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The Living Church

VOL. XLVII.

MILWAUKEE, WISCONSIN.—JULY 13, 1912.

NO. 10

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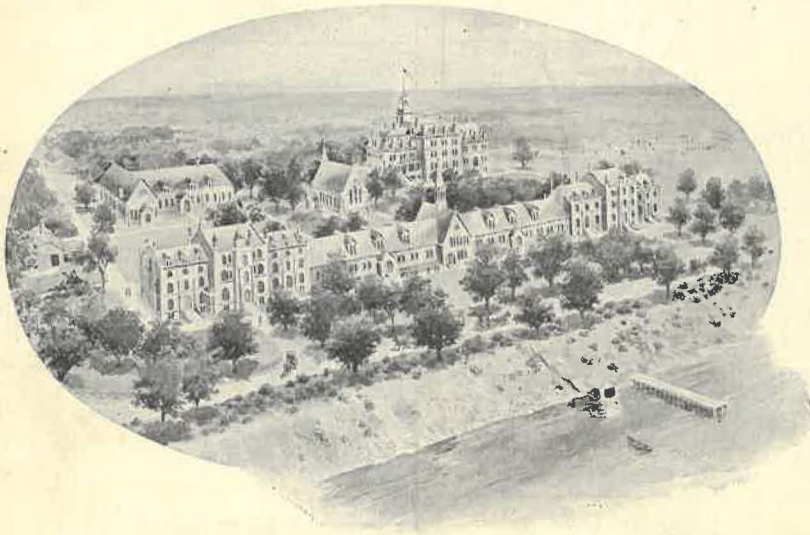
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A Weekly Record of the News, the Work, and the Thought of the Church

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THE HIDDEN LIFE OF THE SOUL

FOR THE SIXTH SUNDAY AFTER TRINITY

OUR hidden life is lived alone. It is in some respects a secret life. We cannot share it with another, however much we love or however intimate we may be. We cannot find words with which to describe the thoughts and imaginations of our hearts.

And yet what a world this indescribable world of the inner life sometimes is! In the midst of it there rises from the beautiful shadows of our thoughts an enchanted palace. Too often there is a dark chamber where we hide our sins. We cannot tell what it is we think about so much, before we fall asleep at night, when we wake in the morning, in the quiet spaces of passing days. Only God knows this inner life of ours—

". . . the mystery of this heart which beats
 So wild, so deep in us";

Only God can tell

"Whence our lives come and whence they go."

Although this life is lived alone, it is not passive, but active. It is a scene of struggle, a field of battle. The soul must defend the palace it builds, for both good and evil would lodge in it. Consider and you will see how persistent all along the line is this struggle between opposing influences. For instance, it is difficult to fix our dreamings upon really good things. It is difficult to meditate even for fifteen minutes. And yet who of us, with a wrong desire or a resentment for a text, has not spent many quarters of an hour in baleful thought? And then our memories! What a sharp look-out we have to keep upon them! Some one has said if we could control our memories half our temptations would disappear. And then the life of our affections—what struggles, what trials often there!

Though it seems such a mixup, one or the other, the good or the evil, is going to win out. Our hidden life is something like a game of tennis—one player or the other must win the set: and so close and exciting it may be that it depends at last upon a single play, and a slip or a trip or an inaccurate judgment, and the set is lost or won. So life: we get so absorbed in "playing the game" that we forget it must be won or lost, that it is drawing all the time nearer and nearer the close.

It is a strange thing to realize that every thing we think and feel and are is really counting toward the final result. God says to all of us (and the most He says it seems may be summed up in these words), *My child, give me thine heart!* For don't you see, if we give our hearts, we are giving ourselves? We are giving Him our inner, deeper, hidden life, what He, by every possible good influence, has been asking of us always?

Naturally the heart is open and impressionable, every bit of love and kindness is grateful to it, and the love of the Love that ordereth our lives amidst the mysteries and sorrows of the world, amidst its pleasures and distractions, is one of the most natural of the heart's emotions. We are not always dull to the romance of religion; we do thrill at times most keenly at the thought of the secret consecration; at the hidden denials that Love demands of us; we do kindle when we are brought into touch with a glorious cause.

Only remember that the love of God demands from us not only the occasional thrill and the momentary resolution, but a *little while* each day for devotion to it whole-heartedly. Love must have communion with its beloved. Guard that *little while*; it is as the "little while" of the Gospel in which Christ comes to us, the giving of the heart to God that means so much for the inner life, the lifting of our eyes to observe His ways, the opening of the hidden life of the soul to the influence of the Divine Love.

L. G.

REFORMED EPISCOPALIANS AND THE NAME

DURING May the Reformed Episcopalians held their triennial general council in Philadelphia. Among the subjects considered was the Change of Name of their Church—a subject which is treated as a “burning issue” by our brethren who dropped the term Protestant at the very beginning of their corporate existence some forty years ago. Names that have been proposed in place of that which appears not now to give satisfaction are Evangelical Episcopal and Evangelical Protestant Episcopal; and a memorial in favor of a change was sent to the council from the Chicago synod, which had adopted it unanimously last fall. According to newspaper reports before the general council convened, the sentiment for change was very general in the West and Northwest but, according to a Philadelphia paper, “the majority from the East and South, while favoring some change in name, believe that such a radical action would be premature and inadvisable at this time.” Somehow that statement looks familiar to us, but it may be that Reformed Episcopalians ought not to be blamed if, in their prejudices, they follow somewhat the lines of the older organization. The “radicalism” of the term “Evangelical” is, of course, at least equal to that of the historic word “Catholic,” and people who fear bogies may as well run from one as from the other. Anyhow, Protestant Episcopalians who “view with alarm” any project for securing a more adequate descriptive terminology for themselves, have the opportunity of seeing themselves as others see them when they contemplate the absurdity of Reformed Episcopalians deeming a change to incorporate the word “Evangelical” in their name too “radical” for their conservative eyes.

But apparently it was not the fear of this radicalism that prevented the change being made at the recent general council. The matter was laid over until the general council of 1915, and the following explanation is given in the daily papers:

“By that time it is believed that the Protestant Episcopal Communion will have voted to change its name. This movement is being pushed by the High Churchmen of the Protestant Episcopal denomination. In this event, it is pointed out by opponents of the present proposal, it would be in order for the Reformed Episcopal Church to assume the name of Protestant Episcopal. This would draw into its fold, it is argued, Low Churchmen, who disapprove a change in the name of the Protestant Episcopal Church.”

Now we think it quite likely that Reformed Episcopalians decidedly underestimate the intellectual calibre of Low Churchmen in the Protestant Episcopal Church. To suppose that these are ready to follow the Protestant Episcopal name from pillar to post, regardless of all else, is hardly a compliment to them. Still less complimentary to Reformed Episcopalians is the assumption—even though apparently their general council has acted upon that assumption—that they would consider it honorable to assume a name that might be dropped by another body, for the express purpose of deceiving some who might be led to believe that they were the body that had heretofore borne the name. If this sort of programme is satisfactory to Reformed Episcopalians, why wait until the Protestant Episcopal Church discards its present name? Why not call themselves Dutch Reformed, that name having been abandoned by those who once bore it? Perhaps some good Americans of Holland descent could be fooled more quickly than these Low Churchmen whom our friends are hoping to gather in, but whom they cannot hope to land until two General Conventions at least have disposed of the matter; and after gathering in a rich harvest of former Dutch Reformed Christians, they could change again to gather in Protestant Episcopalians when the proper time should come.

But unfortunately, if General Convention, in making the change of name, shall carry out the plan that THE LIVING CHURCH has proposed, Reformed Episcopalians will be thwarted in their purpose. The plan we have proposed is that when General Convention is ready to take the step, be it in 1913 or some time later, it adopt the terminology, “American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America.” This was the style that we advocated before the recent General Convention, and it is the style we still believe to be best adapted for use in making the change. Because many believed that another style would be accepted with substantial unanimity in the General Convention of 1910, the attempt was made to settle the matter in another way, and it failed. There is little doubt, therefore, that the question will next arise in the manner here indicated.

For it is clear that when the change of name is made, it

must be made in a manner that does full justice to every factor in the Church. Nothing was made more clear in the last General Convention than that a considerable number of revered Churchmen, especially those of advanced years, would feel seriously grieved if the present name were dropped entirely, no matter how accurate a name were put in its place. These men made it quite clear that they had no objection to the word Catholic; their desire was rather to save the present name than to reject another. Now it is the part of statesmanship to respect a sentiment of that sort when one can. No one would wish ruthlessly to override it. The chief objection to the word Protestant is that it involves a faulty perspective when applied to a Church that was fifteen hundred years old before the term came into use, and nearly eighteen hundred years old before it was accepted as a proper name. To use the compound name we have suggested will but shift the perspective. It will put first the long perspective involved in the historic name Catholic, explaining and localizing it by the particular term American, implying not only geographical location but also national autonomy and freedom from foreign control; and second it will continue the perspective that has grown out of the history of recent centuries, retaining all that the Protestant party has asked for. It will conserve whatever value there may conceivably be in the words Protestant and Episcopal, and will make unnecessary those regrettable debates on precisely how great that value may be. Perhaps it is true that we may not look for an absolutely unanimous vote in obtaining this change, for unhappily it does not appear that the desire for harmony and for the full consolidation of factors and forces in the Church is unanimous. But in spite of the opposition on the one side or the other to this inclusive terminology, we believe that it will be found acceptable to the overwhelming majority, that it will state the historic position of the Church with reasonable precision, that it will meet all the requirements of those who stand for the Catholic name while yet respecting the sentiment of those who love the present name—and, last and not least, that it will prevent the consummation of plans by Reformed Episcopalians which do no credit to the ethical standards of those who may have formulated them.

Thus amplified, the present name would undoubtedly remain as long as anybody wants the comparatively modern word Protestant retained, be that time short or long. Gradually, we firmly believe, the lesser name would give way to the more accurate, and then, when the Church nowhere was “commonly called Protestant Episcopal,” would be time enough for the somewhat cumbersome terminology to be simplified. We, for our part, would have no desire to hasten that day, nor would we anticipate that it would come within the present generation. If any believe the day would never come they would be quite welcome to the belief, and, at least, nobody could disprove it to-day. We should simply have fixed upon a solution of a long-continued issue that will certainly stand in the forefront of the questions before the Church until it is settled. If a majority shall refuse to take the first steps toward settlement in 1913, it means simply that the discussion will go on, the issue will remain where it is now, and the proposition will smilingly reappear from convention to convention, until sometime there shall be a constitutional majority of deputies who will treat the matter in a statesmanlike manner; then it will be settled.

SOME years ago we had occasion to comment upon a rather pathetic endeavor to hasten the reunion of a divided Christendom by the instrumentality of a certain Vernon Herford, “Regionary Bishop of Mercia,” etc. This well-meaning gentleman had been a Unitarian preacher; but, dissatisfied with negations, set out on a pilgrimage in search of positive truth, and at last ended at some Oriental shrine, where he was consecrated to the episcopate-at-large. Returning to England, he set up his *Cathedra* at Cowley, near Oxford (a place hallowed to American Churchmen by associations of an altogether different character), and calmly invited the various Christian communions of Great Britain to unite in him!

Nothing, apparently, came of this hopeful project, except a new sect of microscopic proportions. But we refer to it as interesting, historically, by way of proof that unity will never be accomplished by miscellaneous episcopal consecrations; *pace* certain American Churchmen who appear to believe that nothing else is needed to effect this end.

A similar plan has now been devised, though upon rather

saner lines, by "Bishop Howarth, of Bishop's Manor, Corby, Lincolnshire," founder and head of "The Society for the Propagation of the Catholic Faith." If we remember aright, Bishop Howarth is one of the two Roman priests who broke with Rome (some question of the rank of "Monsignor" being involved) and received episcopal consecration from Bishop Mathew on June 13, 1910. Bishop Mathew having renounced all connection with the Dutch Old Catholics, Bishop Howarth has now renounced all connection with him, and set up in business for himself, as aforesaid: Any Christian accepting the Nicene Creed may become a member of his society.

Among its aims this is notable:

"3. To erect Public Oratories, where necessary, to serve as religious centres for Catholics who reject Papal Absolutism, but who cannot conscientiously accept all the terms imposed as conditions of membership of other Catholic Communions."

We quote from Bishop Howarth's circular letter these subsequent paragraphs as significant, at least:

"V.—ANGLICAN ORDERS

"The S. P. C. F. recognizes the Validity of the Consecration of Bishops, and Ordination of Priests, of the Church of England. Any question arising as to the Validity of the Orders of any Communion of the Catholic Church can be decided, with authority, only by the Bishops of the Universal Church assembled in an Ecumenical Council.

"VI.—CATHOLIC UNITY

"The real external Unity of the Holy Catholic Church of Jesus Christ means the unfettered intercommunion of all its members in Worship, Prayer, and the Reception of the Sacraments. Those who unlawfully place or perpetuate any obstacle to this Unity are guilty of schism. In order to promote that Unity for which our Lord prayed, priests of the Eastern Orthodox Church, the Church of England, the Old Catholic Church, and the Roman Catholic Church, who are members also of the S. P. C. F., will be allowed to officiate, according to their own Rites, at the Altars of the Society, and the laity, who, in addition to being members of any of the above named Catholic Communions, are enrolled also as members of the S. P. C. F., will have the right to receive Holy Communion at the Altars of the Society.

"VII.—LITURGY

"The Latin Liturgy and Ritual of the Western Churches, subject to such modifications as the Bishops may deem advisable or necessary, will be used by the official Bishops of the S. P. C. F. and by all Priests working under their jurisdiction.

"VIII.—FREEDOM OF CONSCIENCE

"The relations of each man's soul with his Creator are a matter solely for each man's conscience, subject only to that fundamental morality and social peace which must govern all human activities. The coercion of any man's conscience is an offense against God and an outrage upon humanity."

And so one more well-meaning panacea is launched. Some may, of course, recall that wandering Bishops, out of communion with any recognized part of the Catholic Church, have never yet proved to be endowed with a divine vocation to act as intermediary between the sundered corporate bodies of Christendom. This, however, is a good object-lesson of the effect of the free gift of the episcopate.

THE explanation of "Presbyter Ignotus," given in this issue, concerning a quotation from what purported to be a speech delivered before a liquor dealers' association in Ohio, is an illustration of the difficulty of finding out precisely what occurs in connection with the news of the day.

Challenge is not Sustained

A newspaper report presents what purport to be facts. One assumes at least their substantial accuracy. Denial is then made, not only of substantial accuracy but also of any color of truth in the original report. What, then, is one to assume? Did some reporter misunderstand what was said? Did he color his report in order to make it sensational? Did the speaker lamely say that which he did not literally mean, perhaps not even knowing what he had said? Was the report a deliberate forgery, and, if so, by whom manufactured and with what motive?

Every one who is familiar with the reporting of the news knows how easily each of the first three possibilities may occur. Reporters make mistakes in good faith; and reporters try to frame up good stories on some slender basis of fact. Again, one needs only to talk into a phonograph and afterward listen to his own utterances, to discover how easy it is to say things which, strictly interpreted, are the precise reverse of what he had intended to say. Many a man who indignantly maintains that he was falsely reported, is the victim of his own inability to say precisely what he means to say.

In this particular instance it is evident that the allegation which is challenged is unproven. Both "Presbyter Ignotus" and the editorial office will make further attempts to run down the report and discover the facts, and to that end will welcome the assistance of any who may be able to throw light upon the subject. In the meantime, so far as we can, let the report be withdrawn as being seriously challenged, and let us hope and assume that not only in letter but in spirit it is wholly untrue.

In that case, however, it would seem to be the duty of those who first published the report to see that its author is exposed and, if possible, punished. We cannot see how it can be possible for the first publisher of the statement, whoever he may prove to be, to rest satisfied without either proving or disproving its accuracy; and we regret that we should have been a party, though innocently, in its further publication, if the accuracy of the report cannot be proven.

Unfortunately the *Alabama Citizen*, to which ultimately the item is traced, appears no longer to be published.

OUR Roman Catholic neighbors are a perpetual puzzle; one never knows how they are going to take things. *Exemplum*: there was a great demonstration in Faneuil Hall some weeks ago, to express the delight of the Irish people in Boston over

the approach of Home Rule. The Mayor presided, a distinguished American of Irish descent; and among the speakers, perhaps the most loudly applauded was one of our Boston clergy, who has Irish blood though not an Irish name. Whereupon a Roman Catholic periodical protests indignantly, and assumes that "the Irish-Americans of Boston" who invited him cannot be aware that sometimes he maintains his part in the religious controversy which Roman claims make necessary!

But is Home Rule a Roman Catholic measure? Is Ireland identified with the Papal claims? Has no one except an Ultramontane a place on the platform of Irish Freedom? The Orangemen of Ulster have alleged all along that "Home Rule means Rome Rule." Apparently this controversialist means to justify that allegation. Heaven forbid that it should be so!

Some of Ireland's noblest champions, of old and to-day, have been Churchmen, or Presbyterians; and it would be treason to Ireland and to Freedom to identify a nation's political aspirations with the peculiar tenets of any religious body. Fortunately the Irish-Americans of Boston—Roman, Protestant, or Church—do not agree with this controversialist.

WE regret to say that a classified advertisement in a recent issue of THE LIVING CHURCH, beginning "Female help wanted," and signed by a Grand Rapids (Mich.) firm, has proven unsatisfactory in the responses that are made to those

who send the ten cents asked for. The matter has been placed in the hands of the postal authorities in Washington; and though the loss to any person who may have answered the advertisement is small, we regret exceedingly that any should have been duped by any advertisement found in our columns. It is our intention always to exclude from our advertising columns anything that is even questionable in its representations; and we believe that no publication has more seldom had its confidence betrayed by advertisers as has THE LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

M. E. S.—Replying further to your question, we learn that there are two Church institutions for colored children in Baltimore. The All Saints' Sisters of the Poor have under their immediate care St. Mary's Home for Little Colored Boys, Presstman street near Gilmor. There is also St. Katharine's House, a home for little colored girls, under the charge of Sister Babetta Frances, and under the general supervision of the Rev. Mother of All Saints. Sister Babetta Frances is a colored woman, the survivor of the colored sisterhood of St. Mary and All Saints. She wears the habit and lives the religious life, although there is no community of colored sisters at the present time. The address of St. Katharine's House is 2001 Druid Hill avenue. Both these institutions are connected with Mount Calvary Church.

P. A. H.—(1) (2) It is wholly impossible to generalize as to whether ornate or simple services are more popular. The Church could not dispense with either without serious loss to individuals.—(3) The use of the sanctus bell in our churches is probably not large, but no statistics are available.—(4) Altar lights for Holy Communion and Evening Prayer are very common; for Morning Prayer they are less usual.

ANGLICAN.—We understand that the community mentioned is not recognized by the ecclesiastical authority of the diocese, and it has been dropped from the *Living Church Annual*.

BLUE MONDAY MUSINGS

IN May I reprinted here a paragraph purporting to be from a speech to the Ohio Liquor Dealers' Association. Its substance was advice to "treat" boys so as to create an appetite for drink, with the assurance that nickels so invested would return in dollars later. This quotation appeared in the *Saturday Evening Post* of November 9, 1907, and was there credited to the *Alabama Citizen*. The editor of the *Saturday Evening Post* writes: "Liquor associations repudiated all responsibility for the paragraph, and backed up their allegations with affidavits. The Anti-Liquor League, in turn, reaffirmed the authenticity of the paragraph."

I allude to the matter again because the quotation was used on the floor of the diocesan convention of Newark recently, credit being given to THE LIVING CHURCH. Local liquor interests protested that no such utterance was ever made officially; and the question has been referred back to me. So far, I am unable to find better authority than that given above; but enquiry is still making through Ohio agencies. I may say frankly, however, that I shall not be at all surprised to learn that this formulation of the policy which has been too often pursued by liquor dealers in the past was a rhetorical device, not an actual report of a speech delivered; and that it first obtained circulation through a mistake. I am heartily glad that so many dealers in beer and whisky resent the imputation of trying to create the appetite by ministering to which they make profit; it shows a changed attitude on the part of this generation of liquor men. If this paragraph shall be proved wrongly attributed, I shall regret having relied on the accuracy of the *Saturday Evening Post*, and will gladly publish the correction.

ALAS! one has often to put an interrogation-mark after any particularly piquant bit of news in the daily papers; the promising young writers of fiction who serve their apprenticeship as reporters cannot help practising sometimes in columns from which fiction should be debarred. But this which follows, clipped from the St. Louis *Globe-Democrat*, is certainly picturesque enough to be true: and I doubt if any imagination could have invented it in cold blood:

"TULSA, OKLA., May 26.—In what is known as the Hookin District near Stroud, occurred one of the most remarkable weddings of which there is record in Oklahoma. The contracting parties were young negro people.

"Twelve ministers assisted in performing the ceremony; there were twelve bridesmaids, and the bridegroom had twelve attendants. Twelve wedding cakes, twelve hams, twelve loaves of bread, and twelve pies were eaten during the ceremonies.

"The bride and bridegroom are the oldest of twelve children. Upon their twelfth birthday they plighted their troth and agreed to get married when 16 years of age.

"The presiding ministers stated the parents of the young couple had respected what seemed to them to be the sacred number of twelve. Sons and daughters of both families were given names from the Bible.

"Before the wedding feasting began the bride was kissed by twelve elderly women and the bridegroom was hugged and kissed by the twelve preachers.

"The young couple pledged their faith to give unto the Lord one-twelfth of all their grain, fruit, and live stock during the first twelve years of their married life. The ceremonies lasted all night and closed at sunrise with appropriate prayers by the twelve ministers."

THE OLD SCOTTISH debate about "the kist o' whistles" has sprung up in our own land. There was recently a duel on the Fayette Pike, three miles east of Athens, Alabama, between a state evangelist of the "Christian" body in Alabama, and another man (undescribed) over this issue: "Musical instruments in the music of the services of the Church of Christ are authorized by the inspired teachers of the New Testament and are therefore right." Brother Derryberry maintained the negative. They began at 10 A. M.; but I haven't heard whether they have finished yet, or what the conclusion was. Brother Lipscomb, of the *Gospel Advocate*, is evidently on the no-organ side; for he declares that "churches using organs are going wrong!"

Isn't it astounding that otherwise intelligent people can lose their sense of proportion so entirely? When I encounter such lunacies, blighting the Christian life, it seems as if they must be the consequence of the loss of Confirmation, so that

those Christians who have rejected the Gift of the Holy Spirit by the putting on of Apostolic hands, are deprived of a right judgment and are left to their own follies.

A WORTHY Anabaptist brother, named R. S. Gavin, has been freeing his mind in *Baptist Advance*, on "Infant Baptism, Its Origin and Evils." His main contention is that "so long as infant Baptism is a practice of any branch of the Christian religion, the unity of all the denominations must remain an absolute, hopeless impossibility." He goes on:

"Baptism is the outward form in which membership in Christ's visible church is given and assumed, which means that this ordinance stands at the very door of His Church, and is essential to admission into this His organized Kingdom in the earth. All who properly receive Baptism as a Christian ordinance are members of Christ's visible Church, and none others are. . . . One can readily see that none but believers are proper subjects for membership in His visible Church, since it is strictly an organization of the spiritual and the pure."

