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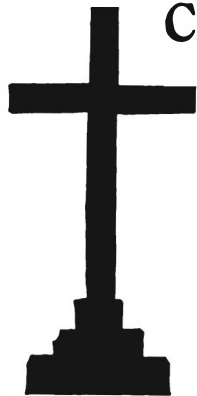
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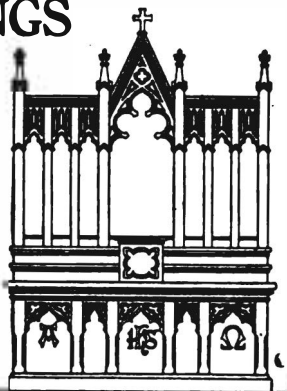
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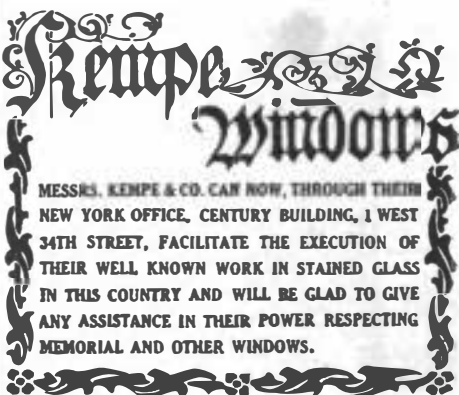
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HE THAT RISETH LATE, must trot all day, and shall scarce overtake his business at night.—Benjamin Franklin.

**THE MIND OF MARY**

FOR THE FALLING ASLEEP OF THE B. V. M. (A FESTIVAL OF THE GREEK CHURCH, AUGUST 15TH).

It is not strange that the imagination of faith should reverently have enquired into the circumstances of the falling into her last sleep of the Blessed Virgin Mary, and since all authentic records of that event have perished, should have invented the beautiful myth of her Assumption. It requires no effort to believe that angels bore the soul of Mary to the throne of God, but it adds nothing to the dignity of her passage into heaven to suppose, following such curious ancient writings as the *De Obitu Dominae* and the *De Transitu Virginis*, popularized by John of Damascus, a miracle in the order of nature—the rapture of her very body from the tomb in Jerusalem and its translation to the courts of the Most High. Too many have been led by the artistic beauty of this myth to minimize the unfortunate tendencies such a conception has upon both the fundamentals of Catholic faith and upon natural Catholic devotion. The Greek Church seems to have been more loyal to the genius of the faith in this particular than the Latin, though probably Greek popular opinion has outstripped official teaching. It is a festival, however, that one may well wish had found a place in the Anglican Kalendar.

One wonders sometimes what manner of life was that of the Mother of Christ after St. John took her to his own home and the veil of obscurity descended upon her authentic history; what hopes, what privileges of vision, what consolations of the spirit, were hers within that hidden sanctuary. One may wonder, too, if one will, and somehow trust, that now in heaven her prayers still avail, as once her humble obedience and willing self-consecration did so greatly avail, in the great process of human salvation. But it must seem, if we have any respect for what is actually our knowledge of such possibilities, that God, knowing the proneness of credulous devotion to exalt the merits of the creature, must deliberately and with wise purpose have left veiled, as a too sacred mystery even for devotion to penetrate, the mind of Mary. We know her gladness in giving herself to God's mysterious purpose for her young life; we know of her tender, faithful following, her watchful mother-love; we know that the sword of her Son's sorrow pierced her own soul also; we call her blessed; we may believe that with all saints her prayers rise before God as fragrant incense. We can know no more. Restraint should mark our speculation. The very evident limits of our knowledge should limit our devotion. However natural an inference may seem, pious speculation should be kept within the bounds of history and revelation. This has not always been the case, and particularly within the sphere of the cultus of the Virgin; and this has given apologists a gratuitous task that, however well it may be performed for our satisfaction, but creates fresh difficulties for those who have not the happiness of accepting with ease the more fundamental dogmas of religion.

