk and a little fruit and on this diet could have reached the highest physical strength and mental alertness. This has been demonstrated over and over again in hundreds of cases. Shredded wheat contains all the strength-giving material in the whole wheat grain made digestible by steam-cooking, shredding and baking. The crisp, porous shreds enable the stomach quickly and easily take up all the nutritive material in the wheat, while the bran coat of the wheat, which is scattered along the shreds, stimulates peristalsis, thereby keeping the bowels healthy and active. As a food for the summer months when it is desirable to cut out the high-protein foods, nothing is more wholesome or more nourishing than shredded wheat, especially when combined with berries or other fresh fruits.

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Plymouth, the First Sunday after Trinity, consisting of eight business men, three boys, and nine girls. They were presented by Rev. B. F. Ivins, the rector, who has been a priest less than a year.

THE BISHOP recently officiated at the opening service of the Order of Cincinnati, in old Trinity church, Newport, R. I., he being the chaplain of the order.

NEWARK.

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

St. John's Summer Vacation School.

THE SUMMER Vacation School of St. John's Church, Jersey City Heights, will open on Monday, July 10th, for a six weeks' course. An able staff has been secured, consisting of the Rev. Wallace H. Watts as superintendent, Miss Flora Goss in charge of the musical department, Miss Lucille Turner in charge of the industrial work, and Miss Mary McIntire in charge of the kindergarten. This staff will be augmented by a number of volunteer assistants. The St. John's School last season (which was its first year of work) outstripped in size all of the New York districts, having an enrolment of nearly five hundred. The chief emphasis is laid upon organized play and interesting occupations such as basketry, hammock making, etc., and simple training in the fundamental religious and moral teachings.

UNTIL the end of September the services at the Church of St. Andrew-by-the-Sea, Al-lenhurst, will be in charge of the Rev. Livingston Rowe Schuyler, Ph.D., professor of history in the College of the City of New York.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Personal Mention.

THE REV. THOMAS R. YATES, Ph.D., rector of Trinity Church, Sharpsburg, has been

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**SOUTH CAROLINA.**

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

Service at Charleston in Honor of the Coronation—Special Service at Yorkville.

At 6:30 P. M., JUNE 22d, a brief service was held in St. Michael's church, Charleston, in honor of the coronation of King George V. on the same day in London. St. Philip's united with St. Michael's, and the Rev. Dr. Kershaw conducted the service, assisted by several of the city clergy. There was a good attendance.

At the Bishop's recent visitation to Yorkville, after the adjournment of the council in the evening, to quote from the Bishop's journal as published, "a service by special resolution of council was held in honor of the Tercentenary of the English Bible of 1611. The ministers of the town were invited to seats in the chancel." The subject of the address was "The History of Bible Translation in England and the Contribution which the Mother Church of England Has Made to Bible Study and Translation Throughout the World." Seven were confirmed at the same time.

**VIRGINIA.**

ROBT. A. GIBSON, D.D., Bishop.

Richmond Laymen Organize for Church Extension—Priest Given a trip to Europe—Death of Mr. A. D. Tapscott.

AN ORGANIZATION of laymen has been effected having for its object the extension of the Church in the city of Richmond and its suburbs. The meeting was held on June 19th. The Bishop of the diocese presided and the following officers were elected: President, O. J. Sands; vice-presidents, E. C. Massie and J. N. Upshur; secretary, John R. Wheat; treasurer, J. T. Estes.

MEMBERS of the Brotherhood of St. Andrew, with the assistance of other Church people, have presented the Richmond city missionary, the Rev. John Moncure, D.D., with a trip to Europe. Dr. Moncure, with his daughter, sailed from Boston on the White Star steamer *Canopic* on July 1st for the Mediterranean, and will visit a number of places on the continent and in Great Britain, returning home about October 1st.

THE DEATH occurred on June 10th of Mr. A. D. Tapscott of Fredericksburg. He was a devoted Churchman and was for about twenty-five years a vestryman of St. George's parish, Fredericksburg, and represented it for many years at the diocesan councils.

**WESTERN MASSACHUSETTS.**

Masons Contribute to Valley Forge Memorial.

MEMBERS of Masonic lodges to the number of 125 attended church on the Sunday nearest St. John Baptist's Day at Webster, Mass. The offering was devoted to the Valley Forge Memorial.

**WESTERN NEW YORK.**

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

Preparing for the B. S. A. Convention.

MR. W. A. HABERSTRO, who has acted in the capacity of Mid-West secretary of the Brotherhood of St. Andrew, has arrived in Buffalo, where he will have charge of the national headquarters for the coming international convention of the Brotherhood.

**CANADA.**

Recent Happenings Among Canadian Churchmen. Diocese of Nova Scotia.

ON THE afternoon of May 28th a forest fire started about three miles from Gunning Cove. The conflagration increased in volume and advanced rapidly, driven by a furious gale, on the villages of Gunning Cove and Churchover. Only by almost superhuman labor of men and women were the villages for the most part saved. Fourteen buildings in all were destroyed in Gunning Cove, including the church hall in Churchover. The losses to the Church were hall, rectory, barn, wagon-house, and woodshed with total contents. About 95 per cent. of the congregation are fishermen.

Diocese of Fredericton.

THE OPENING of the coronation celebration at St. John was marked by the official service held in St. Paul's church. The service was conducted by the rector, Rev. E. Bertram Hooper, assisted by Archdeacon Raymond, rector of St. Mary's, and Rev. G. A. Kuhring, rector of St. John's (Stone) Church, and Rev. J. W. Millidge. Previous to the sermon the rector read the form prescribed for the coronation in Westminster Abbey. A special service, with a choral celebration of the Holy Eucharist and the special authorized service, was held in the Mission Church of St. John Baptist, also at St. Jude's and other local Anglican churches.—At CHRIST CHURCH CATHEDRAL, Fredericton, there was a celebration of the Holy Communion at 10:30 o'clock, with special service authorized by the Archbishop of Canterbury. The official service held at 3 o'clock in the afternoon was attended by the Lieutenant-Governor and his staff, official representatives of the provincial government, judges of the supreme court, the county court judge, the mayor and city council, officers of the R. C. R., the faculty of the University of New Brunswick, Senator Thompson and Mr. O. S. Crocket, M. P., members of the local government, the Free Masons, Sons of England, South African Veterans, the United States consul, corporation of the parish church, the Normal School staff, city school trustees, county master, and past-master of the L. O. A. The service was conducted by Very Rev. Dean Schofield, assisted by Rev. Canon Cowie, Rev. Canon Smithers, Rev.

Messrs. A. B. Murray, M. S. Shewan, Lindsay Skerry, and others. The special offertory was in aid of Victoria Hospital, Fredericton.—THE CLOSING exercises of Rothesay College for Boys began on Sunday, June 18th, with a special service in St. Paul's church, Rothesay. On Tuesday the presentation of prizes took place.—NETHERWOOD SCHOOL for Girls held its classing exercises at Rothesay on Monday, June 19th.—THE SIXTEENTH anniversary of St. James' Church, St. John, N. B., which is being eagerly anticipated by both priest and people, will be celebrated on Sunday, October 22d, and preparations are progressing vigorously. Among the features will be the introduction of a surpliced choir of twenty-five voices, for whom vestments are being made, and the ringing for the first time of a new bell. To accommodate the choir the vestry of the church is about to be enlarged.

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