How this last sentence begs the whole question! We do not "readily see" anything of the sort. A little consideration of Circumcision as the type of Baptism, and of our Lord's words concerning the tares and the wheat, would have saved Mr. Gavin from such errors. But he finishes his article with this sentence:

"The practice of infant Baptism, from the Baptist viewpoint, makes Christian union forever hopeless. We disclaim any part or lot in its practice and abominations."

This language brings to mind the title of a "Seventh-Day Baptist" publication: "Sunday Observance the Mark of the Beast!"

WHAT HAS sometimes been called "The Harvard Spirit" has just expressed itself with startling audacity, in one of this year's graduating orations. Mr. Robert H. Montgomery, of South Dakota, enlarging upon "The Fallacy of Democracy," defended the aristocratic, or rather oligarchic, conception of government by the few. "Our legislators are not representatives, but governors; not agents, but principals; not servants, but masters." It would be unfair to hold Harvard responsible for this frank avowal of reactionary principles, when one remembers that Colonel Roosevelt is also a Harvard man, and that President Taft (who would perhaps sympathize with this North Dakota obligarch in his vision of "a representative part of the people" as supreme) is from Yale. But Mr. Montgomery is out of place anywhere in America; perhaps the Kaiser could use him!

WHO KNOWS why the preposterous "Pastor Russell of Brooklyn Tabernacle" has his sermons published in so many newspapers? Does he pay for space? Or is it true, as I am informed, that he succeeds in getting money from newspaper proprietors for the privilege of using his plate-matter? In Vol. VII. of *The Fundamentals* is a suggestive study of Russellism by Prof. Moorehead, of Xenia, which is well worth reading. Half the heresies of antiquity crop up in this incoherent and unscholarly hodgepodge; and reputable Christians of every orthodox body should demand of their newspapers that they refrain from obtruding such doctrines upon their readers. There is no more reason for using the secular press to propagate Russellism than Mormonism or Eddyism or, in its day, Dowism. If these articles are run as paid advertisements, they should be so marked. Suppose some of you enquire of the editors and report results in this column.

HERE IS a paragraph from a letter just received, written by a New York rector:

"Fifteen years ago I felt constrained to give up the pipe I loved so well. I am amazed to find that our priests do not realize the general contempt of laymen for smoking and drinking clergy. The Church is a stranger to self-sacrifice to-day; and no wonder, when it is not evident in her shepherds."

WHAT A DIFFERENCE early training makes! There lies a paper before me from Red Bank, N. J., with this notice:

"On account of next Sunday being Easter the sacramental service at the First Methodist church will not be held till the following Sunday. Next Sunday Rev. Percy Perinchief, the pastor, will preach on "The Memory of the Resurrection."

PRESBYTER IGNOTUS.

LAW LORDS DISMISS CANON THOMPSON'S APPEAL

Those Uncanonically Married Held Not to Be "Open and
Notorious Evil Livers"

ENGLISH CHURCH UNION ANNIVERSARY IS HELD

Large Bequest to be Placed in the Hands of the Bishop of London

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, June 25, 1912

THE Lord Chancellor (the late occupant of the woolsack) and his four associates as Law Peers in Canon Thompson's case have dismissed the appeal against Sir Lewis Dibdin and others, which merely involved the question of the true construction of the provisoes in the Act of 1907, legalizing marriage with a deceased wife's sister. The House of Lords, as a judicial tribunal, has decided that the provisoes do not protect a priest in refusing the Blessed Sacrament to persons who are living together as husband and wife under the Deceased Wife's Sister Act. In reading the judgments of Lord Losebourn (late Lord Chancellor) and Lord Halsbury published in the Times "Law Report," one would fairly be led to suppose that their Lordships were obsessed with these two monstrous and erastian ideas: (I.) That Parliament can do no moral wrong, and (II.) that Parliament can practically alter the Church's conditions of admission to Holy Communion. "It is inconceivable," said Lord Losebourn, "that any court of law should allow as a lawful cause [of refusal of Holy Communion] the cohabitation of two persons whose union is directly sanctioned by Act of Parliament, and is as valid as any other marriage within the realm." And Lord Halsbury said, "It was absolutely ludicrous to apply the words 'open and notorious evil livers' [words from the rubric] to persons the validity of whose marriage had been established by Act of Parliament."

This judgment of the House of Lords has come to many of us as a surprise, and yet not as a surprise. As a surprise, because it was quite generally understood among Church people that the provisoes were inserted in the Act expressly as a concession to the clergy and to serve as a safeguard for the discipline of the Church in this matter. And yet the decision is not a surprise, for we know all too well that the State and Parliament and the civil courts (Sir Lewis Dibdin's court no less than others) really represent the world spirit and the world view in respect of Holy Matrimony. This latest attack by the State on the Church's law of marriage and on her discipline therewith, will not of course affect in the least the attitude of loyal Church people, any more than did the decisions of the Judicial Committee of the Privy Council concerning the Catholic ceremonial of the Church. If any attempt should be made to enforce this judgment of the House of Lords, then Churchmen and Churchwomen would fight it through. They will see to it, with God's help, that the Catholic Church in this land will never cease to uphold Christ's own standard as to marriage in all its integrity and purity and sternness. Perhaps by God's special providence this judgment was rendered at this particular time in the year—just as the Church was about to keep St. John Baptist's Day, the commemoration of the nativity of him who boldly rebuked Herod Antipas for his incestuous union with his brother's wife.

The result of the appeal to the House of Lords in Canon Thompson's case came too late for the *Church Times* of Friday last to do more than record briefly the judgment of the Law Peers. For its own part, it said, however, in a brief comment, that whatever the immediate issue, the ultimate attitude of Churchmen, jealous for the discipline of the Church, must be profoundly affected so far as regards the existing relationship between the Church and the State. "The claim of the State to declare who may or who may not be admitted to the altars of the Church is one which cannot for a moment be entertained."

Mr. H. W. Hill, Secretary of the English Church Union, addressed a meeting of the Folkestone branch of the Union on Friday evening on the subject of this judgment of the House of Lords.

Mr. Hill, referring to the provisoes in the Act, said that they were considered so strong and sufficient for the protection of the consciences of the clergy that he had been asked more than once by important people if they had been drawn up under the advice of experts connected with the Union. "The two Archbishops," declared

Mr. Hill, "were now being looked to to say the necessary word of vindication of the honor of the Church. Devout men and women in tens and tens of thousands were now waiting."

The fifty-third anniversary of the English Church Union was kept on Tuesday last. On the preceding day there was Evensong at fourteen churches within the limits of the same number of District Unions in and near London, with a sermon on behalf of the Union. The Holy Eucharist was offered in connection with the E. C. U. anniversary at 1,366 churches and chapels in London and the country on June 18th, except where otherwise arranged. And on the same day there was a High Celebration at the Church of St. Alban the Martyr, Holborn, at 11 A. M. The Rev. Fr. Figgis, C.R., Litt.D., Honorary Fellow of St. Catharine's College, Cambridge, preached the sermon, the theme of which, the age-long war between Church and State, was peculiarly opportune in view of the increasingly acute situation in this country at the present time. He took as his text the Apostle St. John's words, "Marvel not, my brethren, if the world hate you."

Modern inquiry had shown, he said, that the conflict between the Church and the Roman Empire was one of vital principle. Christians were persecuted because "they set up a new non-Roman unity, repudiating the dogma of the State absolute competence of the State." The dogma of State absolutism still held very largely the allegiance of the civilized world. "*Libera Chiesa in libero Stato*," said the preacher, "is and must be our ideal. It is that battle—the battle of freedom in human society—that we of this Union are fighting." It was Christianity as "a distinct entity" for which they stood, and for English Catholic Churchmanship. Neither as against the State, of which they were citizens, nor as against that whole (the Catholic Church) of which they were but a part, though a living part, did they lay claim to unlimited freedom. "As citizens we bow to the just claims of that great England which bore us; as Catholics we would not if we could be severed from that stream of universal life which flows through the Church of the ages."

The annual meeting of the Union was held on Tuesday afternoon in the Holborn Hall, Lord Halifax presiding.

The President began his address by insisting again that it was their clear duty at the present time to resist any proposed revision of the Prayer Book. He had to repeat that the time was past when the Church was going to be governed by Royal Commissions, by Acts of Parliament, or by any proceedings of the sort. The Church was quite competent to manage its own affairs and it intended to manage them. He was, however, happy to think that the prospect of any revision of the Prayer Book grew less and less every day. Until the fact was generally recognized that the Acts of Uniformity were dead, and all attempts were abandoned to secure Parliamentary authority for such action as, in the interests of the Church, might be thought desirable, all proposals to alter the Prayer Book could only lead to disaster. With regard to the Marriage Law of the Church the members of the Union were equally determined. He said without hesitation that there was no greater duty at the present time imposed on Churchmen than to see that the law of the Church as to Christian marriage should be observed; that those Church people who disregarded it should not be received in society so long as they continued living with persons, to whom, in the eye of the Church, they were not married; and that it was imperative on the authorities of the Church, in the interests of the morality of the whole country, to insist that the law of the Church should be obeyed by the members of the Church, and to make it clear that if Church people disobeyed that law they would forfeit their right to the Sacraments. Referring to the attack of the Government on the Church in the Welsh dioceses, in the last resort, should the occasion arise, Lord Halifax believed the voice of the nation would insist upon the King, as the one power still remaining which could prevent the real will of the people being over-riden by an accidental majority in the House of Commons—"refusing his assent" to a measure fraught with so much evil to the whole community, until such time as the voice of the people had been heard in a mandate on the subject.

The following important resolution was moved by the Rev. R. W. Burnie and seconded by the Rev. H. F. B. Mackay (vicar of All Saints', Margaret street):

"That this Union insists that temporal authority cannot alter the teaching of Christian morality or make that to be not sin which the Church teaches to be sin, and cannot therefore alter the conditions required of intending communicants."

REV. MR. BURNIE said that the E. C. U.'s endeavor (in Canon Thompson's case) to ascertain what a certain Act of Parliament really meant was to be commended, but whatever the result, it would have no influence whatever upon the convictions of loyal Church-people who understood and accepted the theory of the Church.

REV. MR. MACKAY said impressively that the guarding of the altar from profanation, with the guarding of the Faith from defilement, was the most sacred charge of the episcopate. To yield up any part of the guardianship of either was "utter apostasy." The claim

(Continued on page 376.)

SUMMER SCHEDULE FOR NEW YORK CHURCHES

Several Bishops Among Last Sunday's Preachers

IMPROVEMENTS AT ST. MARY THE VIRGIN

Teacher Training Courses Arranged for Next Season

OTHER RELIGIOUS NEWS OF THE DOG-DAYS

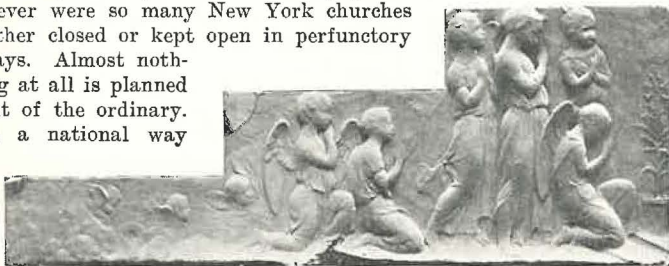
Branch Office of The Living Church }
416 Lafayette St. }
New York, July 9, 1912 }

THE summer schedule of Sunday and week-day services in our churches in New York City went into effect last Sunday. It is gratifying to note that few are to be closed in this and the following month. Of these it is to be remarked that necessary repairs and renovations compel the temporary cessation of public services.

On this Sunday morning several visiting Bishops were engaged to preach in city churches. At the Cathedral of St. John the Divine, Bishop Darlington of Harrisburg; Bishop Guerry of South Carolina, at Grace Church; Bishop Woodcock of Kentucky, at St. Bartholomew's; while Bishop McCormick of Western Michigan is the Sunday morning preacher during July at old Trinity. In August, Bishop Robinson of Nevada will preach in this church. There will also be daily prayers at noon at old Trinity. In Wall street, beginning July 8th, daily services and addresses will be in charge of the Rev. Dr. Gustav A. Carstensen, rector of Christ Church, Riverdale, N. Y.

A daily newspaper, which gives large space to religious matters, has published the following paragraph:

"In New York and throughout America religious affairs are dull beyond any season in many years. Never were so many New York churches either closed or kept open in perfunctory ways. Almost nothing at all is planned out of the ordinary. In a national way



NEW RELIEF DECORATIONS, CHURCH OF ST. MARY THE VIRGIN, NEW YORK

there will be no large conventions before the end of the year. In Europe religious matters are equally dull."

The altar in the Lady Chapel of the Church of St. Mary the Virgin has recently been enriched by taking out the panels, which

Improvements at St. Mary the Virgin's were of pavonazzo, on either side of the Tabernacle, and erecting in their place a frieze of Carrara marble carved with figures of adoring angels in bas-relief. The effect is very greatly to enlarge and beautify the altar. The new work was designed and carved by Donnelly & Ricci, West Fifty-fourth street, New York.

Arrangements have been completed for the Teacher Training Courses at the Diocesan Training School for Sunday School Teachers for the season of 1912-13. Classes will be held on Friday evenings beginning October 4th and continuing through the following

Teacher Training Courses Arranged June. These are divided into the preparation for three distinct years, the Second Year in the autumn and the First and Third in the winter and spring, with the purpose that new students may take both years in one, if they so desire, completing the entire course in two years, in place of three, taking the Second and First, or Second and Third years together. The instructors will include the Rev. Nathaniel Groton of Grace Church on "The Life of Christ"; the Rev. Wm. Walter Smith on "Child Study and Religious Pedagogy," "The Land of the Bible," and "History and Organization of the Sunday School"; the Rev. Hugh L. Burlison on "Christian Missions"; the Rev. Pascal Harrower on "The Christian Year"; the Rev. Harold S. Brewster on "The Acts and Epistles"; the Rev. Joseph W. Sutton on "Catechism and Christian Doctrine"; the Rev. Prof. Denslow, D.D., on "The Prayer Book and Church Worship"; the Rev. Z. B. T. Phillips on "The Old Testament"; and Archdeacon Hulse on "Church History"; in addition to which there will be a number of special courses.

At the present time there are at least nine Protestant churches on Manhattan Island, not all of them down-town, offered for sale. A

Protestant Churches For Sale published list gives their gross valuation as \$4,500,000. They are classified as follows: Methodist, 2; Unitarian, Reformed, Quaker, Lutheran, Presbyterian, Baptist, and Disciples of Christ, one each. The two last named, wish to build larger edifices; the others wish to rebuild elsewhere, or consolidate with other congregations. One corporation is considering the feasibility of going out of existence

after devoting the proceeds of sale to some other religious work. Several reasons are assigned for the contemplated changes. Chiefly they are these: removal of members to other parts of the city and suburbs, diminished attendance at public worship, and the heavy burden of financial support.

It was announced this week that Malcolm Beckwith Ayres, candidate for holy orders in the diocese of New York, had joined the Roman Catholic Church. The young gentleman was a member of last year's junior class at the General Seminary with dispensation. He was not, as erroneously stated, a three-years' course man. While in his first year at the seminary he attended a mission of the Paulist fathers conducted for "non-Catholics," and a few days ago his change of relations became known to his friends.

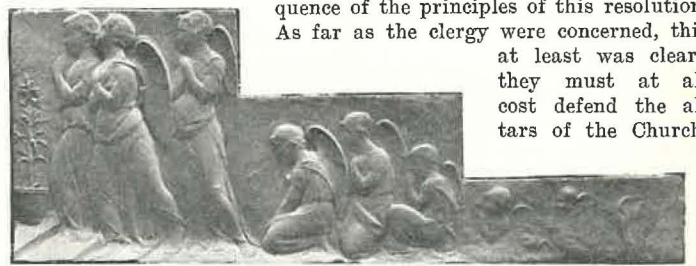
'Verts to Rome
Mrs. Julia E. Winslow, mother of the Rev. Archibald S. Winslow, curate of the Chapel of the Intercession, Trinity parish, died at her home in West 158th street, Manhattan, on Tuesday, July 2nd, aged 71 years. Funeral services were held in the chapel on Friday morning, and interment was made in Trinity Cemetery.

Death of Mrs. J. E. Winslow
The statement made in THE LIVING CHURCH of June 29th to the effect that the successor of the Rev. Dr. Ernest Voorhis as head of the Choir School at the Cathedral of St. John the Divine is Miles Farrow, was incorrect. The headmaster appointed is Mr. I. M. Beard, formerly of the Grace Church Choir School, and for the past two years at St. Paul's, Concord.

LAW LORDS DISMISS CANON THOMPSON'S APPEAL

(Continued from page 375.)

on the part of the State to alter the conditions of admission to Holy Communion, was a claim to handle those keys which our Lord gave to St. Peter and the other Apostles, and to their successors. Every single Christian martyr suffered in consequence of the principles of this resolution. As far as the clergy were concerned, this at least was clear: they must at all cost defend the altars of the Church.



"This is a cause for which we must be ready to die if necessary. Unfortunately, nothing so simple as death will be offered to Catholics. Instead they will have to face a subtle persecution of cajoleries, threats, bribes, and minor penalties. We are strong enough to save the Church from apostatizing in this matter. We must do it."

The resolution was carried unanimously. There was a very full and enthusiastic evening meeting in the same hall, when Lord Halifax again presided. A resolution of protest against the attack on the Church in Wales was submitted for consideration and carried. The chief speaker was that great protagonist of the Church in this controversy, the Bishop of St. David's, who made one of his most weighty and telling speeches. Dr. Owen, who spoke for over an hour, fairly tore the case of the Government into shreds, and made both Mr. McKenna and Mr. Lloyd George appear supremely ludicrous as its advocates. Mr. Austin Jones supported the resolution as a Welsh lay Churchman.

The will of the late Mr. Henry George White, a retired Wiltshire cheese manufacturer, is notable for an exceptionally

Large Bequest to the Church large bequest for the Church. He left an estate of which the net personalty has been sworn at over a quarter of a million sterling. Subject to the payment of certain charitable bequests and estate legacy duty, he left the residue of his property, which it appears will amount to about £230,000 gross, or about £210,000 after payment of legacy duty, to the Bishop of London for the time being, "to be utilized by him in any mode he may think advisable for the benefit and advancement of the Church of England, such as for building, rebuilding, or restoring churches, endowments, or augmentation of clergy stipends or livings." It was his wish, however, that the churches or clergy in the county of Wiltshire should first receive the consideration of the Bishop.

J. G. HALL.

THE MOST manifold sign of wisdom is continued cheer.-
Montaigne.

**CORNERSTONE LAID FOR PARISH HOUSE
IN PHILADELPHIA SUBURB**

In Connection with Anniversary of Old Swedes' Church

RECTOR OF HOLY APOSTLES' CHURCH
RESIGNS

Bishop Rhinelander Welcomed at Colonial Parish at Pequea

OTHER JULY HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, July 9, 1912 }

CHURIST CHURCH (Old Swedes), Upper Merion, celebrated on Sunday, June 30th, the 152nd anniversary of the consecration of the church. The services began with an early Eucharist and the anniversary sermon followed Morning Prayer at 10:30. Many who had been members of the congregation in former days were present, including Mrs. Octavius Perinchief, widow of a beloved rector of the parish forty years ago. At the noon hour a light luncheon was served by the ladies of the church, that none need return home before the conclusion of the exercises of the day. At 3 o'clock the organist, Miss Bessie Lane Bean, gave an organ recital, in which she was assisted by the choir. Then followed, at 4 o'clock, the laying of the cornerstone of the new parish house. As neither the Bishop of the diocese nor his Suffragan was able to be present, the Dean of the Norristown convocation officiated. The rector of All Saints', Norristown, the Rev. Edward R. Noble, and the rector of the parish, the Rev. W. W. Taylor, also took part in the service.

The Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, has resigned to accept the rectorship of St. Luke's Church, Montclair, N. J. He enters upon his duties there on October 1st. The

**Church of the
Holy Apostles**

Parish Intelligence, the weekly paper of the parish of the Holy Apostles, announces several of their summer activities. The Cooper Battalion went into camp last Saturday. On the Monday evening previous some fifty of the members, led by their officers, were enthusiastically engaged in bringing the camp equipage from the attic of the hall and in making arrangements for their departure. The moving picture entertainments in the hall on Saturday evenings will be continued throughout the summer. The price of admission remains the same as formerly—10 cents for adults and 5 cents for children—for a whole evening's entertainment. This arrangement affords a cool and pleasant place to spend the very hot evenings which Philadelphians experience.

The Drexel Biddle Bible Class, with families and friends, attended a glorious all-day reunion of the classes on July 4th at the Bible Class Home near Lansdowne, Pa. The Home consists of a beautiful estate of thirty-four acres of woods and lawns, spacious buildings, baseball diamonds, and many other good things.

In connection with his first visit to the historic colonial parish of St. John's, Pequea (the Rev. Edward Earle, rector), Bishop Rhinelander was tendered a reception on the spacious grounds adjoining the church, at which

**Reception Given
to the Bishop**

addresses were made by the rector and by Baptist, Presbyterian, and United Brethren ministers, as well as by the Hon. William N. Hensel, former Attorney General of Pennsylvania, the Bishop making response.

Memorial services were held on Wednesday, July 3rd, in St. George's Chapel, East Venango street, for the Rev. John Totty, a former Philadelphia clergyman, who died recently in England. Thirty years ago Mr. Totty was largely instrumental in the erection of the chapel. As lay reader he conducted the services with the aid of visiting clergy until Bishop Whitaker ordained him perpetual deacon. The chapel belongs to St. George's parish, of which the Rev. A. J. Arkin is rector.

**Memorial Service
for Rev. John Totty**

Bishop Rhinelander, Bishop of Pennsylvania, has gone to Lockport, Mass., for his vacation. The Rev. G. Woolsey Hodge, D.D., rector of the Church of the Ascension, has sailed, with Mrs. Hodge, for the Bermudas.

**Personal
Mentions**

The Rev. John R. Huggins, a member of the staff of the City Mission, has accepted an invitation to become the assistant at the Church of the Incarnation, Broad and Jefferson streets, of which the Rev. N. V. P. Levis is rector.

The Rev. William P. Remington, recently vicar of the Memorial Chapel of the Holy Communion, and Mrs. Remington, are in the East and will visit the chapel next Sunday evening.

TWILIGHT

The sun resplendent sinks o'er mountain crest;
The glowing sky is dimmed by purple bar;
Dark shadows fall, and by the river rest;
I lift mine eyes, and lo, the evening star!

HARRIET APPLETON SPRAGUE.