If we may penetrate the heavens and interrogate the mind of Mary, surely the inevitable inference of that reflection will be that hers is perfectly at one with the mind of Christ. And surely it is the import of all our revelation of the mind of Christ that we are to know God and certainly know the saints of God through Him. Since so perfect a silence enwraps the Virgin Mother it should seem to us unwise too curiously to ascribe to her any further part in salvation than she accomplished at Bethlehem and her gracious prayer in heaven now as once on earth. Surely, it would be to the mind of Mary, who on earth was well content with humble obscurity, and is now hid with Christ in God, that she should more readily pardon neglect than welcome a devotion that has been not seldom offered at the expense of faith in vital and fundamental truths.

L. G.

### TAMPERING WITH THE SACRAMENT OF MATRIMONY

THE Church undoubtedly holds Holy Matrimony to be a sacramental rite, when contracted between baptized persons. There has not always been universal agreement upon who is the minister of the sacrament, but all Catholic theologians to-day will agree, as have the great bulk of those of all ages, with the dictum of the writer on "Marriage, Sacrament of," in the *Catholic Encyclopedia*: "the persons contracting marriage are themselves the agents or ministers of the sacrament" (vol. ix., p. 710); and also with the further statement which seems to follow logically from that, "every one can contract it who has been validly baptized, whether he has remained true to the Christian faith, or become a heretic, or even an infidel. . . . Hence not only the marriage between Catholics, but also that contracted by members of the different sects which have retained baptism and validly baptize, is undoubtedly a sacrament. . . . It is certain, therefore, that marriage contracted between baptized persons is a sacrament, even the so-called mixed marriage between a Catholic and a non-Catholic, provided the non-Catholic has been validly baptized" (*ibid.*, p. 713). The like doctrine could easily be proven by citations from Anglican and Greek theologians, for it is the accepted teaching of the whole Catholic Church; we have chosen to base our argument rather upon Roman authority than upon other, because it is our purpose to show that this is Roman doctrine quite as truly as it is Catholic doctrine; and, indeed, Rome has probably maintained it in theory more consistently than has any other communion in the Catholic Church.

But how are we to reconcile the new Roman law of marriage with this doctrine? It is quite true, as has been pointed out by correspondents in our columns, that the decree *Ne Temere* chiefly enforces what had hitherto been enacted by the council of Trent but which had been withheld from promulgation, and therefore been kept ineffective, in the United States, Great Britain, and some other non-Roman countries. It is not strange, however, that few Anglican theologians, and perhaps not many Romans of English descent, should have concerned themselves with laws enacted but not made operative by promulgation. It has remained for the present pontiff, by his decree *Ne Temere*, set forth in 1907 and effective from and after the Easter following, to make effective a code of practice which absolutely contravenes the Catholic doctrine, which is also the current Roman doctrine, of Holy Matrimony itself.

The following summary of the provisions of the *Ne Temere* decree is taken from the same Roman Catholic authority from which we have already quoted—*art.*, "Marriage, Moral and Canonical Aspect of":\*

"The marriage law, known by its initial words, *Ne Temere*, went into force on Easter Sunday, 18 April, 1908. The principal changes it made in the Church's matrimonial legislation relate to clandestine marriages (which it makes null and void for all Catholics of the Latin Rite) and to questions incidental thereto. The law enacts that a marriage of Catholics of the Latin Rite is licit and valid only if contracted in the presence of the ordinary, or the parish priest, or a priest delegated by either, and at least two witnesses. Any priest may revalidate a sinful or an invalid marriage of those who, through sickness, are in serious danger of death, unless their case is such as admits of no revalidation—as for instance, if they are in holy orders. Again, in the case of those who live in districts where no priest resides, and who cannot without serious hardship go to one, the new law provides that, if such condition has lasted a month, they may marry without a priest, but in the presence of two witnesses, the record of their marriage being properly made as prescribed. The law makes no exception in favor of mixed marriages, not even when one party is a Catholic of an Eastern Rite. By a special dispensation, mixed marriages—*i.e.*, both parties being baptized, one a Protestant, the other a Catholic—of Germans marrying within the boundaries of the German Empire are valid, though clandestinely contracted. A like dispensation has been granted to Hungarians marrying within the boundaries of Hungary; and according to the secretary of the S. Congregation of Sacraments (18 March, 1909), Croats, Slavonians, inhabitants of Transylvania, and of Fiume enjoy a similar dispensation. Catholics of the various Eastern rites, who are in union with the Holy See, are exempt from the law; likewise all non-Catholics, except those who have been baptized in the Church, but have fallen away."