**CHICAGO CHURCH STATISTICS ARE
COMPILED**

Gains Recorded in Connection with Most of the Items

DEAN PHILLIPS CELEBRATES FIFTIETH ANNIVERSARY
OF HIS ORDINATION

Brotherhood Men Preparing for the Great Convention

OTHER RECENT NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, July 9, 1912 }

THE Journal of the seventy-fifth annual convention, of the diocese of Chicago, that of May 28th and 29th, 1912, has gone to press with unusual promptness, the following data being already in hand as a partial summary of its contents. There has been a steady and encouraging growth, in nearly every item of diocesan statistics. The families have increased from 15,961 (last year's figures), to 17,030; the souls enumerated as comprising the roll of the diocese have increased from 54,448 to 63,307. There was a slight falling-off in baptisms, 1,966 this year against 2,015 last year. Strangely, there were almost the same numbers of adults baptized, viz., 424 this year, against 427 last year. It is encouraging to find an increase in confirmation candidates, the total number confirmed being 1,689, a gain of 125 over the previous report. Chicago Church people, like others, have never paid much attention to the service of "the Churching of Women," yet even here there is a decided gain, the number reported being 70, instead of 49 as a year ago. There is also a strange similarity in the number of burials, 1,270 this year, and 1,217 last year.

The communicant roll has now turned the thirty thousand mark, having risen during the year from 29,096 to 30,398. This is not a large gain, but in the constant shifting of city population it is very difficult to keep track of the communicants of any congregation, especially in the larger parishes. There has been a gain in the list of Sunday school officers and teachers, the figures of last year, 1,443, giving place to 1,519, the present list. This has been accompanied with a slight falling-off in the enrolment of Sunday school children, the present number being 11,740, against 11,781 last year. There are far too many influences at work which are inimical to the attendance of children at Sunday school. Carelessness and indifference on the part of parents, and an equal indifference at times on the part of the leading people in many a congregation concerning the condition of their Sunday school, are in part responsible for such a falling-off as this, for surely there was never a time when the clergy of Chicago and the laity who are officering and teaching the Sunday schools, were more seriously aroused to the importance of the work, and to the demand for improved methods of teaching and organization. The increased attendance and enrolment are bound to come, in time.

There are nearly 400 more members in the choirs of the diocese than there were last year, the total now being 2,924. Chicago has a large number of first-class choirs. There is very little poor music sung in the majority of the city and suburban parishes. It is encouraging to find that there is a gain of over 1,500 in the number of Easter Communion, the total for Easter, 1912, being 18,659. This is nearly two-thirds of the communicant enrolment of the diocese. How can anybody who is confirmed refrain from the Holy Communion at Easter-tide! Here, in a year of growth, are one-third or more of the persons who are eligible to the title of communicants (and in this diocese this means that they have received, somewhere, at least once in two years), who did not approach the altar once during the Easter octave. Let no one think that the task of keeping people spiritually alive, in the thick of our modern city life, is any sinecure. It is probably the most taxing and difficult problem of the higher life of the day.

The clergy of Chicago believe in frequent celebrations of the Holy Communion. There were 11,356 celebrations this year, an increase of nearly 1,100 for the year, every item showing a gain, viz., in the number of celebrations on Sundays (5,665), and week-days (5,102), and in private (589). There was also an increase of other services (Matins, Evensong, and Litany), the total being 14,931, against 13,842. It is interesting to note that of these 14,931 choir offices, 6,836 were on week-days, and 8,095 on Sundays. Week-day worship is increasing among us. There are more parishes and missions than ever before where the open church is used every day for public worship. The total contributions for the year reached the large sum of \$686,153.91, being about \$30,000 more than last year. It is gratifying to note that the parochial disbursements were less than last year, being \$516,225, against \$516,435. There were increased sums given to diocesan missions and other diocesan purposes, the total reaching \$65,527, being nearly \$4,000 more than last year. Also the gifts to general missions and other extra-diocesan objects have risen from \$29,672 to \$34,380, a gain of nearly \$5,000. Very little money was borrowed during the year, even for temporary loans

for current expenses, the sum being only \$10,369. All in all, it is a very gratifying and encouraging summary, both spiritually and financially. The next year ought to show even a greater proportion of progress, as there are but few vacancies in the diocese at this writing, and as so many of the clergy, especially in the larger parishes, have been only a year or more at work in their new fields.

July 1st was the fiftieth anniversary of the ordination of the Very Rev. Duane S. Phillips, D.D., of Kankakee, Ill. Dean Phillips, assisted by Mrs. Phillips, received his friends at a largely attended reception in the evening, and many telegrams were sent from Chicago and from other points where the anniversary was remembered. The reception was given on behalf of St. Paul's Church, Kankakee, of which Dr. Phillips was the rector for so many years, and was held at the residence of Mrs. W. G. Swannell.

Anniversary of Dean Phillips

The second convention campaign meeting of the Chicago Brotherhood men was held Saturday, June 29th, at Winnetka, on the Houghteling estate. This meeting moved along as fast as everything does in Chicago. Statistics show that every forty seconds an immigrant arrives in Chicago; every six minutes a child is born; every seven minutes there is a funeral; every thirteen minutes a couple is married; every forty-two minutes a new firm starts in business. At just such a strenuous pace as Chicago sets, the Brotherhood men moved at this Winnetka meeting.

B. S. A. Campaign Meeting

Two special cars of Brotherhood men and boys left Chicago on the Northwestern at 2:40 o'clock, and all enjoyed the seventeen-mile trip. The men and boys were especially glad to see Mr. James L. Houghteling, Jr., at the station in Winnetka. He led the march to Christ Church, where the program of baseball, swimming, tennis, etc., was announced. At 3:30 the crowd divided itself for the next two hours, according to its athletic tastes. Two baseball games were played on a beautiful field seventy feet above Lake Michigan. Many interesting sets of tennis were enjoyed, on the private courts of the Houghteling family. The weather was perfect, and the bathing was found to be a favorite pastime.

After two strenuous hours of outdoor sports, the Brotherhood men and boys gathered at the church to listen to short addresses by Mr. W. N. Sturges, Mr. Thomas H. Trenholm, Mr. Courtenay Barber, and Mr. J. L. Houghteling, Jr. The topic of these speakers was the coming convention, and the men were urged to be less optimistic now in order that we might later be more so. A strong appeal was also made to every man to register at once, if he was not already registered for the convention. Two hundred men from Chicago have registered already. Plans are laid to have five hundred before the end of July. The Rev. Frederick G. Budlong, the new rector at Winnetka, followed the four Brotherhood speakers with a splendid address on St. Peter. He was glad that the Brotherhood was called after St. Andrew, but much of value to Brotherhood men could be gained from a consideration of the life of St. Peter. In the atmosphere of the quiet little suburban church the Brotherhood men could not help being much impressed and inspired by the able addresses of these earnest men.

At 6:30 the men were on Mr. Houghteling's lawn, where the multitude was entertained by the Houghteling family. It is estimated that there were between 125 and 150 men and boys present at the meeting, and an interesting fact in regard to the outing was that all these men and boys had paid their fare for the trip in advance, some of them as much as two weeks before the outing, without any advertising other than by telephone and intercourse at chapter-meetings. The Brotherhood in Chicago is hard at work and very much alive.

The Sisters of St. Mary have begun to send parties of 200 or more women and children from Chicago to Kenosha, Wis., for a fortnight or so of summer outing. During the last week in June, a party numbering at least 200 went thus to the grounds, near Kemper Hall, where the Sisters have also for so many years entertained and cared for the girls of St. Mary's Orphanage, Chicago, during the summer weeks. At St. Mary's Mission House, adjoining the Cathedral, there is a lot belonging to the church, which has been fitted up as a playground for children, and groups of 30 or more, are enjoying the various means of pleasure and exercise, all day long. Every year the Church in Chicago is doing more and more work of this kind, throughout the summer months.

Summer Outings at Kenosha, Wis.

TERTIUS.

THERE ARE different ways of looking at even the most untoward and seemingly undesirable events of life. When, for instance, sudden death comes to one who by a life of open or secret sin has won for himself an unenviable reputation, it is indeed a sad and distressing event. Those who long and strive for the reclamation of the sinner deeply regret that such an one should have died in sin. The sudden death in the path of duty of the tried and faithful Christian is an altogether different matter. As the staunch and faithful soldier longs for no better death than that which comes to him on the field of battle, beneath the colors, so to the devoted soldier of the cross, ripe in faithful years, rich in fruitful deeds, the call to depart, when and whereso'er it comes, never comes amiss. For him there is no sting, or stain, in sudden death. It is but the quick and longed-for call to the rest that remaineth, and later on to the reward that enricheth, not for a time, but for eternity.—*Canadian Churchman*.

THE LATE DR. MICOU

THE sudden death on June 4th at Oxford, England, of the Rev. Richard W. Micou, D.D., has already been chronicled in these columns. Mrs. Micou, with her son, has returned to their home at the Virginia Seminary.

Dr. Micou was born in New Orleans, La., June 12, 1848, and was, therefore, within a few days of completing his 64th year of life. He was the sixth child of William C. and Anna D.



REV. R. W. MICOU, D.D.,
Late Professor of Theology and Apologetics,
Virginia Theological Seminary.

Micou, the family being of Huguenot extraction, descended from Paul Micou, a lawyer of Nantes, France, who settled in Virginia soon after the revocation of the famous Edict of Nantes. He studied for three years at the state universities of Georgia and Alabama and afterward at the University of Edinburgh, Scotland, where in 1868 he took the highest honors in the classics, under Prof. John Stuart Blackie. He studied theology at the University of Erlangen, Bavaria; was ordained to the diaconate by Bishop Green of Mississippi, at

Sewanee, Tenn., on June 12, 1870, and was advanced to the priesthood by Bishop Wilmer of Louisiana in his first parish, at Franklin, La., on November 15, 1872. In 1874 he took charge of St. Paul's Church at Kittanning, Pa., and in July, 1877, accepted the call to the rectorship of the then newly formed Trinity Church at Waterbury, Conn., taking charge of the parish seven weeks after its organization. In 1892 he was called to the professorship of systematic theology in the Philadelphia Divinity School, where he remained but a comparatively short time, going from there to take the chair of systematic divinity and apologetics at the Virginia Theological Seminary. The degree of D.D. was conferred upon him by Kenyon College.

In May, 1872, he married Miss Mary Dunnica of New Orleans, who survives him, with two sons, Paul and Richard D. Micou, and a daughter, Miss Margaret Micou. Another son and a daughter, Edith Hall Micou, died in infancy, and his oldest son, the Rev. Granville R. Micou, died several years ago, a year or two after his ordination.

A leave of absence was granted to Dr. Micou this year, for the purpose of going abroad to prepare his books for publication, and he, with Mrs. Micou and their son Paul, sailed early in March. They were about to return home when the husband and father was overtaken by death.

Dr. Micou's literary labors, however, will not be lost. A volume on Christian Apologetics, which he had been preparing during the last twenty years while professor of that department in Philadelphia and Alexandria, will be completed by his widow and son, the latter a student at the seminary and an M.A. of the University of Virginia. Mrs. Micou is the author of the little book, *Reflected Lights from Paradise*.

In an appreciative editorial notice of Dr. Micou, the Waterbury (Conn.) *American* said:

"Of scholarly mind and of wide attainments, he was never academic. In his thinking and conduct he was sincerity itself. . . . Never a sensationalist, never stirring up doubt for the sake of challenging attention, Dr. Micou was always frank and open in the pulpit and out of it, ready to face any problems of our modern life with the serene confidence of assured faith. Beloved as a rector, respected as a citizen, admired as a scholar and thinker, he for a long time held a unique place of influence and regard in Waterbury, and his friends have watched with pride his widening sphere of influence and recognition."

IT IS EASIER to feel strongly than to be strong. Yet our strong deep feelings are well worth while—if we put them to work. We need to remember that "emotion" is power when it is caught in the cylinder and does not escape in the whistle. If a sermon sends worthy emotions charging through us, it is easier to commend ourselves for this feeling than to let our life be permanently lifted; but we are worse off, if we do nothing about it, than if we had never heard the sermon. Every stirring of our right emotions is God's call to us to become empowered for service.—*Selected*.

"Blessed are the Pure in Heart"

Sermon on the Occasion of the 25th Anniversary of the Pennsylvania Branch of the Girls' Friendly Society

BY THE RT. REV. PHILIP M. RHINELANDER, D.D., BISHOP OF PENNSYLVANIA

"Blessed are the pure in heart for they shall see God" (Matthew 5:8).

THIS verse I suppose all of you will recall as one of the Beatitudes; that is to say, one of those verses which contain Our Lord's account of blessedness. Blessedness means quite a practical thing. It means a life which is really happy because really worth while; a life which men and women can be congratulated upon living; a life which is really successful because it has the true measure of success. Our Lord, in these Beatitudes, describes this happy and successful life in its different aspects. Inheriting the earth, that is one mark of blessedness; possessing the kingdom, is another; being called the children of God, a third. All these are parts of a truly blessed life. No life is really blessed which is without them.

Then our Lord goes on to lay down the conditions upon which this blessedness depends. Do we want to inherit the earth? Then we must be meek. Do we want to be children of God? Then we must be peacemakers. Do we want to possess the kingdom? Then we must be poor in spirit.

This is the way I think in which we should approach and study these Beatitudes. In them our Lord tells us first what He considers, and wants us to consider, as the really worth-while things in life, and secondly what the way is in which we are to secure and possess them.

At this great service I want to pick out one of these Beatitudes which seems the most timely of them all, that one which deals with the blessedness of the pure in heart. Purity is your great watch-word, and here Christ is reminding us of the need and the blessedness of purity.

First think of the blessedness which is promised to the pure in heart, namely to *see God*. What does that mean? I think we are too apt to put off the idea of seeing God into the far-off future, as if it meant only a vision that was to come to us after death, in a strange life, full of new powers, where we shall not have to walk any more by faith. That indeed is our hope, because it is Christ's promise, but that hope must have some sort of foundation to rest on. Unless an earthly foundation is laid for it there will be nothing on which the heavenly superstructure can be built. And Christ is thinking and speaking primarily of this earthly foundation. He means a present vision of God which shall be a preparation for the future. What then would it mean for us all to see God? You know the difference between looking at and seeing things. You know how we can get vague impressions of things without really seeing them at all; how we can be out in the glory of a sunset and be so absorbed in other things as to forget it; how we can witness a great act of sacrifice and not understand it; how we can kneel in prayer and not in the least realize what we are doing. That is looking at things but not seeing them. And so many men and women walk about this world just touching the appearance and not the reality of things. They move about as in a dream, as if they were present at a play.

Now to see God is to see through things to truth, to understand what things really mean. It is very practical; a matter of everyday experience. For instance here is a temptation—to passion, to malice, to untruthfulness. Well, really God is with us in that temptation; more really present than the temptation is. His grace is really more strong than our will to sin. If our eyes are open so that we see Him, why then, instead of falling into sin, we conquer it and gain new strength and virtue.

Or some great sorrow comes, the loss of a friend, or employment, or health. Here again, one who sees God understands that in a sorrow there is a chance of learning love and getting power. So many people are discouraged, embittered by their sorrow; that is simply because they don't see God. If they do, they have been blessed.

And so in everything, seeing God means simply realizing Him everywhere and at all times. At His altar, at our bed-side, in our prayers, in our dealings with our family and friends. It means bringing Heaven down to earth, seeing our life as God sees it, walking by His side. You see faith does not mean trying very hard to believe things which don't seem true. Just the opposite. It does mean seeing the things which alone are really true. God is really there whether we see Him or not. Faith simply means having our eyes wide open to the real facts. Faith for us means really seeing God.

Now think of the blessedness which it would mean if you and I really did see God in everything. Think first of the patience it would give us. Patience is the greatest proof of strength. A man can endure if he knows that he is right and that good must conquer in the end. It is doubt that brings uncertainty. If we see God, nothing can happen to us which will really shake us or surprise us or take us unawares. We have the secret. We are standing on a rock, we know whom we believe; if we endure to the end we know we shall be saved. So we should have patience. Then think

of the power which this brings with it. Think of what it would mean if you and I never had to hesitate as to our duty, if we always and instantly knew just what was right. We are weak and ineffective because we waste so much time and so much strength. We are so hesitating and doubtful. We are like leaky engines in which the steam which is meant to drive the wheels blows off before it reaches the point of application. If we never had to parley with temptation, if our consciences always spoke quite clearly and our wills instantly obeyed, then we would not waste a moment of time or an ounce of strength. That is what would happen if we really saw God. So it would mean patience and power, and then lastly it would mean peace. Peace, means real, lasting satisfaction or happiness. And two things are necessary to happiness. First, to be doing something that is worth doing, and second to be sure that we shall not fail in doing it. That makes life blessed. So to see God would indeed be blessedness. As a great saint of old put it, "The vision of God is the life of men."

Now turn to the condition, namely, purity of heart. Only as we have this, can we see God. Only so far as we are pure in heart shall we have the blessedness of patience, power and peace. And what is purity? It is something far greater than we think. Most of our mistakes, most of our failures in our battle with what we call impurity in ourselves and others, come because we take too low a measure of its meaning. Purity concerns not simply our bodies, but our whole life. Purity means without mixture. A thing is pure which has no alien element; as glass, or gold, or water. So a pure human life is a life which is wholly, or purely as God made it and meant it to be, as it came from His hands and is growing by His law. And purity of heart means purity at the active centre or source of life. The heart is, so to speak, the fountain where God's great gift of life wells up in us. It is the spring of all our activity, whether in thought or action. And so to be pure in heart means to be living our whole life just as God means us to live it. It comes from Him. It is really part of His own life. It is meant to be and to show itself in us in the same sort of way in which it is and shows itself in Him. That is why our Lord says we are to be perfect even as our Father is perfect. The divine life which God has given us is the answer to and realization of divine life as it is perfectly in Him. So you see why purity of heart must necessarily mean seeing God. It is a simple law and there is no escape from it. If you want a clear illustration of it, of the vision which comes by purity, look at Christ Himself. Look at His pureness of heart, His absolute dependence upon God, His resolute submission to His Father's will, His absolute clear certainty as to each step in the path along which His perfect obedience was leading Him. Look at His patience and His power and His perfect peace. Here, as in every thing else He says, He illustrated His teaching: "Blessed are the pure in heart, for they shall see God."

There, then, is the law, and with it in mind we turn to ourselves and see how it applies. Our first thought is that of a great hopelessness. For it lays bare the open sore in every one of us. This is the root trouble, that we are impure. I do not mean simply impure in body, though perhaps some of us have not escaped even from that. I need not dwell upon it here. Only we must try to realize how supremely difficult any bodily impurity makes it for us to see our God under any circumstances. I need not dwell on it because the real poison lies back of and behind bodily impurity. It lies in the will, in the mind, in the heart. Our minds are divided, our service is going partly to God, partly to self. One moment we are set on doing good, the next set on doing evil. And of course the result follows, namely, that being impure, we do not see God. The vision fails; we find faith hard. We sometimes doubt if there is any real evidence even for God's existence. It seems so difficult to believe that His only begotten Son really took our nature and is wearing it forever. It is so doubtful whether there is any Holy Ghost at all. It is all so dim, so far away, so unreal, and we wonder why. But how can we wonder in view of our Lord's words? There is the simple reason. There is no denying it. God is the greatest truth, the most evident truth, the only truth there is. Why don't we see Him? It is not His fault. It is simply ours; ours because we are not pure in heart. The glass is scratched and marred and soiled. The light cannot get through. There is darkness within, even though the sun is shining brilliantly without. Our natures are disintegrated. Something untrue, ungodlike, has laid hold upon us. We are not as God made us. We are not pure. So the vision has departed. Hopelessness then is what we first feel. We lament bitterly a lost innocence. Our conscience confesses that by its own act, it has lost its treasure. It can no longer see. Blessed are the pure in heart; but what of those who are impure of heart? How shall they ever see again?

Well, you know that penitence is the first step toward pardon, the only thing which makes us able to understand the glory of the gospel of the grace of God. Only the penitents can really believe

in or realize the Easter message. Only those who cry aloud for pardon and renewal can possibly come into touch with our risen, living Lord. Only those who desperately need His guidance in their ignorance, His strong protection in their weakness, His sustaining life in their faintness, only these will find Him the Good Shepherd. Whitsunday is just before us, the festival of the Holy Spirit which is the great gift of God to men in Christ. The Holy Spirit means the spirit of purity, and He is given to us for this very purpose, not to restore something we have lost, namely a spotless innocence, but to enable us, such as we are, broken and soiled and weak, by the power of an endless life, so to purify ourselves that we may become partially on earth and perfectly in Heaven, pure even as our Lord is pure, and so may see Him as He is. I suppose that cry of the blind man after Christ had opened his eyes is the most characteristic cry of all the Christian ages: "One thing I know, that whereas I was blind, now I see."

And this again is very practical, even though it is the greatest mystery of our faith and the greatest miracle of God's creative power. It is very practical because it simply means that you and I have to do that which is just within the power of every one of us. We must first of all give up once and forever the mistake of supposing that we can get along if we are partially religious, partially loyal to Christ, careful and conscientious upon Sunday and at Holy Communion; careless and heedless on Monday at our work. Purity means simply wholeness, and unless we give to Christ our whole heart He never can make of it a pure heart. But it is just this that every one of us can give Him; that is, all we have. For it is all He wants and with it He can do the rest. If we hold nothing back, if we really are determined that our affections shall be set on Him, and our wills given up to Him, and our minds occupied with thoughts of Him and of His Kingdom, then He will come and make His abode with us. Of course we shall fail over and over again; but each time we will start once more and our failures will, by His grace, become less frequent and less grievous, and so gradually we shall fulfil each one, bit by bit, step by step, first in earth and then in heaven, in time and through eternity; we shall fulfil this great universal law of His, that the pure in heart shall see God, and seeing Him, shall find their blessedness.

And one last word. So far I have been speaking of us all as individuals, setting before you the law of personal purity as the law of personal salvation. Let me now speak to you as a great society. You are pledged to help and love each other, to let the world see and know what friendship really means. You want to be strong for each other's sake so as to be helpful. Here then is the rule. It is no selfishness, no private way of working out our own salvation one by one. It is just God's law of being helpful and serviceable. There is no power like the power of a pure life. All of us know something of it. Have you ever gone fresh from some sin into the presence of a little child and felt your own eyes unable to meet his? That gives us the idea of an unearthly power of a pure life. So if we want to help the life around us, to stand by a sister in her sorrow and temptation, there is only one real way of doing it, and that is by purifying ourselves even as He, our Lord, is pure. You have rightly made purity your watchword. You have a perfect example of this purity in Him who is your Master. You have the means of becoming pure—the Church of God wherein His Spirit dwells. God has done all these things. Now it is for you to go forth in His name and win His victory; the patience and the power and the peace which God has ordained for, and offers to, those who, by the grace of the Holy Spirit, are cleansed and purified.

You remember how it was said of Sir Galahad of old, "His strength was as the strength of ten because his heart was pure." So it may be with us—with any single one; the grace of Christ cleansing, and the pure heart seeing, and the vision giving strength. "Blessed are the pure in heart for they shall see God."

BURIAL OF "TITANIC" HERO

WALLACE HARTLEY, the leader of the *Titanic's* band, which played "Nearer, my God, to Thee," as the ship sank, was brought home to Colne, Lancashire, on Saturday last. Here on the side of the beautiful valley they buried the body, which was found days after floating in the sea. The burying was worthy of the death he died.

It was as a hero that he was borne shoulder high, with bands of music, through streets massed thick with people. It was as a hero that he was lowered to his last earthly place with trumpets sounding over him "The Last Post," and the hillside across the river answered.

Of the home-coming itself few saw much. In the dark, early morning hours a closed vehicle grimly suited to the night toiled slowly up the twisting hillsides of Northeast Lancashire after making the long journey by road from Liverpool. Watchful policemen saw it and shone their lanterns upon it. But a word with the driver and they stood at attention and touched their helmets.

The vehicle put down its burden at a little chapel in the hillside township of Colne. Here as a boy Wallace Hartley

had sung in the choir. Here his father, mother, and sisters had worshipped. Here they came together on Saturday morning to take their last look at him.

The church was filled with people. Old schoolfellows of Wallace Hartley's, relatives, friends filled every seat. Overhead, alongside the organ and helping its music, were musicians—violinists, 'cellists, and the rest of the Colne orchestra, comrades with whom he had once played, the ablest violinist of them all, it is said. Near them was the choir of men and girls, mill girls many of them, and each dressed in comely white and black. Their sweet voices and the organ and the orchestra filled this tiny horseshoe chapel. First came the strains of that noblest of hymn tunes, the one sung to "O God, our Help in ages past," and then the new setting of "Lead, kindly Light."

Then came Sullivan's hymn, now surely immortal, "Nearer, my God, to Thee." All could not sing it. Those sweet girl voices, fresh, simple, reverent, gave one all encouragement to sing, yet many could not respond. Their minds went away, perhaps, to mid-Atlantic, to breathless, heart-broken "Good-byes," to silence and deathly suspense broken only by music filtering slight and distant through companion-ways and half-open ports—the music of this simple, child-like tune, "Nearer, my God, to Thee."

The street outside the chapel was thronged with people. A mile and a half up the hill the cemetery lies away from the chapel, but not a spot on the roadside was vacant. Where the railway crosses the road people had climbed the steep banks and covered them. The wall of the railway bridge was fringed with heads. There were men, women, and children from miles around. The trains and tramway-cars had poured folk into Colne. Most of them wore black, but many were in working clothes, straight from the mills—women weavers in their drab shawls, men in their blue and brown overalls, miners with faces black.

The funeral cortège was half a mile long. Aldermen, councillors, ambulance men, police, boys' brigades, and others had a place. There were seven bands and there might have been fifty-seven, for almost every band of Lancashire and Yorkshire asked to be allowed to come. Away up the hill and past the spot where the Wallace Hartley memorial stone is to be placed the procession slowly made its way, and every workman's hat was lifted reverently as it passed; every child was still.

The solemn Burial Service, read in a manly voice, just reached those standing some little distance from the grave-side. Then the playing of the bands swelled through the valley to the singing again of "Nearer, my God, to Thee."

Then "The Last Post" was sounded. A dozen boy scouts blew it, and they blew it finely. The notes went rolling through the valley and came floating back lingeringly, as if loath to cease.—*London Daily Mail*.

"MY PEACE"

"My Peace I leave with you," the Master said,
And yet we find it not!
Disquieted and wearied and afraid,
And stained with many a spot
Of sin that doth so easily beset,
Thy blessed promise, Master, we forget.

"My Peace I leave with you." O Thou whose word
Remains, though Earth and Heaven
Shall pass away, grant us, dear, pitying Lord,
To find what Thou hast given,
The greatest of all good, Thy priceless gift
That shall our burdened souls to Thee uplift.

Oh, help our stumbling feet among the press,
To find that hidden way,
Among the crowding cares, the strain and stress
Of this our earth-bound day,
Ere life's conflicting shadows make us blind,
Help us the secret of Thy Peace to find.

Among the clamor and the wild acclaim
Of wonders newly wrought,
Men give not Thee the glory, and Thy name,
Thy worship are not sought.
O help us, ere the tumult close our ear,
Help us the promise of Thy Peace to hear!

Oh, let it fall, as falls the dew from heaven,
Upon our parched ground;
Then in the blessedness of sins forgiven,
Thy depth of mercy found,

Stayed upon Thee, no earthly storm shall move
The Peace that folds us in Thy changeless love.

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

The Life of John Henry Cardinal Newman*

By LATTI GRISWOLD

THE long-promised life of Cardinal Newman was issued in this country in two large volumes at the end of February. It is exhaustive in a very real sense, and yet, when all is said, it adds comparatively little of importance to the knowledge of Newman to which we already had access in the various monographs by his friends and acquaintances that have appeared from time to time, in the notices of him in the *Life of Cardinal Manning*, in the two biographies of W. G. Ward by his son, and in the admirable account of the Catholic revival in England by the French Academician Thureau-Dagnin. The wealth of material, especially for those periods of Newman's life that are of relatively little interest and for those controversies which have long ceased to engage public attention, is superabundant. Its very excess sometimes blurs the picture of his personality. The human sides of his life and character, with their human interests, too frequently fall into the background. If there is serious defect to the biography it is this; yet, as Mr. Ward pleads, it was a difficult life to write; and the work has certainly been painstaking and thorough and is enhanced by occasional chapters of brilliant analysis, particularly in respect to Newman's theological and intellectual opinions.

A single chapter, not the least interesting in the book, is devoted to Newman's Anglican life, and in obvious disproportion; but this was in accordance with the Cardinal's express wish, as he did not desire to supplement the Letters and biographical notes, edited by Miss Mozley, or the account of his conversion to Roman Catholicism provided in his own *Apologia*.

Despite the fact that in many ways Newman's secession in 1845 was the greatest blow which the Anglican Church, and particularly the Catholic revival within that Church, experienced since the Reformation, it is curious how Anglicans, even more than Roman Catholics, captivated by the charm of the *Apologia*, have regarded Cardinal Newman through his own eyes. He has been and still is a great figure for Anglicans, the more so because of the pathetic separation after the old leadership and intimacy, and because, too, of a certain mysterious seclusion into which he withdrew in later years, the value of which to the perpetuation of his legend it can scarcely be said he was unconscious. It is part of the significance of the present biography for us that the story of his life in the Roman Church, a life of perpetual controversy and of the continuous thwarting of his plans and hopes, should throw some light backward on the motives, characteristics, and influences that determined his action previous to 1845, and so enable us to readjust our estimate of his relation to the Anglican Communion.

At the time of his conversion, Newman seemed happy in having for his mentor in the Roman Church, Cardinal Wiseman, a prelate who had followed the progress of the Oxford Movement with sympathetic interest, who understood something of the temper and disposition of Anglican Churchmen, who welcomed the Oxford converts with *éclat*, and who at the same time had a great vision as to the mission of his own reviving communion in Great Britain—the gradual drawing together again of Rome and Canterbury, a drawing together that was to progress with incredible rapidity till it received a temporary check in 1896, of which Lord Halifax has so recently recounted the melancholy inner story. It seemed from the first that the liberal policy of Cardinal Wiseman was to find a unique place for Newman and to triumph over the not unnatural suspicion with which the majority of the "old Catholics" regarded the Oxford converts. It was a policy, however, that was to be permanently thwarted in later years when another style of "convert" impressed his policy on the Roman Church in England.

Newman spent the first year of his Roman Catholic life at Maryvale, Oscott, near Birmingham, in close touch with Cardinal Wiseman, going from thence to Rome (1846-47), where after much discussion of various plans, in company with St. John, Dalgairns, and others, all converts and personal disciples, he made his Oratorian Novitiate, and was ordained priest. In 1848 on his return to England, an Oratory (the Congregation founded by St. Philip Neri), with Newman as Superior, was established by Papal Brief at Birmingham. But his troubles already had begun, for within the year, owing to differences in temperament and ideals, between him and Faber, a separate Oratory was set up in London, in which, says Mr. Ward, it was designed "that the energies of Father Faber should have their

scope." From that time it appears that there was little real sympathy between the two houses. Faber already was ultra-Roman; Newman more slowly, more cautiously, and more wisely adjusted himself to the new religious system. The reaction against Liberalism in the Roman Church was already setting in in a direction in which he was to find it difficult to follow. He did follow, but the difficulties he felt in the way and the dangers he foresaw, almost immediately involved him in suspicion, a suspicion as to the soundness of his Roman Catholicism that was to dog his steps and thwart his plans until long after he could do effective work, the magnanimity of Leo XIII. placed on his head the Cardinal's cap. Notwithstanding the divergence between himself and the London Oratorians, despite also a professed dislike to pursue the Anglican controversy, practically Newman's first public work as a Roman Catholic was the delivery of the lectures at the King William street Oratory on "Anglican Difficulties," which he undertook largely at the insistence of the London Oratorians. As a reward for this ironical attack on his old position, Rome made him a Doctor of Divinity.

We must pass over the part played by Newman in helping to allay the popular excitement in connection with the "Papal Aggression" of 1850, and the famous Achilli libel trial, in which he won a virtual if not a technical victory over an unworthy antagonist. The next work of importance which engaged his attention was the long and disappointing effort to found a Catholic University in Ireland, a scheme which occupied his attention and absorbed his best energies from 1851 till 1858. The plan originated with the Roman authorities in Ireland, was backed by Cardinal Wiseman, seemed to be approved at Rome, and Newman, somewhat against his better judgment, was appointed rector. He devoted much time and labor to the plans and details of the scheme, only to find himself more and more hampered as time went on by the very authorities who had first interested him in the affair. He spent much time in Ireland, and delivered a series of lectures in the somewhat tentative school, which were afterwards published under the title of *The Idea of a University*. It was proposed to make him a Bishop in order to give him, as rector, a more dignified position, and Cardinal Wiseman wrote enthusiastically to announce the fact. Nothing, however, came of it; the Irish prelates, already repentant of their relations with him, thwarted the plan at Rome. No explanation was ever made to Newman. The University did not develop, and after eight years of anxiety and labor, Newman resigned a connection which was then scarcely more than nominal. His attempt to found a purely Roman Catholic institution for liberal education ended in total failure, failure which he could not fail to ascribe to the unintelligent lack of sympathy on the part of his co-religionists.

In the meantime Newman returned to the Birmingham Oratory and started a boys' school which remained a permanent feature of the Oratorians' work. In 1858 he made the acquaintance of Sir John (afterwards Lord) Acton and of Dr. Döllinger, which brought him into contact with the Liberal Catholics who already were endeavoring to stem the rising tide of Ultramontanism. These friendships led him to contribute to reviews, to write letters and preach sermons, absolutely loyal to Rome, but tinged with what were beginning to be called Liberal ideas, that sharply separated him from old friends, converts of the extreme type, like W. G. Ward. In 1859 he accepted the editorship of the *Rambler* to abandon it with hardly a trial. The tone of the review proved distasteful to the Episcopate, and for a second time Newman saw his efforts thwarted to put Roman Catholicism in Great Britain on a sounder critical and historical basis than he believed it was.

Newman was then in his sixtieth year and had been for fifteen years a Roman Catholic. The work he had begun in the Anglican Church with the Oxford Movement was going bravely on, and he could look back and see how largely that had been due to him. In the Roman Church he might well ask what he had accomplished. A period has been placed to the two schemes for intensifying the intellectual life of English Roman Catholicism, owing to the adverse influence of authorities to whose will he must bow. The promise of the purple had been unful-

* *The Life of John Henry Cardinal Newman*. Based on his private journals and correspondence. By Wilfrid Ward. Two volumes. New York: Longmans, Green & Co., 1912.

filled. He was in obvious disfavor with the party in his own Church that was constantly increasing in power and influence, particularly since it had been recruited by the secession of Henry Edward Manning in 1850. Mr. Ward well calls the chapter devoted to these years (1859-1864) "Sad Days." Newman felt that Rationalism was everywhere gaining ground and that Rome was blindly refusing to face the fact. It is not strange that we should find in his diary for that time such an entry as the following:

"Circumstances have brought a special temptation to me of late. I have now been exerting myself, laboring, toiling, ever since I was a Catholic, not I trust *ultimately* for any person on earth, but for God above, but still with a great desire to please those who put me to labor. After the supreme judgment of God, I have desired, though in a different order, their praise. But not only have I not got it, but I have been treated in various ways, only with slight and unkindness. . . . because I have not retailed gossip, flattered great people, and sided with this or that party, I am nobody. I have no friend at Rome, I have labored in England, to be misrepresented, back-bitten, and scorned. I have labored in Ireland, with a door ever shut in my face. I seem to have had many failures, and what I did well was not understood. I do not think I am saying this in any bitterness.

"Not understood"—that is the point . . . contemporaneously with this neglect on the part of those for whom I labored, there has been a drawing toward me on the part of Protestants. Those very books and labors of mine, which Catholics did not understand, Protestants did. Hence some sympathy is showing itself towards me on the part of certain persons, who have deliberately beat me down and buried me for the last ten years. And accordingly I have been attracted by that sympathy to desire more of that sympathy, feeling lonely, and fretting under, not so much the coldness toward me (though that in part) as the ignorance, narrowness of mind, self-conceit of those, whose faith and virtue and goodness, nevertheless, I at the same time recognized. And thus I am certainly under the temptation of looking out for, if not courting, Protestant praise.

"And now I am coming to the meaning of the text with which I began on December 15th. 'No man putting his hand to the plough,' etc. I am tempted to look back. Not so, O Lord, with Thy grace, not so! . . . 'Deny me wealth,' etc. It has been my life-long prayer, and Thou hast granted it, that I should be set aside in this world. Now then let me make it over again. Let me go on living, let me die, as I have hitherto lived. . . . O my God, I seem to have wasted these years since I have been a Catholic. What I wrote as a Protestant has had far greater power, force, meaning, success, than my Catholic works, and this troubles me a good deal" (i. p. 576 sq.).

Undoubtedly during those years there was much wistful looking back, keen living again in the imagination those brilliant lost days of his leadership and power. And yet it would do him a great injustice to suppose that this meant dissatisfaction, loss of faith, in the theological and ecclesiastical position of the Roman Catholic Church. For in that same year he could write, to set at rest a rumor that he was contemplating a return to the Church of his baptism:

"I have no intention, and never had any intention of leaving the Catholic Church and becoming a Protestant again. . . . I do hereby profess *ex animo* with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England? No! 'The net is broken and we are delivered.' I should be a consummate fool (to use a mild term) if in my old age I left 'the land flowing with milk and honey' for the city of confusion and the house of bondage" (i. p. 581).

At last, in 1864, Kingsley's ill-judged and uncharitable attack gave Newman his opportunity to vindicate his Roman Catholicism in the eyes of friend and foe alike. This vindication was the *Apologia pro vita sua*, a book, that by its haunting charm and pathos, will perpetuate Newman's influence. The story of its rapid writing is told by Mr. Ward *con amore*. And for Newman it inaugurated a "second spring." It brought him again into the world of affairs, and to the notice of old Anglican friends, by whom he was being half-forgotten, and of his Roman co-religionists by whom he had been persistently neglected. Indirectly it served to renew some old Oxford ties, with Pusey, and Keble, and Dean Church, with the last of whom an intimacy was resumed which lasted until his death.

One of the indirect results of the success of the *Apologia* was to give him confidence to go on with a plan which he had meditated for many years—that was the establishment of an Oratory at Oxford under his direction where Roman Catholic students might live during their attendance at the university, thus admitting them to the privileges of university education and minimizing the dangers of the non-Roman influences to which they would be subjected. The plan seemed again to meet

with the approval of Propaganda at Rome, though how little with that of the Roman authorities in England the correspondence of Cardinal Manning, Mr. W. G. Ward, and Mgr. Talbot, and the course of events, were to show. Newman developed the plan, interested the Roman laity to some extent, bought land at Oxford, and was on the point of setting out thither; formal permission, he thought, having been obtained from Rome.

Newman and Fr. Neville were walking together on the eve of departure for Oxford. Says Mr. Ward:

"Thus happily talking they returned to the Oratory. The servant who opened the door to admit them, at once gave Newman a long, blue envelope, and said: 'Canon Estcourt has called from the Bishop's house and asked me to be sure to give you this immediately on your return.' Newman opened and read the letter, and turned to William Neville: 'All is over. I am not allowed to go.' No word more was spoken. The Father covered his face with his hands, and left his friend, who went to his room and unpacked his portmanteau. What the Bishop's letter told Newman was this: that, coupled with the formal permission for an Oratory at Oxford, Propaganda had sent a 'secret instruction' to Dr. Ullathorne, to the effect that, if Newman himself showed signs of intending to reside here, the Bishop was to his best 'blandly and suavely' to recall him" (ii. p. 137 sq.).

The scheme was at an end. The dominant party feared his influence in Oxford and thwarted the plan. The matter dragged on for years, but the same influence permanently prevented it coming to fruition.

The next years (1867-1870) were taken up with the discussion of the Papal Infallibility which Manning was to press to definition, with the interest stirred by the Vatican Council, and with the writing and publishing of *The Grammar of Assent*, in which he sought to apply to the individual experience of faith in the Roman Church, the same general argument that in the main he had applied to Christianity itself in his earlier book on Development. Newman's attitude toward the Papal Infallibility and the Vatican Council is well known. Though he found no difficulty in the doctrine as he understood it, he felt that it would be inopportune and unwise to define it; and said so boldly, a circumstance that still more seemed to justify Ward, Manning, and their friends in the conviction that he "was the most dangerous man in England."

The triumph of the Ultramontanes in the Church at large and the collapse of the Oxford scheme, due to methods that left him hurt and sore, drove Newman back again into the retirement of the Oratory. He emerged once more to conduct his controversy with Dr. Pusey and Mr. Gladstone, but for the most part—he was then an old man, it must be remembered—he felt his work was largely behind him. He devoted himself to reëditing and preparing final editions of his published works; and we can believe grew gradually happier and more at peace as the fires of controversy smoldered. Certainly these pages of the *Life* are among the most pleasing of the book.

And then at last, with the death of Pius IX. and the election of Leo XIII., the reaction set in. Newman's Roman enemies in England no longer had the ear of the Pope, and, thanks to the efforts of "old Catholic" noblemen like the Duke of Norfolk and Lord Petre, his devotion to Roman Catholicism and his services in its behalf were awarded by his elevation to the Cardinalate (1879). He himself felt that final recognition in the sunset of his days more than atoned for the sufferings and persecution that he had undergone. From henceforth there was calm and peace until the end in 1890.

Newman's life, both in the Anglican and in the Roman Communions was a life of controversy, and it is full of anomalies. Despite the fact that he dealt Anglicanism its cruellest blow, it is Anglicans and not Roman Catholics who to this day most deeply appreciate him. Though there is not the slightest excuse for supposing he ever regretted his momentous change, to the last his was a genius and a temperament that seemed more at home in the Anglican system. He was the victim, we can feel, of his own logic: a logic that proceeded moreover rather from emotions, impressions, psychological states of mind, than from calm and dispassionate analyses of fact. He had the courage to follow whither his logic led, in part because he felt not to do so, so profoundly did he both distrust and yet overrate his reason, would *logically* land him at last in infidelity or agnosticism. And he gave the best of his life to squaring his system with his own personality. He failed. The same may be said of his life in the Church of England. That, too, was to him a failure, and for the same reason. And yet both for the Anglican and the Roman Churches he has accomplished much. For the Church of England undoubtedly he has been a great and lasting inspiration to the Catholic Revival; in the

Church of Rome, on the other hand, curiously enough, fiercely as he fought against "Liberalism," ignorant as he assuredly was of modern philosophical and scientific thought, he has undoubtedly given the greatest impetus to those more "modern" ideas which that institution is only gradually assimilating.

It is hard not to come to the conclusion that if the present theory of the Papacy is to dominate Roman Catholicism, the Ultramontanes were right. Newman was dangerous. And it is not difficult to see in how many ways he prepared the way for Modernism, that is to say, for logical excesses which he himself would have deplored. On the other hand, if, as we think, ultimately a truer interpretation of the Papacy shall prevail, Newman's ideals will again tell. One has no wish to excuse the brutal methods by which his enemies in the Roman Church sought to crush him, but, on the other hand, one must conclude, that for all his sincerity, his religious genius, his subtle dialectical skill, he was a dangerous leader both for Anglicanism and for Roman Catholicism. His imagination was more subtle than his inferences were sound. He saw the dangers to faith from the rising tide of rationalistic thought and scientific knowledge, but he had not the means (thorough acquaintance with facts that modern research and historic investigation have brought to light) only with which those dangers may be successfully met. And, it seems to us, despite his acute intellect, he did not have any final or permanent solutions for the fundamental problems of theology, as his own philosophy in the last analysis seems to justify the charge, brought against him by Dr. Fairbairn and others, of intellectual skepticism.

CHURCH UNITY

THE GREAT QUESTION of to-day is Church unity. It transcends in importance all social and political questions. Society and the State have to do with this world, the Church with both this and the world to come.

Some one may ask is not salvation of the race the great question of this and of every age? I answer unhesitatingly, Yes. But to my mind there can be no salvation of the race without Church unity. Our Lord's intercessory prayer indicates this. The results of disunion in the last three hundred years in the spirit of rivalry and envy, manifest it. The vast number of men and women baptized into the name of Jesus, Christians born and bred, who both neglect and repudiate the commands of their Master, Founder, and Saviour whose name they bear and whose character and teachings they admittedly approve, bear testimony to it. Heresy, schism, rationalism, indifference, pride, self-assertion, leading to the cries, "I am of Paul, I am of Apollas, I am of Cephas, I am of the Independents, I will worship as I please," all these—a horrid brood—are proofs. The Christians and not the heathen are the stumbling-block to-day in the way of the setting up of the Kingdom. Consequently I consider Church unity the burning question.

To secure Church unity there must be *continuity*, and for continuity there must be *authority*.

I ask, therefore, that you all stand for the unity of the Body of Christ upon the elementary foundation of repentance, faith, and a determination to lead a new life in accordance with our Lord's teachings, moral and spiritual, in law and sacrament. And standing thus, to present the continuity and authority of the visible Christian Church, the Living Body of the Living Christ, including every baptized person among its numbers, and of which this Church is to-day the representative in the United States of America.—*Bishop Israel*.

PEACEABLENESS

PEACE is our proper relation to all men. There is no reason why, as far as we are concerned, we should not be at peace with everybody. If even they are not at peace with us, we may be at peace with them. Let them look to their own hearts, we have only to do with our own. Let us follow "peace with all men, and holiness, without which no man shall see the Lord." It is not without design that these two were connected together by the apostle—following peace and holiness. A life of enmities is greatly in opposition to growth in holiness. All that commotion of petty animosity in which some people live is very lowering; it dwarfs and stunts the spiritual growth of persons. Their spiritual station becomes less and less in God's sight and in man's. In a state of peace the soul lives as in a watered garden, where, under the watchful eye of true Divine source, the plant grows and strengthens. All religious habits and duties—prayer, charity, and mercy—are formed and matured when the man is in a state of peace with others—with all men; when he is not agitated by small selfish excitements and interests which divert him from himself and his own path of duty, but can think of himself, what he ought to do, and where he is going. He can then live seriously, calmly, and wisely; but there is an end to all religious progress when a man's whole mind is taken up in the morbid excitement of small enmities.—*J. R. Mozley*.

SIMPLICITY and plainness are the soul of elegance.—*Dickens*.

DEPARTMENT OF SOCIAL SERVICE

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SCIENTIFIC MANAGEMENT OF HOLIDAYS

MR. R. H. WEEVIL, connected with a large New York engraving establishment employing many men, and also known for his work in men's Church clubs, has proposed that scientific management be applied to holidays. He points out that of the nine legal holidays generally observed in this country, four come within nine weeks of each other in mid-winter, when they are of least value because of winter weather preventing trips and outdoor sports. These four are Christmas, New Year, Lincoln's and Washington's birthdays. In summer, when holidays mean most, the long, hot spell from Decoration Day on May 30th to Labor Day in September is unbroken except for the Fourth of July.