In brief, this decree treats as null and void—invalid as

\* For the full text of the decree, Latin and English in parallel columns, and a luminous exposition of the same, see *The New Legislation on Engagements and Marriage: Commentary on the Decree "Ne Temere."* By John T. McNicholas, O.P., S.T.L. Reprinted, with additions and new illustrations, from the *Ecclesiastical Review*. Philadelphia: Dolphin Press, 1305 Arch street.

well as illicit—all marriages of Roman Catholics, with each other or with non-Romans, that are solemnized by others than their own parish priest, or his ecclesiastical superiors in the same jurisdiction, or another priest delegated by one of these; except that those who, for a month, are outside the settled jurisdiction of a priest, are allowed to marry with only their mutual agreement, attested before two witnesses.

OUR FIRST CRITICISM of this new legislation, which is by all odds the most important, is one that should appeal to Catholics of the Roman obedience quite as truly as to those without; it is that this legislation "overthroweth the nature of a sacrament." Let us put in parallel columns the Roman doctrinal teaching and the Roman disciplinary teaching, in order that one may see at a glance how inconsistent these are with each other:

#### THE DOCTRINAL TEACHING

"Every one can contract it (Holy Matrimony) who has been validly baptized. . . . It is certain, therefore, that marriage contracted between baptized persons is a sacrament, even the so-called mixed marriage between a Catholic and a non-Catholic, provided the non-Catholic has been validly baptized" (*Cath. Encyc.*, ix., 713).

#### THE DISCIPLINARY TEACHING

"Only those marriages are valid which are contracted before the parish priest, or the Ordinary of the place, or a priest delegated by either of these, and at least two witnesses, in accordance with the rules laid down in the following articles, mentioned under VII. and VIII." (*Ne Temere* Decree, III. See pamphlet mentioned in a foregoing footnote.)

The "exceptions" mentioned under VII. and VIII. are provisions "when danger of death is imminent," in which case "a marriage may be contracted validly and licitly before any priest and two witnesses" (VII.), and when, for a month, there is no priest in jurisdiction, in which case "marriage may be validly and licitly entered upon by the formal declaration of consent made by the contracting parties in the presence of two witnesses" (VIII.).

We venture to say that it is simply impossible to reconcile these two positions. That which, "it is certain," "is a sacrament," must be "valid." How can a true sacrament be invalid? If it is invalid, it is such because it is not a sacrament. Thus, a celebration of Holy Communion by an unauthorized person is "invalid," because the conditions necessary to make of the act a sacrament are not there. So also in every instance in which the validity of an alleged sacrament is challenged; if the fact of validity be overthrown, it is because the fact of a sacrament is overthrown. Contrariwise, if a sacrament is, in fact, actually celebrated, it thereby becomes "valid." It may, by reason of technical error, be irregular, as when it is performed by a deposed priest. It may, by reason of impenitence on the part of the recipient, be ineffective; but *invalid* a true sacrament cannot possibly be. Invalidity makes it not a true sacrament.

Yet in this curious Roman document the terms *valid* and *licit*, *invalid* and *illicit*, are, throughout, carefully distinguished from one another. Paragraphs III. and IV. of the Decree state what are essentials to "valid" marriages, and only those essentials we have cited; paragraph V. treats of what is "licit," *i.e.*, regular and proper. Marriages which are contrary to the Decree are not pronounced merely illicit, irregular, or forbidden; they are frankly not "valid." How, then, are they sacraments?