Mr. Weevil, according to a New York dispatch, wants all holidays to fall on Monday. That would give the workers—which means practically all the people of this country, he says—two days or two-and-a-half days free, which is almost as good as a vacation. He believes it would be a good thing for employers also. A holiday falling in the middle of the week, he says, breaks up the week's work and often seriously handicaps the employer in getting out his work.

Mr. Weevil has published his plan in the *Survey*, which is sending it in proof to employers in different cities to learn what their experience in regard to holidays has been and to get their opinions of the plan. His remedy is to rearrange the calendar of holiday dates, having all holidays (except Christmas and New Year, for obvious reasons) observed on Mondays following the given date: Washington Day on the Monday following the 22nd of February; Lincoln Day transferred to the first Monday in April; Memorial Day the last Monday in May; Independence Day the first Monday in July; and here introduce a new holiday, known as Recreation Day, on the first Monday in August. This only needs suggesting to open up a vision of its possibilities. Labor Day follows on the first Monday in September, Columbus Day on the second Monday in October, Thanksgiving Day on the last Monday in November. This order would secure for our industrial army a two-and-a-half days' respite from toil, with loss of only one day's pay, and would insure for the employer a better week's product from five consecutive days' labor after a two and one-half days' rest.

"The last and by no means the least important feature of this programme," in Mr. Weevil's words, "is the coupling of each holiday with a Sunday, thus opening up a wide opportunity for the Church to introduce special observances, with appropriate sermons and patriotic addresses, Sunday school fêtes, public meetings, and orations of boundless variety."

VOCATIONAL GUIDANCE

The twenty-fifth annual report of the Commissioner of Labor, upon industrial education, devoted an entire chapter to a survey of the progress of vocational guidance throughout the country. The chapter covers 87 pages. It makes a careful and discriminating study of all features of the work in Boston, and reprints in full three bulletins on vocations for boys, three on vocations for girls, and the charts issued to the time of the study upon opportunities for vocational education in Boston.

The nature of this government survey may well be shown by quoting briefly from the report:

"Vocational guidance as a branch of the public educational system is a recent development, but one which has roused strong and widespread interest. It is evident that although vocational guidance is still a very new subject, it is receiving much attention in Boston. The committee on vocational direction, working through the vocational counsellors appointed in every school, and the Home and Social Association, working through groups of parents, are acting directly upon the children and their guardians, trying to rouse an interest in the child's future which will lead to an intelligent choice of an occupation before school days are over. The Vocation Bureau for boys and young men and the Girls' Trade Education League for girls and young women are investigating trades and supplying the information as to their requirements and opportunities which the counsellors need, that they may advise, and the children, that they may choose wisely. The Women's Municipal League approaches

the subject from another standpoint, securing and disseminating knowledge of where and how, after the choice has been made, training for the chosen vocation may be secured. The vocation counselors, the Vocation Bureau, and the Girls' Trade Education League are all carrying on active work in inciting the children to secure the necessary training, in following them up after they become wage-earners, and in aiding them through the difficult period of adjustment. All work in the closest cooperation, with the result that duplication and neglect alike seem to have been avoided."

ARE WE GOING AHEAD?

Our newspapers are daily filled with most lugubrious items, and if one were dependent upon them for one's judgment of the world's development, the result would be a sorry one. Nevertheless, those who look beyond the news columns and seek to correlate the facts as they really are, will soon reach the conclusion that the world is moving forward. The *Record-Herald* of Chicago not long since printed the following poem, which very aptly phrased this somewhat paradoxical thought:

"The grafters go on grafting and the bribers bribe away;
The bosses still grow fatter and the people have to pay;
Men with schemes that are unfair,
Keep on thriving everywhere,
But the world goes on contriving to get better day by day.

"The thugs are busy shooting, and the gangster's arm is strong;
The men we choose for office are inclined to wink at wrong;
Though we do our best to drive
Out the crooks and thieves, they thrive.
But the world keeps bravely getting somewhat better right along.

"The rich lawbreakers calmly keep pursuing the old game;
They are ever busy claiming what they have no right to claim;
They take tribute every day,
And the public has to pay,
But the world, with all its troubles, keeps improving, just the same."

A somewhat similar thought has been expressed by Judge Grosscup in a recent speech, in which he said:

"They tell me this is an age of personal denunciation, and I say that while this may be measurably true, it is not the denunciation heard and read in the days of George Washington, Thomas Jefferson, and John Quincy Adams. In those days the newspapers printed matter that for virulence and vituperation would make our newspapers of to-day blush with shame. No, when it is all summed up, there never was a time in the history of the world when the average man was so intelligent as he is now, nor so good. And what of the insurance scandals? Why, twenty years ago—yes, even ten years ago—these scandals would not have been so noticed; they would not have been scandals at all. Public conscience has quickened since then, and it is this revived public conscience that roots out dishonesty, brings it to light, and punishes the guilty ones. Public conscience has come to be stricter, more energetic, than of old, and it makes itself felt more in the affairs of our national life than it ever did in the past. The world, I think, is on the way to even a higher and better public conscience."

NEW YORK COMMITTEE OF FOURTEEN

The New York Committee of Fourteen has enlarged its scope, as a result of the comprehensive report which it prepared. Reference to it has already been made in these columns. It has declared as follows:

"It seemed immoral to allow such information to be lost and such force dissipated. Therefore in default of the adoption of its recommendation for the appointment or creation of a vice commission, the committee has widened its work to the suppression of commercialized sexual vice."

Mayor Gaynor's failure to act upon the recommendations of the committee is the reason given for the broadening of the committee's work. The Rev. John P. Peters, D.D., of St. Michael's Church, New York, has been reelected to the chairmanship.

DO GARDEN CITIES PAY?

The first garden city, according to the *Canadian Municipal Journal*, has not shown anything but a loss from its inception until this year, when the tide has turned, and a profit has been made. So much for the financial side. On the health side: The infantile death rate of Letchworth, the first garden city, is 54.54 per 1,000 births, while for all England it is 106. The general death rate at Letchworth is 6.3 as compared with 13.4 for all England and Wales. These two statements of the mortality are tremendously significant when it is considered that the death rates for England for both infants and the whole population, are not taken from the slums, but from the healthy and unhealthy districts alike.

"SOCIAL STANDARDS FOR INDUSTRY"

is the title of a pamphlet issued by the Committee on Standards of Living and Labor of the New York Conference of Charities and Corrections. It outlines a working programme on the subjects of wages, hours, safety, and health, housing, term of working life, and compensation of insurance. Following each plank annotations are inserted as follows:

- (a) Specific information bearing on the topic.
- (b) Federal, state, or foreign laws that apply.
- (c) Standards already accepted by social welfare organizations.

AT A MEETING of the Tuberculosis Section of the Massachusetts Medical Society, two physicians presented a report on the subject of Outdoor Schools and Open Air Rooms, which wound up as follows:

In conclusion, we would call attention to the fact that it is not fresh-air rooms or hospital schools alone which are to solve this problem. These are but two factors in the far wider subject of school hygiene. It is by strengthening, broadening, and combining all forces that the condition of the child is to be improved. Children must be properly taught the principles of hygiene and right living; fresh air must be provided for all school children; trained school physicians must be properly paid for the work they do; school nurses must everywhere be made a part of the system as the most important means of making the school physicians' work effective; there must be fresh-air rooms for ailing children; proper hospital facilities for acutely sick children, and tuberculosis camps or wards for consumptive children. Above all, the public must be educated to see the reason for all this, and to insist upon it.

OUTSIDE of the fifteen largest cities, the population of France in the last five years decreased 140,000. Paris alone gained 305,000 of the 350,000 of the entire country's increase. A still greater relative gain is shown by the cities of Germany over the rural regions. Germany is growing far faster than France, but the increase goes to the towns of 50,000 and upward. Even little Switzerland shows the same conditions, the gain of the past ten years going entirely to the cities.

THOSE who want to read a thrilling story of a vital work should get a copy of "Inasmuch: A Little Story of a Great Work," being the first annual report of that splendid rescue work done in Philadelphia, under the title of the Inasmuch Mission. The report can be had by writing to the Mission at 1019 Locust street, Philadelphia.

THE POPULATION of New York state was 9,113,279, according to the census of 1910. Pennsylvania is the state having the next largest population, with 7,665,111. Illinois is third, with 5,638,591.

THE GEORGE JUNIOR REPUBLIC is being established in England. The Earl of Sandwich has loaned the association a farm to be an experiment.

"FORMERLY Christian people thought it quite religious to study the social organization and hygiene of Jews 2,000 years ago," Dr. Josiah Strong says in an article on "Socializing Church Work," "but quite unreligious and secular to study the hygiene of Jews on the East Side of New York. To-day this is different.

"A few months ago Brattleboro, Vt., woke up. She found children working in her mills at too early an age. A bill was drafted, carried to and through the legislature, and now these children are in her schools. Parents of these children lived in hideous excuses for houses. To-day attractive homes are being built to be rented to them at low prices. Saloons attracted many; now they entice fewer. On inquiry we found that this work originated in one of the 500 classes which the American Institute of Social Service has, in churches, Y. M. C. A.'s, or other institutions which study the lessons in social Christianity from the Bible point of view. These lessons, published first in the *Homiletic Review*, and then republished with additional matter under the name of *The Gospel of the Kingdom*, reach some 40,000 readers." The Rev. W. D. P. Bliss, a priest of the Church, is editor of this series.

"THERE is a misconception that city planning is a large number of plans which, if carried out, mean bankruptcy to a city. Such is not the case," is the opinion of Arnold W. Brunner. "The great question of extravagance is not in spending money for roads and buildings, but in how we spend it. There is no use in expending a large amount of money for a thing and then have to do it all over again. A city plan is intended to do away with waste. We can't do everything at once, therefore we make a plan and after that is completed we look after the first thing which must be done and so on until the entire work is finished."

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.

"THERE WERE GIANTS IN THOSE DAYS"

To the Editor of *The Living Church*:

IN the opening page "To the Reader," in his excellent *Memoir of the Rt. Rev. James Hervey Otey, D.D., LL.D., the First Bishop of Tennessee*, the Rt. Rev. William Mercer Green, D.D., first Bishop of Mississippi, has these words: "The following Memoir was not written for the eye of the critic. . . . It is a simple tribute of friendship, a heart-felt memorial of a noble frontier Bishop, one of the great minds and hearts of the *American Catholic Church*."

As this book was written in 1885, it appears to be possible that the unsuitableness of "Protestant Episcopal," as the name of the communion to which we belong, might have been noticed at that date, and that the "agitation to change the time-honored name" is not something that started at the last General Convention.

Sincerely, JOSEPH H. HARVEY.

Mexico, Mo., July 1, 1912.

MR. LA ROSE ON HERALDRY

To the Editor of *The Living Church*:

A RECENT lecture of mine at St. John's Theological School, Cambridge, on Ecclesiastical Heraldry, has been variously reported in the Church papers. Amateur reporting of so technical a subject is, of course, bound to be inaccurate. I find now that I am credited with an attack on the coat of arms of the diocese of Kansas City. As a matter of fact, I did not mention these arms in my discourse, for the reason that I myself designed them for the diocese! Obviously, then, I would be unwilling to attack them as unsound heraldry, and equally obviously am I prepared to defend them. I am, sir,

Very truly yours,

PIERRE DE CHAIGNON LA ROSE.

[The error referred to does not appear in the report of Mr. la Rose's address printed in *THE LIVING CHURCH*, in which Kansas City is not mentioned.—EDITOR L. C.]

DR. BRADY'S CONFESSION

To the Editor of *The Living Church*:

I READ Dr. Brady's Confession with a great deal of interest, but there is one point which he did not "confess" and that was that the various bodies of Christians do not want what the Church can give them. I have made the acquaintance of various ministers of various denominations and have talked with them regarding the proposed Conference on Faith and Order, and they all with one accord make light of it. They even go so far as to say that there can be no union until the Church gives up her doctrine of the Apostolic ministry and her belief in the Sacraments. They ridicule the Church doctrine of Baptismal Regeneration and the doctrine of the Real Presence in the Holy Eucharist. Some of them even go so far as to say that they do not believe that Church unity would be a good thing.

Instead of spending our time and money for this Conference on Faith and Order, would we not be advancing the cause of true religion better by planting the Church in places where there is a demand for her services but where the people are too poor to support a priest? The sum of \$100,000 which has been contributed to advance this dream would bring relief to many overworked Bishops. It would build ten mission rooms in places where they are needed. As a venture of faith and as setting forth our belief in the reality of the Church, this would mean more than the proposed conference. If one man would give this sum for the building of ten mission rooms it might induce others to do the same. Then would we see the Church grow and take her proper place in this country. W. M. PURCE.

Three Rivers, Mich., July 4, 1912.

To the Editor of *The Living Church*:

I AM glad to note the terms of Dr. Brady's frank "confession," as published in your last issue. "Brutally frank," one might almost say; but it being toward himself it shows the man of him, and leads one to the hope that through equal confessions from others the down-hill trend of the Church away from popular respect which was begun in that moment of "ungodly gush" (so characterized by Bishop McLaren) which gave birth to that flirtatious document commonly known as "the Declaration for Unity," and has been continued ever since by other means equally flirtatious and illogical, may be at last arrested. And anyhow, may God grant that it may be so! I have no more fervent prayer. For, ah! Mr. Editor, have I not as a missionary, and consequently one whose voice is not heard when speaking

to the general Church, been all these years upon the very ground itself, where the disasters have been most deeply in evidence, but witnessing helplessly from afar the "straining at gnats" and the "swallowing of camels" on the part of those in occupancy of our "Seats of the Mighty," that produced them? As has been said of "Liberty," so also, in my view, may be said of "Church Unity," "What crimes have been committed in thy name!" I pray also that henceforth, having learned our lesson as Dr. Brady seems to have learned his, we shall enter upon our promotion of this truly all-important object, with a better appreciation of *festina lente* as the only motto that can guide us to a genuine success. Meantime, however, and compromising no principle, what is to hinder us from preserving a charitable regard for the good in all men, regardless of their religious convictions—finding dear friends among them; accepting their favors, and restoring fourfold into their bosoms when opportunity offers—and if it offers?

W. H. KNOWLTON.

St. James, Minn., July 5, 1912.

PROLOGUE TO "THE LITTLE PILGRIMS"

To the Editor of *The Living Church*:

TO those intending to produce the play "The Little Pilgrims and the Book Beloved," I should like to suggest the use of Bishop Coxe's poem, "I love the Church—the Holy Church," as a prologue. It is beautifully adapted to this purpose, and may be found in his volume entitled *Christian Ballads*. (Rev.) A. Q. BAILEY. Jeffersonville, Ind.

THE RUINED ABBEY

Deep shadows fall athwart the way,
The wailing winds in echoes play,
A chill of phantoms in the air;
A sudden waning of the day,
And on my lips a murmured prayer.

Here stood in days of faith, a shrine,
Where, guerdoned with the mystic Sign,
One, chosen, touched the blood-red Cup —
Showing the Sacrifice divine,
Wherein his Lord was lifted up.

And all the ground was sacred, while
The lifted Rood, the shadowy aisle,
Pale sculptured saint in niche and bay,
Wide pillared porch and peristyle
Invited all to pause and pray.

Here tonsured monks of old adored
In childlike faith their risen Lord,
Singing in choir at dawn of day;
On bended knee their sins outpoured,
And shriven, went their joyful way.

Mayhap 'twas here the stainless knight
Kept vigil through the throbbing night,
Seeing the Grail in Vision blest;
All glorious in supernal light,
Vouchsafed to him who wins the Quest.

Thus musing—borne from splendors rare,
On billows of tempestuous prayer
And clash of censer's rhythmic swing,
The scent of Gabriel's lilies fair,
Cherubic voices carolling!

Then visions mystical unfold!
An Altar, with the Cup of gold
And symbols of the Mystic Lamb;
The Sacrifice in Script foretold;
Seraphs who bear His oriflamme!

Kneeling, I cry, "O Jesu mine,
Return to this Thine ancient shrine!
A thousand years are but a day;
Quicken again the Blood-red Wine;
Endow with life these ruins gray!"

Faint echoes answer to my call,
The crumbling arch bends to its fall.
I tread the grass-grown nave alone,
Priest, Saint, and Altar—vanished all;
And in their stead a lichened stone.
Bangor, Me., July 3, 1912. ISABEL GRAHAM EATON.

SIN must be exterminated in our hearts and lives before we can be presented before the great white throne. The blood of Jesus Christ alone can cleanse us from the guilt and power of sin and make us fit to appear before the Judgment Seat of God.—*Selected.*

LITERARY

RELIGIOUS

Death. By Maurice Maeterlinck. Translated by Alexander Teixeira De Mattos. New York: Dodd, Mead & Co., 1912.

The inadequacy of any discussion of the mysteries which encompass and succeed death is illustrated by many of Maeterlinck's thirty-one little essays. For instance, take these words in which he says: "In eternity, there is therefore no climax, no changelessness, no immovability. It is probable that the universe is seeking and finding itself every day, that it has not become entirely conscious and does not yet know what it wants." Of course this may perhaps be treated as mere verbiage but it is to be observed that the author actually commits himself to a time measure of progress, in the timeless beyond! Strangely enough, the salient and really important element in this work of one who may be called a professional mystic, is the practical argument for euthanasia, the shortening of the life of hopeless pain by the medical man who now proceeds, Maeterlinck says, as though "there is no known torture but is preferable to those waiting us in the unknown." Thus he says a vicious circle is pursued: "the prologation of the agony increasing the horror of death; and the horror of death demanding the prolongation of the agony." Apart from the fact that few practising physicians now manifest any particular sense of solicitude for an unknown future, they do, as a professional duty, relieve suffering by anaesthetics, having more than a temporary effect, and by withholding possible stimulants at a critical point, they do really shorten lives of irremediable pain.

It would have been well for Maeterlinck to have taken counsel of Pascal where he says, "The narrow limits of our being conceal infinity from our view." While those limits exist, nothing can penetrate it and the axioms of philosophy and the epigrams of agnosticism do but make the veil more impenetrable. "The Hebrew Sheol, the Pagan Hades, or the Christian Hell" are equally obsolete to the author, but he has nothing but opaque phrases, pale abstractions, to substitute for them. He assumes that, everything being finished; all suffering, all anxiety, all lasting unhappiness, must be ended, and his ideal reaches no higher than his earthly experience that our real happiness here is attained when these elements are absent. The heathen position after all reached its loftiest altitude with a dignified acceptance, unquestioning of a fate which was unsolvable, in *De Senectute*. To such noble patience which was found here and there in the elder world came the light which streamed from revelation and from faith, as though to reward the conscientious use of the "talents" bestowed by the gift of nature. After two thousand years, however, it is pitiable and almost ignoble to find one whose talents have made him a leader of men, closing his eyes to the light, and groping in darkness with vain words. The beauty of death, which has lost its sting, is found in those wonderful tokens of primitive faith in the Roman catacombs: *In Pace*, the *Chi Rho*, the Good Shepherd who folds His sheep. Here was the tremendous victory—even our faith—which turned the terrors of martyrdom and death into confident expectation of sleep in the Lord.

The little book is excellently translated, beautifully printed, with ample margins and colored initials and borders, and has a good camera portrait of the author. IRVING WINSLOW.

The Intellectual Crisis Confronting Christianity. Four Sermons preached in Trinity Church, Trenton, N. J., on the Sundays in November, 1911. By the Rector, the Rev. Hamilton Schuyler. New York: Edwin S. Gorham, 1911. Pp. 80.

The four sermons are: The Crisis and Its Significance, The Old Testament and the Higher Criticism, The New Testament and the Authority of the Church, The Basis of Reconstruction. Their problem is "to adjust the old truths of Christianity to the new light which modern learning and criticism are shedding upon Religion, the Bible, and the Church." The sermon on the New Testament is the best, but the writer seems to have failed to make the adjustment toward which he aims so far as the Old Testament is concerned. The general plan of "reconstruction" outlined is good, but one might wish for more felicitous applications. J. S. M.

Moral Leadership and the Ministry. By Edward E. Keedy. Boston: Horace Worth Company, 1912.

The title of this book indicates very truly its chief thought and purpose. The author dwells first upon the subject of leadership in religion. Then he passes on to consider the causes of the loss of leadership by the ministry. And, finally, in his last two chapters, he suggests certain methods by which, in actual practice, as well as by training, the Christian ministry may recover the leading position which it ought to hold, in the social and moral as well as spiritual life of the community. The book is written with much earnestness, and cannot fail to be both suggestive and stimulating. The chapters,

entitled "Religion—The Equipment for Leadership," and "The Ministry's Loss of Leadership," are perhaps the most useful in the volume. We would call especial attention to Mr. Keedy's excellent remarks upon the necessity of the love of Christ, of self-sacrifice, of conviction, of prayer, of vision. What is said on p. 127, of the power of a minister's life, and, on p. 137, of the importance of reality in preaching, is all worth pondering. From our point of view, the book is deficient in all that regards the Church as the Body of Christ, the Priesthood and the Sacraments, and the style in which the author writes, at times renders his meaning obscure.

IN A VOLUME which the author writes of as a "supplement" to the work of his father, *The Land and the Book*, Dr. William Hanna Thomson presents a thoughtful study of the background and of much of the foreground of the Patriarchal age with the title, *Life and Times of the Patriarchs, Abraham, Isaac, and Jacob*. Dr. Thomson accompanied his father in the tour of Palestine which resulted in the earlier book, and his studies in the text of the Pentateuch and the environment out of which the story is told, enable him to make of this a useful work for Bible students. [Funk & Wagnalls Co., \$1.20.]

THE MANY admirers of the writings of Mrs. G. J. Romanes will welcome a very attractive miniature size booklet entitled *Brief Notes for Meditation, adapted to the Seasons*, and taken in short paragraphs from her writings. Mrs. Romanes is known in this country not only from her written work but also from her personal visit and lecture tour a couple of years ago. [Mowbray. The Young Churchman Co., leather, 40 cents.]

A VERY HANDSOME volume of poetry embellished with the finest illustrations and colored borders is *Roses from my Garden*, by Gertrude Capen Whitney. The standard of poetry is not always maintained at as high a pitch as the settings would seem to demand, but there are a number of attractive numbers. [Sherman, French & Co., \$1.35.]

CHARLES SCRIBNER'S SONS have among their importations from T. & T. Clark a new edition of Hill's well-known *The Earliest Life of Christ*, the standard English translation of Tatian's *Diatessaron*. The new edition is abridged, but nothing of importance has been omitted and the price has been reduced to \$1.25.

MISSIONARY

South American Problems. By Robert E. Speer. New York: Student Volunteer Movement for Foreign Missions, 1912.

With the opening of the Panama Canal, soon to be a *fait accompli*, South America becomes of vital importance to the United States. The easier way for trade, the opportunities for investment appeal to our people strongly, and a book which will give reliable, trustworthy information is a desideratum. This want is met by Mr. Speer's volume, which in moderate compass gives an interesting history of the early peoples of South America, their conquest and subjugation by the Spaniards, etc., and the revolutions by which they freed themselves, and from which came the various South American republics of to-day. Mr. Speer, who has traveled extensively in South America, has met and talked with the leaders in the different republics, and is a competent witness to the remarkable progress already made, and to the needs of the future. The most pressing of the problems confronting the republics are those of education and religious liberty. The moral conditions are such that religious education is an absolute necessity, yet the difficulties in the way are tremendous. While the Roman Church is nominally the Church of the various republics, yet the people are apathetic, and oftentimes hostile to her. Protestant, as also Anglican, missionaries have gone into different places and have met with much success, and in consequence the influence of the Roman Church, and oftentimes the power of the state, have been turned against them. Apparently these new religious teachers are needed, for the Roman Church seems unable to do the work, and yet for the want of real religious liberty, the work is hindered, and the people suffer for lack of moral and religious teaching. Mr. Speer's book is well worth reading, and will certainly help to a better understanding of our South American neighbors.

The Chinese Revolution. By Arthur Judson Brown. New York: Student Volunteer Movement.

Dr. Brown has given us in this volume an interesting and sympathetic study of the causes of the Chinese Revolution. The remarkable developments which have recently taken place in China, make some such handbook a necessity, for China, with its vast population, cannot longer be considered a negligible quantity in its development of nations. The author shows how the various causes—commercial, educational, and especially religious—have awakened the long sleeping nation, and brought about the tremendous revolution we have witnessed. The book is well and interestingly written, and makes a strong plea for help in Christianizing the people for the sake of the world.

ONE FAULT mender equals twenty faultfinders.—*Earl M. Pratt.*

DEPARTMENT OF Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

AN old gardener, with whom I have had many a pleasant chat, used to come into the house in the early spring and announce the condition of the soil: "The ground is very friable, this year; the long, hard winter has put it in fine condition." This, just now, describes the condition of Auxiliary soil: it has lived through a long season of comparative winter, at least, and now the soil is mellow and friable. The good seed which is now being scattered, not only by educational secretaries, but by a thousand other agencies, will fall on fallow ground and yield abundantly. There come so many indications of this quickening, this open-mindedness, this reaching out for the richness of knowledge, already one can see the fruit of it; already the limitations of the parochial are being overstepped and many entailed prejudices are fleeing before the newly-learned "reasonableness" of the Church's history and teachings. I have always loved the use of that word "*reasonable*" in the Communion office; it means so much if one will but accept it. And that is what educational methods are doing for the Auxiliary and for many other societies which are virtually auxiliaries, because this new learning lifts them into the missionary plane; they are all growing in reason.

Many parish auxiliaries are now weekly clubs, one might say. The casual scraps of information gleaned once a month at an Auxiliary meeting suffice no longer. A well-planned course is being used by many of the branches, some of which continue through the summer.

From Chelsea, Okla., comes a note: "We have a very active branch of the Woman's Auxiliary here, which is a study-class as well. We have met every Monday night, with the exception of about six, for the past year and a half, and do so much enjoy our study of the Church and her missions. Last Epiphany we wished we had made an effort to get the literature offered by the Woman's Department of THE LIVING CHURCH, and had a Twelfth-Night meeting such as was described in your column; and if you will send us the pamphlet which traveled around so much, we will be sure to plan for one next year."

WHILE on the subject of education, the work of the R. L. M. Mission Study Class Alumnae of Philadelphia is relevant. As the name betokens, this is no newly enthused body of women but one whose work has passed now into aggression and along high lines. They are not receivers only but distributors of Churchly influence. For a number of years this class has issued a fine Church calendar, the receipts of which, for the past four years, have been \$1,700, all of which has been given to general missions. The Calendar for 1913 will be ready by October 1st, and will sell at 30 cents, postage included. Many missionary topics will be condensed in it and the opening page will contain an address on the purpose of mission study, delivered by Bishop Rhinelander to the R. L. M. class, and not published elsewhere. Miss Emery and other specialists will be contributors. Mrs. H. A. Pilsbry, the Church House, Philadelphia, will receive orders.

THE CAMPAIGN of tatting suggested in this Department last summer, if not carried out along the exact lines defined then, bids fair to be developed in a way, the *raison d'être* of which is the same, namely, the increase of the United Offering. Little leagues and circles of summer workers are being formed within Auxiliaries, the members of which promise to make, during their summer outing, or at home, something to sell for the United Offering fund. In Christ Church Auxiliary, Indianapolis, this has assumed a quite businesslike method. The secretary took the names of all women who would promise to do this and a number of them specified the thing to be made. The average woman, it seems, can do only about one thing well enough to be offered for sale, for there is an honest instinct that one doesn't want to impose poor needlework, poor cookery,

or anything else that is poor, upon the trusting Woman's Auxiliary sister who is buying her goods. Therefore every woman bethinks herself *what she can make or do best*, and that she proffers to the United Offering. The idea is a very beautiful one that is traced back to the day when patriarchs sacrificed only their best.

One woman volunteered a pair of guest-towels, another a crocheted collar, another a tumbling Brownie; others fell back on plain sewing, tatting, and baby socks, while still others ask for time to consider what their best accomplishment might be. The question of how to dispose of these gifts of love was also canvassed. It was thought best to sell whatever one might make, to the first customer, and if none were found, to bring the things to the first meeting of the autumn. It was also thought a good idea to carry the blue mite-box wherever we go this summer, and if we stay at home, to devise some new way to give it prominence. With all of these plans linked with the summer's rest or change, as the case may be, surely the United Offering bids fair to make healthy growth.

FROM PEORIA, ILL., comes a request for the list of books spoken of as furnishing a parish library in Brookline, Mass. The secretary of St. Paul's branch, in asking, says that the plan seems to her excellent and feasible, and she thinks it one which will be very generally followed, especially in places where there is no diocesan library. As the educational secretary plans to begin a course in Advent, and as the book on Japan will be ready by October, any parish that would use the summer leisure to install such a library, would be well supplied with collateral reading for its winter work.

THE MORE one is thrown in contact with women, the more it becomes apparent that few of them are care-free. "Don't you think it's all discipline?" a friend said lately; and the advancing step in life, with the wider vision, convinces one that it is indeed "all discipline." *The women who count are the disciplined women.* Responsibility, sorrow, the loss of ideals, the frustration of life's plans, the adjusting, the resignation—these are the disciplinary agents which, perhaps, make woman-kind what it is. The woman who wants to do something "higher," untrammelled by the routine of life, is very often met, and the philosophy and religion afforded her often fail to convince her that the "higher" things are *the things at hand, done well.* Here is such an exquisite bit of verse embodying this idea, that it is copied with the hope that every woman who reads it will cut it out and put it in her mirror. It is called "Service," and bears the name of Helen Cole Crew:

"What drew you from the shelves?
What great philosophies,
What subtle poems
That feed our better selves?
None: from my oven I drew
Three loaves of light and wholesome bread;
These feed the hungry, too.

"What thoughts were yours to-day?
To right the wrongs,
To succor the distressed
Hast planned a way?
No; but before 't was light
I washed the clothes; I had no time for thought.
See, they are white!

"But tell me of your deeds:
Surely you've followed some great enterprise
Where progress leads?
Not I, poor fool:
But four bright faces, clean and kissed,
I sent to school."

DARKNESS seems to be as necessary to life and growth in this world as is light. An earnest, tireless worker for Christ who has recently suffered through months of illness, writes a cheery word of sympathy to a fellow-sufferer, and adds about herself: "It is a long time since I have done a day's work; it is only a half-hour's work, or maybe fifteen minutes at a time. And many days have been in a dark room. I wonder, sometimes, if a 'dark room' is as necessary for the developing of character as it is for the developing of negatives. If so, perhaps a time will come when I can look back upon the dark-room days with thankfulness. Just now, I want to work." To wait and to trust, if God directs that, even while one longs to be out in the light and at work, is to gain and grow in the development which only the dark room can give. How good it is that God can be trusted to decide when the darkness is needed!—*Sunday School Times.*

PARAPHRASE OF THE NINETEENTH PSALM

Creator of all time and space,
Maker and Lord of man,
Lo, Thou hast been our dwelling place
Since time and space began.

Or ever Thou hadst formed the earth,
Or curbed the wayward sea,
Before the morning stars had birth,
Thou wert eternally.

The countless ages in Thy sight
As snowflakes melt away,
Or as the watches of the night,
Fly at the break of day.

And how regardest Thou man's years?
Eternal God and Lord,
But as a tale that's writ in tears,
And ceases at Thy word.

Yet deep in human hearts doth lurk
The hope Thou wilt see fit
To 'stablish Thy frail creature's work.
Yea, Lord, establish it,

That we through all eternity,
As in the mortal past,
May find our toil and wage in Thee,
In Thee, our rest at last.

CHARLOTTE LEECH.

CONSERVING THE CHILD

BY JANE A. STEWART

WHAT is a baby worth? Who shall say? Yet it has only been within recent years that a baby has been considered important enough to be the subject of an international Congress. France was not only the leader in undertakings designed to reduce the infant death rate, but was the first country to call an international conference on the subject. The French Congress met in 1903. Two years later the international organization met in Brussels. Under the patronage of the Empress of Germany, the "third international congress on the prevention of infantile mortality" met in Berlin with twenty countries represented, in September, 1911.

To France belongs the honor of being the first in the world-wide work through the education of mothers and through the establishment of pure milk supply stations. The decreasing birthrate among the French aroused them to the need of child conservation. It was Dr. Pierre Budin of the Charity Hospital, Paris, who twenty years ago began the training of mothers in special classes to which they brought their babies for inspection and advice. These classes were called "Consultations for Nursings," and maternal nursing was one of the main points emphasized.

"*La Goutte de Lait*" (drop of milk) plan of milk supply depots was inaugurated by Dr. Variot of Paris, and Dr. Dufour at Fécamp. And as a constant reminder to the mother, a label was attached to the milk receptacle, "For Want of Something Better." The institution of milk stations was thus annexed to the previous plan for instruction of the mothers in infant hygiene and infant feeding.

Other countries adopted the plan. The health officers from England visited the French milk depots and carried the idea home. The German Empress was deeply impressed with the value of the plan and the famous children's house in Berlin bears her name, the "Kaiserin Auguste Victoria House." The young Queen of Spain established a similar institution in Madrid, known as "Gota de Leche."

Milk dispensaries have now become common in all the civilized cities of the world. The commemoration of the coronation of King George and Queen Mary took the pleasant form in Montreal of the establishment of fifteen milk stations for the babies. This idea was more popular, it is pleasant to note, than that of using the \$2,500 appropriation for a grand fireworks display. Some forty cities in the United States now have milk dispensaries, following New York City, where they were first established in 1893 by Nathan Straus. Last year New York appropriated \$40,000 for the maintenance of its milk stations. In Rochester, where the milk stations have been from the beginning under the public board of health, the death rate among children under five has been cut down one-half in ten years. The milk stations have been the greatest factors, with their ac-

companying mother-training, for the conservation of child life.

What is the value of a baby? A Yale college professor has estimated the cash value of a baby at birth at over \$2,400; and the total value of the year's "baby crop" of 2,400,000 at nearly seven billion dollars. The annual loss in cash aggregates \$580,000,000 in this country alone. But nobody knows, when a baby dies, what the loss has been to the world, in potential influence for the improvement and betterment of the people, and in the great work of helping to raise the world to a higher plane of thought and work.

BEARING HIS NAME

BY MARY LIVINGSTON BURDICK

JAMES HAWKINS was the name inscribed on the parish register and written on his confirmation certificate, and to the rector of St. Mark's at Moreton the gigantic quarryman was so known; but to everyone else he was simply "Big Jem" or "Neighbor Jemmy."

Fourteen years Jem had delved in the mines near the little English town, doing his duty to God and to his fellow-man as he saw it, and holding but one earthly joy—the love of his son, left to him by the boy's mother after one year of her contented wedded life. "He's christened for you, Jem," Annie Hawkins had said gently to her husband before leaving the world, "and you'll bring him up in that name, honest and kind, like yourself, and faithful. Only, if you can, dear, let it be in the country, where the air is clean and, happen, a rose or two." After that the frail woman had never spoken again. But her words became law in her husband's heart, and it was in "the country" that a cottage was found, and in "the country" that little Jem waxed strong.

Perhaps it was the clean air, perhaps natural ability that made the boy at twelve the leader of his class, and the finest soprano in the famous boy-choir of Moreton. Certain it is that everyone who heard the beautiful soaring voice learned to love its liquid cadences, and to wait eagerly for the lad's occasional solos.

Among the people who understood the rarity and worth of the wonderful vocal possession was Henry Merton, a rich mine-owner, whose generous heart and thoughtless, easy-going life made him at once a help and a care to his wife and to his rector. "He would be different had our child lived!" thought the wife. "If he could be aroused!" thought the rector, and noted with pleasure the man's apparent interest in the music.

Finally the interest took definite shape. Mr. Merton would legally adopt Jemmy and give him every advantage for the best development of his great talent. There were conditions attached to the offer, however. The boy must take the name of Merton, and be separated from his father for years, at least, as his education would be obtained abroad. The matter was broached to "Big Jem," who listened in deep silence to the entire proposition. There was no apparent emotion on the weather-beaten face, and the response was brief, "I'll try to see the right of it, and I'll let you know next week. Thank you, Mr. Merton. I'd grieve to stand in the way."

But before the next week an accident in the quarries occurred, and the burden of decision was forever lifted from the truth-seeking father. "Tell him, please," the suffering man murmured to the rector, who had been hastily summoned, "Tell Jemmy all—the chance and the name—everything. It's his to say, now."

Jemmy was told. But he only gasped between his sobs, "I'll keep the name, father. No matter about the singing. You've spent your life for me. I've got to have your name!"

"Faithful, ay, faithful, Annie—and honest and kind—our little lad!" So the quarryman's life ended.

But its lesson for others remained. For when Jemie, some days later, repeated his declaration to Mr. Merton, the latter held his hand more tightly, saying, "That's all right, my boy. Just live with us and work at your music. But hold to your father's name—and I'll try to keep to that of mine!"

And a new communicant was received into the Church of St. Mark.

A LITTLE thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—George S. Merriam.

THE SIXTH SUNDAY AFTER TRINITY

All calm and undistracted lies the dead,
With eye unseeing, and unheeding ear;
What stirred his thought, was unbeloved or dear
To him erstwhile, now moves nor heart, nor head;
The cunning hands that wrought, the feet that sped,
Are still, they have no task or errand here;
By pleasure's smile untouched, or sorrow's tear,
He lies impassive in his narrow bed.

Account yourselves as dead indeed to sin,
Its pleasures base, and its ambitions vain;
Buried with Christ, that so ye may begin
To live to God through Him, who rose again
To die no more, but evermore to be
Unto His own, life, love, and purity.

JOHN POWER.

Church Kalendar



- July 7—Fifth Sunday after Trinity.
- " 14—Sixth Sunday after Trinity.
- " 21—Seventh Sunday after Trinity.
- " 25—Thursday. St. James.
- " 28—Eighth Sunday after Trinity.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:
Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:
Rev. J. J. Chapman of Nara.

Personal Mention

THE address during July of the Rev. R. H. M. BAKER, rector of St. Edmund's Church, Milwaukee, Wis., will be Seneca Castle, Ontario County, N. Y.

THE Rev. MILTON A. BARBER, rector of Christ Church, Raleigh, N. C., will be in charge of Calvary parish, Fletcher (district of Asheville), during the months of July and August.

THE Rev. EDWARD WELLES BURLESON, for nine years rector of Grace Church, Jamestown, N. D., has resigned to take charge on September 1st of work in northern Idaho, with headquarters at Sand Point.

DURING the months of July and August, the address of the Rev. THOMAS CAMPBELL, rector of St. John's Church, Jamaica Plain, Mass., will be Chester, Nova Scotia.

THE Rev. PERCY DIX, formerly in charge of St. Bartholomew's Church, Scottsdale, Pa. (diocese of Pittsburgh), is now in charge of St. Margaret's Church, Wilmerding, Pa.

THE Rev. NEAL DODD is assistant at the Church of the Advent, San Francisco, Cal., in which city his address is 162 Hickory street.

THE Rev. AUGUST C. FLEDNER is now in charge of St. John's Church, Grand Rapids, Wis. (diocese of Fond du Lac). His address is 503 Oak street, Grand Rapids, Wis.

THE Rev. HENRY S. FOSTER will take charge of the work at the Church of the Ascension, Denver, Colo., on October 1st.

THE Rev. LEWIS P. FRANKLIN, rector of Trinity Church, Newark, Ohio, has undergone a serious operation at Rochester, Minn., but is steadily improving. He hopes to resume his duties in the autumn.

THE Rev. JOHN A. FURRER, curate of Calvary Church, New York City, has accepted the call to become rector of St. Luke's Church, Fall River, Mass., where he will begin his work on October 1st.

THE Rt. Rev. SHELDEN M. GRISWOLD, D.D., Bishop of Salina, will spend the months of July and August at Evergreen, Colo.

THE Rev. WILLIAM B. GUION, formerly rector of the Church of the Good Shepherd, Grand Rapids, Mich., has now the charge of the work at Cripple Creek and Victor, Colo.

THE Rev. WALTER G. HARTER is now a member of the clergy staff of the Cathedral of SS. Peter and Paul, Chicago, Ill., where he is now in residence at the Clergy House, 117 North Peoria street.

THE Rev. EWALD HAUN has resigned the rectorship of St. Luke's Church, Cincinnati, Ohio, and has taken charge of St. George's Church, Chicago, Ill., where his address is 7467 South Chicago avenue.

THE Rev. HAROLD L. S. JOHNS, curate of All Saints' Memorial Church, Providence, R. I., has accepted a call to become curate of Christ Church, New Haven, Conn., and will enter upon his duties there the first Sunday in September.

THE Rev. THATCHER R. KIMBALL, in charge of the mission of the Epiphany, Dorchester, Mass., accompanied by Mrs. Kimball, is to make a tour of the world. Mr. Kimball, who is greatly interested in missions will make a careful study of the foreign stations. He will not return until April 1913.

THE Rev. WILLIAM B. KINKAID, formerly rector of St. Mark's Church, Cleveland, Ohio, is now curate at St. Luke's Church, Trinity Parish, New York City. His address is 477 Hudson street.

THE address of the Rev. ARTHUR B. KINGSOLVING, D.D., until September will be Fisher's Island, N. Y.

THE Rev. ALFRED S. LAURENCE, Headmaster of the Patterson School, Legerwood, N. C., has accepted a call to St. Matthew's Church, Hillsboro, N. C., and will take up his work on the third Sunday in July.

THE Rev. FRANCIS LITTLE is now Dean's vicar at the Cathedral of St. John the Divine, New York City.

THE Rev. WILLIAM S. MCCOY, rector of Holy Cross Church, Plainfield, N. J., will be in charge of the services at All Saints' Chapel, Orr's Island, Casco Bay, Maine, during a portion of the summer.

AT THE June meeting of the vestry of St. John's Church, Kewanee, Ill., the priest in charge, the Rev. WILFRED ERNST MANN, was elected rector of the parish.

THE Rev. DONALD MILLER, curate at Christ Church, Greenwich, Conn., has been appointed vicar of Zion Chapel, Hastings-on-Hudson, N. Y., and will take charge of the work there on July 7th.

THE Rev. C. IRVING MILLS has resigned the charge of the Church of the Ascension, Denver, Colo.

DURING the months of July and August the Rev. R. S. NICHOLS will be in charge of St. Andrew's-by-the-Sea, Edgartown, Mass.

THE Rev. W. R. PECKHAM, D.D., formerly rector of Calvary Church, Wilmington, Del., is now curate of St. James' Church, Philadelphia, Pa. His address in that city is 2210 Sansom street.

THE summer address of the Rev. Dr. E. H. RUDD of Fort Madison, Iowa, is 4628 Bayard street, Pittsburgh, Pa., where he is in charge of the Church of the Ascension.

THE address of the Rev. J. L. SCULLY of St. Mary's Church, New York City, is changed to 101 Laurence street.

THE Rev. JOSEPH H. SPEARING has severed his connection with the Sewanee Military Academy, Sewanee, Tenn., and has accepted the rectorship of the Noble Institute, a day and boarding school for girls, located at Anniston, Ala.

THE Rev. WILSON REIFF STEARLY has resigned the rectorship of the Church of the Holy Apostles, Philadelphia, Pa., and accepted that of St. Luke's Church, Montclair, N. J., in succession to Archdeacon Carter. The parish is now in charge of Mr. Carter, as his resignation at Easter was not to be effective until his successor was settled. Mr. Stearly will take up his work at Montclair on or about October 1st.

THE address of the Rev. A. O. SYKES, D.D., is changed from Lyons, N. Y., to Industry, N. Y.

THE Rev. W. H. TOMLINS of Carrollton, Ill., is now priest in charge of St. Bartholomew's Church, Granite City, Ill.

THE address of the Rev. H. E. TOOTHAKER, M.D., is changed from Washington to Ottawa, Kans.

ORDINATIONS

DEACONS.

COLORADO.—In Trinity Church, Greeley, Colo., on the Fourth Sunday after Trinity, Messrs. C. A. BURRITT and C. H. BRADY were ordained to the diaconate by Bishop Olmsted, who also preached the sermon. Mr. Brady will work for the present under Mr. Bonell, and Mr. Burritt is to take charge of the work at Monte Vista. The candidates were presented by the Rev. B. W. Bonell, rector of the parish.

CUBA.—In Holy Trinity Cathedral, Havana, Cuba, on June 19th, Mr. HOWARD BOARDMAN GIBBONS was ordered deacon by Bishop Knight, who also preached the sermon. The Very Rev. C. B. Colmore, Dean of the Cathedral, presented the candidate, and the Rev. Francisco Diaz,

priest in charge of the services in Spanish at the Cathedral, with the Rev. José Gonzales Peña, deacon in charge of San Lucas Mission, Havana, assisted in the service. Mr. Gibbons came from Key West, Fla., where he had been a Congregational minister. During the past year he has been associated with the work of the Cathedral schools in Havana, as a teacher, and as the business manager. During the absence of Archdeacon Steel, who is taking his furlough in the United States, Mr. Gibbons will assume the direction of the schools.

PRIESTS

KANSAS.—At Grace church, Ottawa, Kansas, on July 2nd, the Rev. HORACE EDWARD TOOTHAKER, M.D., was ordained to the priesthood by Bishop Millsbaugh. The Rev. Evan A. Edwards acted as chaplain to the Bishop, bearing the pastoral staff, and was the preacher. The candidate was presented by the Rev. R. K. Pooley. The Rev. Messrs. Fourier, Krum, Worger-Slade, and Rufe assisted in the service and the laying on of hands. Nearly all of the denominational ministers of the city were present at the service. The Rev. Dr. Toothaker becomes rector of Grace Church, Ottawa, Kans.

DIED

HUTCHINS.—In Providence, R. I., on June 23rd, MRS. HELEN HUTCHINS, widow of the Rev. Henry C. Hutchins, who was an assistant minister of St. Paul's Church, Burlington, Vt., in the rectorship of the Rev. Dr. J. Isham Bliss. The funeral and burial were in Burlington.