Of course, in a sense, it may be said that it does not concern us as Anglicans what flaws between Roman discipline and Roman doctrine may be discovered. That may be; but it concerns us deeply as Catholics. It concerns us that the great see of Rome has added one more to its unhappy variations from Catholic doctrine. It concerns us that Rome has, by this decree, struck a blow at true sacramental teaching concerning Holy Matrimony, for the conservation of which she was once a strong bulwark. Altogether apart from any practical results as bearing upon particular marriages, it concerns us that Rome has again disappointed those of the fathers (as St. Cyprian) who trusted that in the Church's metropolitanical see there would always be a bulwark of orthodoxy upon which the whole Church might depend. In promulgating this decree *Ne Temere*, which is directly heretical with respect to its sacramental teaching concerning Holy Matrimony, Pope Pius X. has once more

disproven the doctrine of Papal Infallibility—thus convicting his own see of two lamentable heresies by the same document.

THE PHASE of the decree that has called out the successive condemnation of a number of our diocesan conventions is, in a sense, incidental. In treating as "invalid," "null and void," mixed marriages performed by priests or ministers of religious bodies outside the Roman obedience, the Pope is only placing those ministers on a par with the Roman Catholic clergy excepting only those having the particular cure of souls in any given place. That is to say, a marriage of parishioners of parish *A*, performed by the (Roman Catholic) priest of parish *B*, or even by the (Roman Catholic) Bishop or Archbishop of diocese *C* (parish *A* not being within that diocese), would, under the *Ne Temere* decree, be as wholly null and void as though it were performed by a priest of the Protestant Episcopal Church or a Unitarian minister. How complex are the questions that are thus bound to arise in a country, such as the United States, in which it is often very difficult to say positively upon what spot, within what parish, a person may be resident, is at once evident. Father McNicholas, in his commentary on the decree, recognizes the seriousness of some of these questions: How about "parties who live in the territory of parish *B*, but rent a pew in parish *A*, where they regularly hear Mass and receive the sacraments"? How about Germans, Italians, or Poles in the United States, who live within certain parish bounds but attend services in churches erected especially for those nationalities? "A church for the Italians," he says, "may embrace a whole city." How about children of such foreigners? When do they cease to be foreigners and become Americans? Do they, by virtue of American birth, become parishioners at separate parishes from their parents? These are some of the practical questions which arise. In each case Father McNicholas gives his opinion. *But how does he know that he is right?* And not knowing, how can any Roman Catholics whose parochial residence may thus be in doubt, ever know that they are validly married? Obviously, they cannot, unless (on Roman theories of jurisdiction) each case be separately passed upon by the Pope. What a delicious piling up of future cases for ecclesiastical lawyers, what a host of new possibilities for the setting aside of marriages as invalid, is thus added to the present list! The Pope not only, by this decree, invades the whole realm of Holy Matrimony by putting asunder those who, according to Roman and to Catholic teaching, God has sacramentally joined together, but he has made it impossible for thousands upon thousands of his own loyal people to enter upon any marriage with a certainty of its being valid. The disabilities of those who enter into mixed marriages pale almost into insignificance beside those of thousands of devout Roman Catholics themselves. It is incredible that Roman Catholic theologians and pastors do not see this serious infraction upon sacramental teaching and good morals which is thrust upon them by their supreme pontiff. How pathetically helpless are they who may not even protest, in the face of such sacramental heresy, such immoral teaching, on the part of one whom they are bound to treat as infallible in faith and morals!

TO REALIZE the full depth of the evil possibilities of this decree, one must go to countries which, in their political administration, are largely under Roman Catholic control. The Canadian province of Quebec has had an example of it. In the celebrated Hebert case, Judge Laurandeu, in the lower court, held that the particular marriage—that of two Roman Catholics before a Protestant minister—was invalid in civil as in ecclesiastical law because nullified by this ecclesiastical legislation; holding that under the terms by which French Canada was annexed to the British Empire, French ecclesiastical law was to be enforced. The wife, thus declared to be no wife, appealed on behalf of her child, and in the Superior Court Judge Charbonneau—also a French Roman Catholic—reversed the decree of the lower court and of the Archbishop. But the case is still pending before the Court of Review.