MARSOLAIS.—In Boston, Mass., on June 25th, aged 23 years, Mr. W. BRADLEY MARSOLAIS. Funeral and burial in St. Paul's parish, Burlington, Vt.

TOBIAS.—Entered into Life Eternal, July 4, 1912, GEORGE WASHINGTON TOBIAS, aged 71 years, for many years a vestryman of the Church of the Redeemer, New York City.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

WAKEFIELD.—In Burlington, Vt., on June 22nd, aged nearly 83, Mr. JAMES WAKEFIELD, born in England, and for many years a devoted member of St. Paul's Church.

RETREATS

HOLY CROSS, West Park, New York. Retreat for priests conducted by the Rev. J. G. H. Barry, D.D. rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUEST-MASTER, Holy Cross, West Park, N. Y.

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BOOKS RECEIVED

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

CHARLES SCRIBNER'S SONS. New York.
An Anglo-Saxon Abbot, Aelfric of Eynsham. A Study. By S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society, formerly Rector of Aspley Guise, Bedfordshire. Author of "Hidden Saints," "Lectures on William Law," etc.

LONGMANS, GREEN & CO. New York.
A Parson's Defence. By S. C. Carpenter, M.A., warden of the Gonville and Caius College Mission and Settlement in Battersea.

YALE UNIVERSITY PRESS. New Haven.
The Reform of Legal Procedure. By Moorfield Storey. Price \$1.35.
International Arbitration and Procedure. By Robert C. Morris. Price \$1.35.

THE CHURCH AT WORK

BENEDICTION OF CHURCH AT BESSEMER, COLO.

THE CONGREGATION of St. James' Church, Bessemer (Pueblo), Colo., has for years worshipped in the old guild hall, working meanwhile for the erection of a suitable church building. This work has now been accomplished and a beautiful chapel, with a very small indebtedness, bears witness to their efforts. On Thursday, June 27th, the Bishop of the diocese, vested in cope and mitre, and accompanied by his chaplain, the Rev. Canon Ohl, and the rector of St. James', the Rev. G. A. C. Lehman, and followed by the congregation, entered the new church, where the Bishop set apart the altar by a solemn service of benediction, using the oil and chrism, and afterward censuring it. During the singing of a hymn the Bishop retired to the chapel and assumed the proper vestments for the Holy Eucharist which followed, and afterward blessed the chapel. At the conclusion of the service, which was marked with dignity and reverence, the congregation breakfasted at the priest's house. The Bishop was presented with a handsome mitre by members of the congregation.

PRESENTATIONS TO THE BISHOP OF KANSAS CITY

THE FIRST ANNIVERSARY of the enthronement of the Rt. Rev. Sidney C. Partridge as Bishop of the diocese of Kansas City was observed on Thursday, June 27th, at St. Mary's church, Kansas City, by a Missa Cantata with

incense, the Bishop celebrating. The clergy of the city and St. Joseph and the Rev. R. N. Catlin, a cousin of the Bishop, together with members of all the other parishes, were pres-



MITRE PRESENTED TO THE BISHOP OF KANSAS CITY

ent. A white silk cope and cloth of gold mitre were presented to the Bishop, the gift of friends in the dioceses of Kansas City, Oklahoma, and Arkansas.

MEETING OF THE TRUSTEES OF SEABURY DIVINITY SCHOOL

THE ANNUAL MEETING of the Trustees of the Seabury Divinity School was held at the Episcopal residence in Minneapolis on Tuesday, July 2nd, at 2 P. M. Thirteen members, including the Bishop of Duluth and Dr. Ryan of Duluth, were present. Two vacancies having occurred, by death and resignation, Mr. W. McC. Reid of Faribault and Mr. Frederic W. Paine of Duluth were elected members of the board of trustees. The treasurer's report was submitted, showing endowments to the extent of \$580,118.08, and a gain in operating expenses of \$1,238.60. The gross income of the past year was \$25,681.34. The Rev. F. F. Kramer, D.D., warden, read his report, which was full of suggestions for the betterment of the school. Acting on the recommendation of the warden and faculty, the board decided that hereafter no student should receive the degree of Bachelor of Divinity who did not attain a standing of 90 per cent. in all his studies.

The warden was authorized to make the necessary arrangements for a summer school at Faribault and financial provision was made for it, and also to extend the usefulness of the institution by organizing a correspondence school. A fund of \$200 was voted to the warden for the purpose of providing for special lecturers on social science and kindred topics during the term. The report of the finance committee was made by Mr. H. C. Theopold and contained several recommendations for the betterment of the buildings, which were approved. Upon motion of the



GROUP AT THE ALBANY SUMMER SCHOOL.
[See issue for last week, page 362.]

Rev. C. C. Rollit, a committee was appointed, consisting of the Bishop of the diocese, the Rev. C. C. Rollit, the Rev. C. E. Haupt, Mr. W. H. Lightner, and Mr. H. C. Theopold, to consider the revision of the articles of incorporation so as to enlarge the board of trustees by making all the Bishops of the Sixth Missionary Department members *ex-officio*, upon their indicating their willingness to serve. The Rev. W. H. Gardam and the Rev. A. W. Ryan, D.C.L., having been duly nominated for the honorary degree of Doctor of Divinity, the president was authorized to confer the degrees at the next annual commencement.

NEW ORGANIZATION FOUNDED

THERE HAS lately been organized in Alabama the "White Cross Single Standard League of America." It is a combination of the "One Divine Standard Brotherhood," which was incorporated in Alabama in 1909, and the well known "White Cross League" of England; the latter having been founded by the late Archbishop Benson in 1883, and the former by the Rev. W. T. Allan, rector at Jacksonville, Ala. The new organization is to work through local chapters with the object of gradually revolutionizing the "prevailing standard for men and women, and gradually setting up the One Divine Standard of Purity in heart, mind, body, speech, and act; to cultivate self-control in all respects, as the 'bed rock' of all virtues, and to leaven humanity with these ideals as far as possible." A general committee will be formed in each state. The League received the endorsement of the recent diocesan council of Alabama in a resolution offered by the Rev. W. N. Claybrook. Chapters have been established in Jacksonville, Piedmont, and Birmingham. The League is non-denominational and is an auxiliary of the World's Purity Federation, whose headquarters are at La Crosse, Wis. The general committee as now constituted consists of the Rev. W. T. Allan, chairman, as stated, together with a Methodist minister as vice-president, a Roman Catholic as secretary, and other members. Further information will be supplied by the chairman, the Rev. W. T. Allan, Jacksonville, Ala.

MEMORIALS AND OTHER GIFTS

CONTRACTS have been let and work will be commenced immediately upon the entire renovation of the interior of St. Matthias' church, Waukesha, Wis. (the Rev. Frederick D. Butler, rector). The old plaster ceiling of the nave and sanctuary will be torn out and a

new beam ceiling put in its place. The sanctuary is to be enlarged by an addition on the east end, thus giving room to place the choir and organ within the chancel arch, and throwing the space now occupied by the choir and organ into the nave; the priest's sacristy and the woman's guild room will be enlarged, and a new choir room will be built on the north (ecclesiastically) of the chancel. In addition to these improvements the interior of the church will be redecorated and new electric lighting installed. These improvements were made possible through the generosity of a communicant of the parish, Judge F. H. Putney, who is also a member of the Standing Committee of the diocese of Milwaukee, and through the cooperation of the members of the parish generally. The work will cost about \$6,000, and it is hoped that it will be completed by October 1st. While the improvements are being made, services will be held as usual in the chapel or in the parish hall.

A RECENT valuable gift to Christ Church, Nashville, Tenn., is a set of festival hangings given by Mrs. M. P. Taylor in memory of her daughter, Mrs. Mary Taylor Humphreys. The hangings consist of a super-frontal for the altar, antependiums for the pulpit and litany desk, book-marks, and a stole. They are of white silk embroidered in white lilies and gold sun-bursts. They were six years in making and are most beautiful and valuable. They make a fitting memorial of a particularly beautiful and devoted life.

ST. LUKE'S CHURCH, Marietta, Ohio, has received a beautiful processional cross, presented to the parish by Mrs. Mary Frank Hart, in loving memory of her father and her mother. It was designed and made by J. & R. Lamb, and is a distinct addition to the reverent worship of the congregation. On the Fourth Sunday after Trinity the rector, the Rev. J. M. Hunter, read the prayer of blessing.

A NEW LECTERN and two stained glass windows for the sanctuary have recently been presented to St. John's Church, Boulder, Colo.

ANNIVERSARY OF FOUNDING OF CHURCH AT SHEBOYGAN, WIS.

THE SEVENTY-FIFTH anniversary of the organization of the parish, and the thirty-seventh of the consecration of the church was observed by Grace parish, Sheboygan, Wis. (the Rev. A. Parker Curtis, rector), on July 1st. At the first evensong of the festival, Sunday evening, Dean Delany of All Saints' Cathedral, Milwaukee, was the

preacher. After the sermon ten new members were admitted to the Girls' Friendly Society which has a strong branch in the parish. At the early Eucharist on Monday, Dean Delaney was the celebrant, and at the choral Eucharist at 10:30, the rector celebrated, and the Rev. N. D. Stanley, vicar of St. Peter's, Sheboygan Falls, preached an historical sermon. Mr. Stanley has known the parish for twenty-six years, as vicar of a parish six miles distant, and his sermon was of deep interest. The church had been lavishly adorned with boughs of trees, and before the first evensong four statues carved of wood had been placed in the niches of the reredos which have been waiting for many years for them. These were the gift of Bishop Grafton, and represent St. Benedict, the father of Western monasticism, the movement that evangelized Europe; St. Edward the Confessor, an example of a layman in high place living for God; St. Boniface, who brought the news of the Gospel to the German people; St. Hilda, the patron of learning and literature. These statues are very beautiful and make the reredos one of the finest in the diocese of Fond du Lac. The festivities were brought to a close by an "open Scout meeting" at night. Grace parish has the only troop of the Boy Scouts in the city, and it is in a very flourishing condition, and is the centre of much interest among parents belonging to many different denominations. The open meetings are designed to stimulate interest, exhibit the activities of the troop, and show the parents the progress made by their boys in Scoutercraft.

PRESENTATION TO DR. STARR

AT THE CONCLUSION of his year's service in charge of Trinity Church, Elizabeth, N. J., during a vacancy in the rectorship, the Rev. R. H. Starr, D.D., was presented with a series of complimentary resolutions on behalf of the wardens and vestrymen, richly engrossed on vellum and handsomely bound in morocco; and an umbrella with silver handle on behalf of the choir, bearing a presentation inscription. These marks of appreciation show, as stated in the resolutions of the vestry, "the entire satisfaction of both the vestry and the congregation" with his ministrations among them.

DEATH OF REV. JOHN E. CARTERET

THE REV. JOHN E. CARTERET, rector of St. Thomas' Church, Hancock, and priest in charge of Epiphany Chapel, Millstone, Washington County, Md., dropped dead of apo-

plexity on June 27th as he was entering his house upon his return from Frostburg where he had participated in the sessions of the Archdeaconry of Cumberland. He was born on the Isle of Jersey and graduated from Winchester School and later from Oxford University. Entering the English army, he saw active service in the Soudan campaign and the Boer war. Coming to America, he studied for holy orders and was ordained to the diaconate on July 30, 1905, and to the priesthood on January 28, 1906 by the Rt. Rev. W. C. Gray, D.D., Bishop of Southern Florida. After serving as missionary at Sarasota, Southern Florida, and at Quincy, Fort George, and Live Oak in the diocese of Florida, he came to Maryland in the spring of 1910 and took charge of the work at Hancock, where for the past two years he has labored most faithfully. The funeral services were held in St. Thomas' church on July 1st, Bishop Murray, assisted by Archdeacon Tyler, officiating.

MEMORIALS TO REV. ARTHUR LLOYD

THE MEMORIAL brass to the Rev. Arthur Lloyd, late of Tokyo, in the chapel of Peterhouse, Cambridge, has already been noted in these columns. The inscription, followed by translation, is as follows:

A. M. D. G.
 ET IN PIAM MEMORIAM
 ARTURI LLOYD, A.M., PRESBYTERI
 HUIUSCE DOMUS OLIM SOCII DECANI
 VIR FUIT INDUSTRIUS ERUDITUS BENEFICUS
 QUI INTER NIPPONENSES PLUS XXV. ANNOS
 PEREGRINUS
 CHRISTIANORUM BOMUMQUE AMIDAM QUI SECTANTUR
 DILIGENTISSIMUS INTERPRES EXSTITIT
 QUIPPE DISCENDO DOCENDO SCRIBENDO
 ILLUD UNUM VITAE PROPOSITUM HABUIT
 UT ORIENTEM OCCIDENTEMQUE INTER SE DIVERSOS
 DIVINO TANDEM FOEDERE PROPRIUS RECONCILIARET
 ORDORMIVIT IN CHRISTO
 DIE OCT. XXVII. A. D. MCMXI. AET. SUAE LX.
 HOC MONUMENTUM P. C. AMICI.

To the greater glory of God and in dutiful memory of ARTHUR LLOYD, M.A., Priest, sometime Fellow and Dean of this House He was a man of industry, learning, and benevolence, who during a residence of more than twenty-five years in Japan, approved himself a most faithful interpreter between the followers of Christ and the followers of Amida. For, by learning, by teaching, by writing, he accounted it the one purpose of his life by a covenant divine to bring at length the differences of East and West nearer to reconciliation.

He fell asleep in Christ on the 27th of October, A. D. 1911, in the 60th year of his age. This memorial was erected by his friends.

And in St. Andrew's Church, Tokyo, has been placed a brass with the following inscription:

In Memory of ARTHUR LLOYD, M.A., Priest, Fellow of Peterhouse, Cambridge, Born at Simla, April 10, 1852, Came to Japan in 1884, Died in Tokyo October 27, 1911, Willing not to be chargeable to any and making unity his holy quest. As a missionary knight-errant of the Church He devoted his varied learning and high gifts, evangelistic, educational, literary, with courage and simplicity, and with ever-widening influence, To the cause of Christ in Japan. Full of eager hope, Unstinted in the service of his fellow-men. May light perpetual shine upon him!

SECOND MISSIONARY DEPARTMENT COUNCIL

AN EXECUTIVE COMMITTEE, of which the Rev. Cameron J. Davis, rector of Trinity Church, 371 Delaware avenue, Buffalo, N. Y., is chairman, is actively at work preparing for the forthcoming missionary council in the Department of New York and New Jersey. This is to meet in the city of Buffalo, N. Y., on Tuesday, October 22nd, and continue through the two following days.

In addition to the usual services, business

sessions and conferences, it is proposed to hold a mass meeting and a men's dinner, when formal speeches and addresses will be made. The programme in detail will be announced about September 1st.

The general committee has organized by the following elections of chairmen and heads of sub-committees as follows: Honorary Chairman, the Bishop of Western New York; Chairman General Committee, the Rev. Cameron J. Davis; Programme Committee, the Rev. Walter R. Lord; Entertainment Committee, the Rev. John C. Ward; Publicity Committee, Mr. Myron M. Ludlow, Jr.; Places and Arrangements, the Rev. James Cosby; Mass Meeting, the Rev. Dr. J. A. Regester; Men's Dinner, Mr. Joseph Dana Allen; Finance Committee, Mr. W. P. Northrup.

GIFT OF THREE THOUSAND DOLLARS TO THE NEW CHINA FUND

DURING LENT the Rev. S. Harrington Littell of Hankow, China, conducted a series of conferences on Christian work in China for the members of the Wednesday Morning Bible Class, composed of young women from a number of New York churches of various communions. Members of the class have just sent to the Board of Missions \$3,000 to be used for the new wing of a hospital at Wuchang. This brings the total of the fund in gifts and pledges up to \$45,000.

CONFERENCE OF CHURCH WORKERS AMONG THE DEAF

A CONFERENCE of Church workers among the deaf was held in Trinity church, Columbus, Ohio, on Wednesday, July 3rd. The following workers, beside many other deaf-mutes, were present: the Rev. Messrs. H. C. Merrill of Washington, D.C., H. Lorraine Tracy of New Orleans, La., George F. Flick of Chicago, Ill., Oliver J. Whildin of Baltimore, Md., B. R. Allabough of Cleveland, Ohio, J. H. Cloud of St. Louis, Mo., Jacob M. Koehler of Kansas City, Mo., and the following lay readers: M. M. Taylor of Kalamazoo, Mich., John C. Bremer of Wheeling, W. Va., C. W. Charles, William Zorn, and A. H. Schory of Columbus, Ohio. The conference was opened with a celebration of the Holy Communion, the Rev. J. H. Cloud being the celebrant, the Rev. G. F. Flick, the epistoler, the Rev. O. J. Whildin, the gospeller, and the Rev. J. M. Koehler, the preacher. Many subjects dealing with the work were discussed. The new officers of the conference are the Rev. B. R. Allabough, chairman; the Rev. O. J. Whildin, secretary, and Mr. C. W. Charles, treasurer. The next conference will be held in Cleveland, Ohio, in the summer of 1913.

After the conference the workers scattered to their several stations to resume their work among the silent people. The Rev. O. J. Whildin held a service in Trinity Church, Huntington, W. Va., on the evening of July 5th, when he baptized a deaf-mute mother and her three hearing young children.

NEW CHURCH TO BE ERECTED IN LOUISVILLE, KY.

GROUND was broken on Sunday, June 30th for the rebuilding of the Church of Our Merciful Saviour, Louisville, Ky. (for colored people), destroyed by fire last January. The new building will be on the site of the old, adjoining the Bishop Dudley Memorial parish house, and is to be in Gothic style with clerestories, aisles, choir, and exposed timber roof. Inside and out, it will be of face brick construction, trimmed with cut stone. The new church will represent an investment of \$25,000 when completed, and it

is expected that the work will be finished and the building ready for dedication in the early fall. The Rev. David Leroy Ferguson has been rector of the church for the past seven years during which time it has grown from a mission to a self-supporting parish.

LEGACIES AND BEQUESTS

BY THE WILL of Mrs. Kate Adams, a non-Churchwoman recently deceased, two Church institutions in Louisville, Ky., the Orphanage of the Good Shepherd for boys, and the Home of the Innocents for infants and young children, together with a number of other orphanages and charitable institutions of various communions, each receive the sum of \$100.

THROUGH a decision of Judge Hammond of the Supreme Court the Church Home for Orphan and Destitute Children in South Boston will come in for a fine legacy. The legacy is a part of the estate of Sarah Elizabeth Cazenove, and after another bequest is paid, the Home will get the balance, about \$30,000.

WORK AMONG ITALIANS IN CENTRAL NEW YORK

IN ACCORDANCE with the plan proposed by the Bishop of Central New York at the recent convention, arrangement has been made to start mission work among Italians in Utica and Syracuse, and possibly Auburn. The Rev. Salvatore Zedda, who has been doing a similar work in the West, will have charge of it under the supervision of the Bishop and the Archdeacon.

In each of these cities there are several thousands of Italians, large numbers of whom have no parochial association in this country and are not reached by any Christian workers. It is purposed that the Church shall reach out a helping hand to these without interfering in any way with missions carried on by other Christian bodies.

BETHLEHEM

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

Improvements Made at St. Gabriel's, Douglassville—A Notable Confirmation Class—Increase in Missionaries' Stipends

ST. GABRIEL'S church and rectory, Douglassville (the Rev. A. S. Winsor, rector), are undergoing extensive improvements. Painting and papering much of the interior, painting the exterior, cementing the cellar, installing a new heating apparatus, grading the grounds, and laying about 150 feet of concrete walks will make the attractive rectory seem almost new. The pointing of the street side of the cemetery stone wall and the substitution of a cement coping for a wooden one are contemplated. A Philadelphia firm is under contract for the cleaning and frescoing of the walls of the church and the renovation of the woodwork.

A NOTABLE confirmation class was that presented to Bishop Talbot at Trinity church, Easton (the Rev. Archibald H. Bradshaw, rector). There were fifteen Americans and twelve Italians; and thirty-five who had been confirmed were received into the Church. The Bishop's address was interpreted for the Italians by the Italian missionary, the Rev. D. A. Rocca.

IN THE ACCOUNT last week of the meeting of the diocesan board of missions the accidental omission of three words altered the sense considerably. The report should have read that a movement was inaugurated for the increase of the salaries of the missionaries other than those engaged in work among Italians and deaf-mutes.

CENTRAL NEW YORK

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

Rector of Parish at Rome Resumes Active Direction of Parochial Activities

THE REV. A. L. BYRON-CURTISS, rector of the old ex-Roman Catholic parish of Rome, N. Y., who suffered an acute attack of nervous prostration last fall, has so far recovered as to assume active direction of the affairs of the parish. At a recent meeting of the vestry, at which he presided, reports showed that in spite of the fact that it had been almost pastorless, with only Sunday "supplies" since November, 1911, administrations of baptisms, and other sacramental functions were equal to any previous year in the history of the parish; also that the parish had closed the fiscal year with but \$140 debt. The leave of absence to the rector was extended until September, by which time he expects to be fully recovered. He is spending the summer in the Adirondacks. This peculiar parish is preparing to meet new duties, cause by an influx of workers on the "barge canal" of the Empire state. Mr. Byron-Curtiss, who took charge of the work in 1894 has seen the field change from a German mission to a normal one of administration to English speaking peoples. With a loyal vestry back of him, he now plans additional work among the Slavs and others who can be reached in the neighborhood.

GEORGIA

F. F. REESE, D.D., Bishop

Conditions in the Diocese as Shown by the "Journal"—Holds Special Service for Masonic Lodge

THE ADVANCE sheets of the *Journal* of 1912 show an apparent decrease in "vital" statistics, mainly due to the fact that last year's reports were for sixteen months, the date of the convention having been advanced from January to May. The falling off of the number of communicants amounting to 339 is owing to careful revision of the lists in some of the city parishes. The parishes and missions are all provided with pastoral care with the exception of two—the Sanderville group which is vacant by reason of the resignation of Rev. J. H. Ilsley whose health required his removal to a more northern climate, and the colored mission of St. Mary, Augusta. Contributions for missions show a satisfactory increase over last year. Dr. Strong of St. John's Church, Savannah, is still ill. The associate rector is far from well and has been obliged to go north for the summer, leaving the parish in the hands of a *locum tenens*. Two or three of the country clergy are taking the duty in turn, thus giving them a much needed outing in the city by the sea. The rector of St. Mark's Church, Brunswick, is also seeking restored health in the north, his work being looked after, so far as possible, by the vicar of St. Jude's. The new church building is progressing satisfactorily, and it is hoped will be completed by next Easter.

THE REV. EDWARD S. DOAN, rector of St. James' Church, Marietta, Ga., recently addressed the Masons of that city at a special afternoon service held in St. James' church. Mr. Doan is chaplain of the lodge. He made it plain to the Masons that it was not the Catholic religion that opposed Masonry, but only one section of the Catholic Church, properly designated the Roman Catholic branch. He urged the Masons to distinguish between the Church and the Lodge, and that each has its own sphere of operation, but Masonry is not religion and cannot save a man from sin and give him the life and light which is eternal.

KENTUCKY

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

Improvements at Morton Church Home, Louisville—The Bishop Preaches Special Sermons in New York City

WORK has been begun at the Morton Church Home, Louisville (a Church institution for aged persons), on an electric elevator which is to be installed at once. This much needed improvement is made possible through the earnest efforts of the Church Home Guild, an organization of women from a number of the city parishes, and through several generous gifts recently made. The elevator will add much to the comfort and pleasure of the inmates, many of whom will thus be able to come downstairs for their meals and even to get out occasionally. It is expected that the work will be completed and the elevator in running order by the end of the summer.

BISHOP WOODCOCK is delivering a special course of sermons in St. Bartholomew's Church, New York City, on the Sunday mornings in July.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Patronal Festival is Kept at Brooklyn Church

NAME DAY services were held in the Church of St. John the Baptist, corner of Webster Avenue and Ocean Boulevard, Brooklyn. The services began on the eve and continued through the week until Wednesday. Officiating clergymen were Bishop Burgess, the Rev. Herbert Glover, the Rev. H. S. Sizer, and the priest in charge, the Rev. Vernon D. Ruggles. The mission is in a flourishing condition.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Session of the Cumberland Archdeaconry—Boys' Club at the Ascension, Baltimore—Notes of Interest

THE SPRING session of the Archdeaconry of Cumberland was held at St. John's church, Frostburg, Alleghany County (the Rev. F. M. C. Bedell, rector), from June 24th to 27th. All the clerical members were present, as well as a good number of lay delegates. The opening service was held on Monday evening, June 24th when Evening Prayer was read and the Bishop of the diocese preached the sermon. Tuesday at 10 A. M. there was a choral celebration of the Holy Eucharist, the Bishop being the celebrant and preaching the sermon. At 2:30 P. M. there was a business meeting, the Bishop presiding. The Rev. J. Poyntz Tyler was elected Archdeacon, the Rev. Charles E. Shaw, secretary and treasurer, and Mr. John S. Newman of Frederick, lay representative on the diocesan committee of missions. It was reported that the Archdeaconry had contributed up to June 1st, \$1,772.63 to the General Board of Missions towards this year's apportionment. At 5 P. M. Evening Prayer was read, and at 8 P. M. there was a stirring missionary meeting when helpful addresses were made on the general subject of "Church Extension"; "Why?" by Archdeacon Tyler; "How?" by Mr. John W. Wood of the Board of Missions; "When?" by the Rev. Douglas Hooff. On Wednesday at 7:30 A. M. the Holy Communion was administered, the Rev. Douglas Hooff being celebrant, and an address being made by the Archdeacon. At 10 A. M. after the Litany, the Rev. John E. Carteret of Hancock preached the Archdeaconry sermon *ad clerum* on the subject, "The Need of Clear, Positive, and Authoritative Teaching by the Clergy." This was followed by a business meeting, which was opened with an essay by the Rev. George C. Shaw on "The need of correct and definite information as to the origin and position of the Church, emanating from some central, authoritative and recognized body in

the Church." At 4 P. M. the members of the Archdeaconry visited the neighboring coal miners as guests of the Consolidation Coal Company. At 8 P. M., after Evening Prayer read by the Archdeaconry candidates for holy orders, helpful addresses were delivered by the Rev. William C. Hicks and others on the subject, "The Church in the Nation." The closing service was the Holy Eucharist on Thursday, June 27th, at 7:30 A. M. with Archdeacon Tyler as celebrant, assisted by the Rev. W. B. McKinley of Westernport.

THE SWINDELL BIBLE CLASS, the Glee Club, and the Boys' Club of the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), have been consolidated into one large Boys' Club, and the following officers elected: President, R. Dorney; Vice-President, H. Lee Hoffman; Second Vice-President, A. McKewen; Recording Secretary, Earle Woodall; Corresponding Secretary, Claude Crandell; Financial Secretary, H. Bubert; Treasurer, Eugene Milener. The club now has a membership of fifty-one. It is planned to have a well-equipped game and reading room and a basket-ball hall for the club, and a summer camp on Chesapeake Bay from July 13th to the 22nd. The club track team recently won the silver loving cup at the Y. M. C. A. Field Day games, the prize offered for the team scoring the most number of points.

At the recent annual graduating exercises of the Church Home and Infirmary Training School for Nurses, Baltimore, ten young women received their diplomas, one of whom was Miss Amelia Page Dame, daughter of the Rev. Dr. George W. Dame. Bishop Murray presided, saying the opening prayer and giving the benediction. The Rev. Arthur C. Powell, D.D. of Grace and St. Peter's Church, president of the Board of Trustees, made the address to the graduates and presented the diplomas.

MT. CALVARY CHURCH, Baltimore, was recently entered by an unknown thief, who carried off nine little gold crosses and the same number of silver ones, a number of small gold pins, and a hundred excursion tickets.

MASSACHUSETTS

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

Farewell Dinner Given to Fall River Rector

THE REV. JAMES J. COGAN, rector of St. Luke's Church, Fall River, was tendered a farewell dinner by his parishioners and friends prior to his leaving for Provincetown, where he is spending the summer. In the fall Mr. Cogan will assume the rectorship of Emmanuel Church, Wakefield.

MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

Items of General Interest from this Mission Field of the Church

THE OLD CHURCH of San José de Gracia, erected in the year 1659, Mexico City, of which the Rev. William Watson is rector, is being enlarged and restored. It is the headquarters for native work in the city. While a full Catholic ceremonial is in use at this church, yet the services are characterized by simplicity and great reverence; and the hearty singing of the congregation shows how intelligently the people enter into the spirit of the worship.

THE FOUNDATIONS are in for the new Hooker Memorial School, which is being built at Tacuba, a beautiful suburb of Mexico City. Archdeacon Limric is chairman of the building committee. It is expected that the building will be completed by next October. Funds are urgently needed for a chapel in connection with the school.

ON JUNE 30TH a patriotic service, commemorating American Independence, was held

in Christ church, Mexico City. It was largely attended by Americans. The Rev. Edmund A. Neville, priest in charge delivered a patriotic sermon for the occasion.

BISHOP AVES is spending his vacation at Seabrook, his summer home in Texas.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Bishop and Clergy Depart for Summer Vacations

THE USUAL summer exodus of the clergy and laity is under way. The Bishop of the diocese is taking a much needed rest at Cedarville, Mich. Dean Marquis and the Rev. S. A. Huston have left the Cathedral to Canon McCarroll. Dr. Faber of St. John's Church, the Rev. H. H. Barber of the Messiah, Detroit, and the Rev. H. H. Fox of Pontiac have gone on fishing trips, and the Rev. W. W. Wilson of Trinity Church, Detroit, will soon go.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Rector of Milwaukee Church Injured by Fall—Clergy Spend Vacations in the Diocese

THE REV. FREDERICK EDWARDS is suffering from a broken rib, incurred in a fall. He was able, however, to leave for his summer home in New Brunswick, where, resting quietly, he is making good progress toward recovery.

AMONG clergy who are spending some part of the early summer in the diocese are Bishop Edsall, on Nagawicka Lake; the Rev. Dr. Barry of New York and the Rev. C. N. Lathrop of San Francisco, who are with Dean Delany at the Cathedral; and the Rev. Lewis G. Morris of Los Angeles, with his father-in-law, Mr. Walter F. Myers, where his family will remain during the summer, Mr. Morris going on to Worcester, Mass., to have temporary charge of All Saints' Church.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Youngest Mission in Diocese Shows Remarkable Growth

AT ST. STEPHEN'S MISSION, Omaha, the youngest mission in the diocese, there have been forty-three baptisms since January 1st. Services are being conducted in a dance hall above stores, but a Sunday school of from seventy to eighty children congregates every Sunday morning for catechetical instruction. The mission with the help of the Bishop has purchased a splendid building site, and about \$550 income has been voluntarily pledged to the support of the work. An every-member canvass is now being made by the Men's Club, and it is hoped to materially increase the income before September.

NEWARK

EDWIN S. LINE'S, D.D., Bishop
Committees on Missions and Social Service Appointed by the Bishop

THE FOLLOWING appointments have just been made by the Bishop of the diocese: Commission on the Apportionment and the Relation of the Diocese to the General Board of Missions: Archdeacon Blanchard, the Rev. Dr. Frank B. Reazor, the Rev. Messrs. Augustine Elmendorf, Albert L. Longley, Nassau S. Stephens, Philip C. Pearson, and Edwin T. Lewis, and Messrs. William Fellowes Morgan, Anton G. Christensen, Belden S. Day, Samuel S. Evans, Cortlandt Parker, Robert C. Hill, and William H. Sayre. Diocesan Commission on Social Service: the Rev. Charles E. Hutchison, chairman, the Rev. Messrs. E. J. Cleveland, O. F. Humphreys, W. D. P. Bliss, E. B. Taylor,

P. F. Sturges, C. M. Douglas, H. D. Wilson, Jr., and Augustine Elmendorf, secretary, Mrs. C. B. Alexander, Mrs. John W. Howell, Messrs. William Fellowes Morgan, J. S. Watson, J. Clifford Woodhull, D. D. Chaplin, Howard Marshall, D. M. Sawyer, and Richard Stevens, treasurer.

NORTH DAKOTA

CAMERON MANN, D.D., Miss. Bp.
The Indian Convocation at Berthold—Bishop Mann Makes Visitations in New Mexico

THE INDIAN CONVOCATION of North Dakota will meet on July 12th to 14th at Fort Berthold. The Bishop has appointed the Rev. E. W. Burleson as his commissary at the convocation.

BISHOP MANN is now attending the convocation of New Mexico and making a series of visitations in the district.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Calvary Church, Pittsburgh, Closes Sunday School after Successful Year's Work

THE SPECIAL closing service of 1911-1912 for all departments of Calvary parish Sunday school was held in Calvary church, Pittsburgh, on Sunday morning, June 30th. The whole school marched from the parish house, preceded by the choir, and entered the church by the western doors. Special hymns were rendered and five-minute addresses were given by the Rev. J. H. Mellvaine, D.D., rector, the Rev. William Porkess, associate rector and superintendent of the school, Mr. H. D. W. English, Men's Bible Class leader, and Mr. Thomas Lane, superintendent of the Junior department. The school's treasurer reported the total offerings for 1911-1912 to be \$1,452. From this amount home missions and chari-

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A lady changed from her old way of eating, to Grape-Nuts, and says:

"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on, but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank.

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Look in pkgs. for the famous little book, "The Road to Wellville."

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

Several Books on the Roman Question

So long as there is controversy between Rome and the Anglican Church, just so long must American Catholics study the subject. It is to our shame that our people study the matter so little. The following are written by the best equipped scholars of the English Church, and one by the late Dr. Ewer, who was a Catholic Churchman when it was unpopular to be one:

ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY

By the REV. W. J. SPARROW-SIMPSON. 12mo, 375-xvi pages, including a very full Index. \$2.00; by mail \$2.12.

"This book is the most important contribution to the controversy on the Roman question that has been published for many a long day, and it views the subject from an entirely new standpoint. It contains no Protestant utterances but confines itself solely with the opinions of loyal members of the Roman Communion. Certainly before reading this book we had no idea how widespread among Roman Catholics was the opposition to the doctrine of the Infallibility at the time of the Vatican Council, nor how many of the most learned theologians of the day had openly opposed it. We do not need to go to Protestant authors for arguments against this doctrine, they are all here, written large by faithful and devout and learned members of the Roman Communion. The author has also gathered an immense amount of valuable information as to what took place at the Vatican Council itself, and of the way in which the Decree of Infallibility was brought about. The whole volume is most interesting, and should be studied by every priest."—*American Catholic*.

NOTES ON THE PAPAL CLAIMS

By ARTHUR BRINCKMAN, Chaplain of St. Saviour's Hospital, London. Price, \$1.00; by mail \$1.09.

The author believes that "there are numbers of those who are commonly called 'Roman Catholics' who are beginning to doubt if the Papacy and its claims have God's sanction and approval, and who would be only too glad to be at peace with their Anglican brethren. Such persons are beginning to chafe under the continual tirades against the Church in England, feeling that they are intended as a lecture for themselves, as well as to unsettle other persons who occasionally enter Roman chapels."

The book is an examination of the Papacy in olden days and in our own. Highly commended by *The Living Church*.

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By the REV. PERCY DEARMER, M.A. With Prefatory Letter by His Grace, THE ARCHBISHOP OF CANTERBURY. Price, 60 cents; by mail 65 cents.

The Archbishop of Canterbury writes of this little book: "I have no hesitation in saying that I regard the little book as a valuable contribution to our popular literature on a grave subject."

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"To show the skeptic, first, why he should be a Christian rather than an infidel, or a Unitarian in belief; secondly, a Catholic rather than a Protestant; and lastly, an American Catholic rather than a Roman Catholic."

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ties received \$127, foreign mission scholarships, \$140, Lenten mite-box offering \$629. This last amount the school elected to have applied by the Board of Missions towards the work of the Rev. John G. Magee in Nankin, China. During the past year the school has successfully adopted the duplex envelope system for contributions to the school's work, missions, and church support. During the summer vacation the scholars will follow out a plan of daily Bible study.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Clergy of the Diocese Take Vacations by Assisting in Other Parishes—Priest at Pre-emption is Presented with Automobile—Notes

AMONG the clergy of the diocese who will take extended vacations this year are the following: the Bishop, who will cruise up and down the "father of waters" in his new house-boat; the Rev. Granville H. Sherwood, rector of Trinity Church, Rock Island, and the Rev. Herbert A. Burgess, priest in charge of St. Peter's, Canton, who will take locum tenencies in the East during July and August; the Rev. Arthur G. Musson, rector of Christ Church, Moline, who will supply for the Rev. Cyrus Townsend Brady, D.D., at St. George's, Kansas City, during August; the Rev. H. Atwood Percival, D.D., rector of St. Paul's Church, Peoria, who will spend the summer in Newfoundland; the Rev. Arthur Searing Peck, rector of Grace Church, Galesburg, who will spend August in New York; the Rev. Ezra Porter Chittenden, Ph.D., chaplain of St. Mary's School, Knoxville, who will supply at St. Stephen's, Peoria; the Rev. George Long, Headmaster of the school at Jubilee, who will supply for St. Paul's, Peoria, in August; the Rev. James Thomas Murrish, D.D., Ph.D., priest in charge of Grace Church, Osco, who will take Sunday duty at the Cathedral for several services in August; the Rev. Chapman Simpson Lewis, M.A., Canon Residentiary of the Cathedral of St. John, Quincy, who will supply for St. Martin's Church, Austin, Chicago, for the latter part of July and the whole of August.

THE REV. W. F. DAWSON, priest in charge of St. John's Church, Preemption, has been presented by his parishioners with a fine new automobile, which he proposes to use in parish and missionary work. The rectory is being enlarged and repainted during the summer months.

The Grace Church Gleaner, of which the Rev. Arthur Searing Peck is editor, has been designated by the Bishop as the official organ of the diocese, in succession to the *Cathedral Chimes*, which suspended publication six months ago.

THE VERY REV. WALTER T. SUMNER, Dean of the Cathedral of SS. Peter and Paul, Chicago, recently delivered the address at the graduation exercises of the Kewanee High School.

SOUTH DAKOTA

Movement to Erect Episcopal Residence—Rector Edits Daily Paper—Notes

AT A MEETING of the trustees of the district at Sioux Falls, on June 12th, a movement was set on foot for the erection of an episcopal residence, on the northeast corner of the grounds of All Saints' School. A committee consisting of Mr. George Burnside, J. Howard Gates, and the Rev. B. S. McKenzie, was appointed to take charge of the matter and urge the district to make an offering of \$5,000 for this purpose on the day of the consecration of the Bishop-elect.

THE REV. B. S. MCKENZIE, rector of Christ Church, Yankton, at the request of

the editor of one of the daily papers of the town, who was a delegate to the National Democratic Convention, wrote the editorials for the paper during his absence. As a fight was being made by the churches of the town to reduce the number of saloons, Mr. McKenzie was enabled to do some very effective work with his pen for the cause. The campaign resulted in giving Yankton two saloons less than it would have had if the fight had not been made.

DEACONESS GERTRUDE BAKER, principal of St. Elizabeth's School, is in a hospital at Sioux Falls, suffering from a complete breakdown as a result of overwork. She is improving, but it is feared that many months' rest will be required to effect a recovery and fit her for the resumption of her very important work.

THE CONVOCATION of the Niobrara Deanery will be held at the Crow Creek Agency, from July 12th to 15th, under the direction of the Dean, the Rev. Dr. E. Ashley.

TENNESSEE

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

Standing Committee of the Diocese Elects Officers

THE STANDING COMMITTEE of the diocese met in Memphis, June 26th, and elected the following officers for the ensuing year: President, the Rev. J. Craik Morris; Vice-President, the Rev. Walter D. Buckner, LL.D.; Secretary, Mr. M. B. Trezevant. The secretary's address is 1500 Memphis Trust Building, Memphis, Tennessee.

CANADA

News from Across the Border

Diocese of Huron

A NEW church is to be built in the parish of Trinity, at Watford, which will be commenced very soon, the site for it having been purchased.—THE INCREASE in voluntary offerings in the diocese during the past year is \$6,000. Seven churches have been freed from debt; four new parsonages built and a parish house.—TWO NEW appointments are Canon Tucker to be precentor of St. Paul's Cathedral, and Dr. Sage of St. George's, to be Canon of the same, in the place of the Rev. Canon Hague, who has left the diocese to take a position in Toronto.—THERE WAS some discussion at the recent meeting of the diocesan synod as to whether women should be given votes at vestry meetings. The matter has been referred to a special committee of both clerical and lay members.—THE PROPOSAL that delegates to the provincial synod shall be allowed their expenses has been approved. The coming meeting of the provincial synod is particularly interesting as it may lead to the creation of a new ecclesiastical province for Ontario.

Diocese of Rupert's Land

MUCH INTEREST is felt at the statement made by Archbishop Matheson at the recent meeting of the diocesan synod, as to the boundaries of the new diocese to be made by the division of the present see. If this plan is adopted the old diocese will retain the rural deaneries of Winnipeg and Selkirk, with certain parts of the rural deaneries of Portage la Prairie, Pembina, and Dufferin, including the city of Portage and the important towns of Carman, Manitou, and Marden. The city of Brandon will be the centre of the new diocese, which will contain the rural deaneries of Dauphin, Minnedosa, and Souris, also Brandon, Turtle Mountain, and portions of Portage la Prairie, Dufferin, and Pembina. The new diocese will have 21 self-supporting rectories, 44 mission parishes, 20,000 Church people, and 6,000 communicants. The Church property is valued at \$500,000, and the

Completion of the Series of DR. HAYES' Bible Lessons

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Late Professor of Christian Apologetics,
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By the publication of the volume of Teachers' Helps for "Bible Lessons on Christian Duty," this series is now completed. Like the rest of the series the matter for this latest volume was sketched out by the late Professor Hayes, who had published all the others and had written about half of the present volume before his death. The latter has since been completed by Dr. Hayes' close friend, the Rev. John Mitchel Page, and the complete series is therefore before the Sunday School workers of the Church, as follows:

Bible Lessons on the Creed: Outline for Pupils.

A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cents each. Postage 10 cents per dozen.

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How we worked out a plan of Bible Lessons on Faith, Duty, and Worship, at St. Mark's, Washington. By Charles H. Hayes, D.D., late Professor of Christian Apologetics, General Theological Seminary. A pamphlet of practical suggestions for Sunday School Workers. Price, 5 cents. Postage 1 cent.

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This series of lessons is the outcome of practical experience, having been in use (at first in manuscript) for many years. The method has been worked out with the cooperation of trained teachers, with the aim of making it not only sound in principle but also available for the average teacher and pupil. The home work is simple and practical, and the results from it have been carefully kept in mind. Above all, taught are those of first importance, Christian Faith and Duty, and in treating them, the needs of children about eleven to fifteen years of age have been unusually encouraging. The subjects these lessons do not present abstract principles as such, although they are so arranged as to emphasize the fundamental truths, but each lesson deals with one or more passages of Scripture, carefully chosen. Scholarly accuracy in the treatment of these passages has been sought, more than will be evident upon a cursory examination; and at the same time the needs of children and of teachers have been considered above everything else, plain language has been used, and each lesson has been arranged with the thought always in mind that it is meant to be taught.

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revenue for all Church purposes given last year, was about \$100,000. A committee was appointed to consider the question in all its aspects and report to next year's synod as to the practicability of bringing about the division after 1913.—It is proposed to hold a summer school in the diocese next year.—A SHORT service of intercession for the coming Mission of Help was held in Winnipeg in connection with the synod.—ARCHBISHOP MATHESON is strongly in favor of a system of deputation work and of a thorough canvassing of the diocese, with a view to a large increase of finances.—THE NUMBER of Sunday school teachers, officers, and pupils in the diocese is over 12,000.

Diocese of Toronto

THE COUNCIL for the Girls' Friendly Society, at their June meeting in Toronto, decided to open an institutional house, to be called the G. F. S. Lodge. The committee were instructed to take steps to secure a proper position for it at once. At the service of intercession for the society in St. Thomas' Church, Toronto, the offertory was in aid of the Sick Members' fund. An admission service for the society was held in St. Michael's and All Angel's Church, Wychwood, when ten members and two matrons were presented.—THE NEW RECTOR of St. Barnabas', Chester, the Rev. H. E. Powell, and his wife were given a warm reception by their parishioners, after taking up their residence in the parish in the middle of June. Several of the clergy of neighboring parishes were present.

Diocese of Quebec

THE EFFORT which is being made to improve the status of Bishop's College School, Lennoxville, placing it on a sound financial basis, and making it, as the vice-president recently declared, "the Eton of the Dominion of Canada," would seem to be very successful. The "Old Boys" of Montreal have already raised \$28,000, and those of Quebec over that amount. One of the first acts of the new administration will be to pay off the debt of \$30,000 due on the institution. Many of the school buildings will be restored; some of them have become quite unsuitable for modern needs.

Diocese of New Westminster

BISHOP DE PENCIER presided at a recent meeting of the vestry of St. Mark's Church, Vancouver, when it was decided to bring the parish under the "Quebec System" for the payment of the rector's stipend. The present rector of St. Mark's, the Rev. T. R. Heneage, has been asked by a large majority of his parishioners to reconsider his resignation of the charge.—THE REPORTS of Latimer Hall College are encouraging. Its first two graduates were ordained on Trinity Sunday.

A GREAT deal of talent is lost in the world for want of a little courage. Every day sends to their graves obscure men whom timidity prevented from making a first effort; who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is that to do anything in the world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the Flood, when a man would consult his friends upon an intended publication for a hundred and fifty years, and live to see his success afterwards; but at present, a man waits and doubts, and consults his brother, and his particular friends, till one day he finds he is sixty years old and that he has lost so much time consulting cousins and friends that he has no more time to follow their advice.—*Sydney Smith.*

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In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods, will generally be a failure. The man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer men practise. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts, to imitation marble buildings and watered stocks, things are quite largely not what they seem.

The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institute."

Be a real man—not a shoddy sport or sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it, genius itself may fail!—*Henry M. Hyde, in "Chicago Tribune."*

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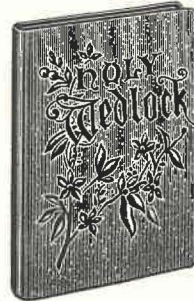
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