The case has thrown all of Canada into a bitter religious war. It was a large factor in the defeat of Laurier at the general elections, though the more picturesque issue of American reciprocity robbed the overwhelming defeat of the French Roman Catholic premier of much of its value. The newly chosen government met the question by an appeal to the Supreme Court with a stated case, applying for an answer to three questions: (1) Can the Dominion Parliament (as distinct from the provincial legislatures) pass a general law on Matrimony? The answer was unanimous and negative, as the prov-

inces have control of the solemnization of marriage. (2) Is a marriage between a Roman and a non-Roman, solemnized by a non-Roman minister, legal? The answer was unanimous and in the affirmative. (3) Can two Romans be validly married by a non-Roman minister? The answer was "Yes" by three judges, "No" by one judge, and the Chief Justice, an Irish Roman, asked to be excused from answering. The representative of the Province of Quebec has appealed from these answers to the Privy Council in England, and an answer is expected in the course of the summer. The very general opinion is that the Privy Council will make a similar response and most likely an unanimous one, in which event the civil nullity of the ecclesiastical decrees nullifying marriages not in accord with this new decree will be finally established. But what will be the social status of people living in Roman Catholic communities, whose marriage is held by the ecclesiastical authorities to be null and void and their children illegitimate? It is hard to overestimate the seriousness of the condition. Even in Ontario there is much consternation and not only large unhappiness in families has resulted, but one murder has occurred from the disturbance thus caused. Throughout Canada the question has ceased to be a religious issue and has become a general social issue.

These are some of the results that have grown out of this ill-considered decree of the Pope, which, as we have shown, invades both the faith and the morals of the Church. Germany is exempt from it, because the present Emperor has not incurred the Canossa habit, and on his protest the Pope has backed down. Some other territorial exceptions are noted in the resumé of the decree which we have quoted, all of which tend to make a bad matter worse, since the conditions that make a sacrament valid or invalid cannot possibly vary in different lands, Pope or no Pope. It is to be noted also that the marriage of two baptized persons, neither of whom has ever been a "Catholic" (in the Roman sense), is not within the provisions of the decree. Such a marriage, before whomsoever performed, continues, illogically enough, not only valid but also sacramental. This is only one of many inconsistencies which are involved in any attempt to reconcile the decree *Ne Temere* with the authorized teaching of the Roman Catholic Church concerning the sacrament of Holy Matrimony. We quite agree with Father McNicholas that the R. C. bishops "will have a serious difficulty in the question of mixed marriages, which are on the increase from year to year" (p. 50); but it seems incredible that he should himself believe that in this matter, "it is certain that the Church's position is unassailable" (p. 53). It is bad enough on any grounds; but from the point of view of Roman Catholics themselves it is worse than it is from any other perspective whatever.

If our own diocesan conventions are justified in taking action upon this subject, how much more would Roman Catholic bodies certainly protest, were they free agents!

**A** NONCONFORMIST layman writes in the *Guardian* concerning "The Nonconformist Decline." That there is such a decline he acknowledges; and that the loss to Dissenting bodies means additional strength to the Church of England he also grants. "They have carried over to the Church a full measure of vigorous piety and organizing influence. They are precisely the people who are most valuable in the activities of a Free Church, and therefore the greatest loss when they leave." But why, he asks, do they go over? Not through social influences chiefly, or largely; but rather from a reaction from the old conception of the right of private judgment and absolute individualism.

"There is really no half-way house between an Episcopal System and the Quaker system. Lay ministry one can understand, and priestly ministry one can understand; but there is no understanding a 'one-man ministry,' which hands over the whole responsibility for morning and evening service to an individual officer of the Church, while denying stoutly that this officer is endowed with any special authority to bind or to loose. If the pulpit is merely a place of explanation and appeal, why this monopoly of the Spirit? If every man has private judgment, as Nonconformists hold, why are only certain men to have opportunity for public exposition? The whole theory of a Free Church is that the Spirit bloweth where it listeth, yet by a kind of *congé d'élire* the Breath proceeds only from the pulpit. . . . The Nonconformist pulpit is not holding the people. Some of them pass to the Church, where the pulpit is more authoritative by tradition and perhaps less exacting. Others merely cease from attendance at public worship. Others, again, are finding a new fold on the free platform of the Brotherhoods, the adult schools, and the Ethical Societies. . . . There will be no material alteration in the position until the layman, who in a Nonconformist chapel may not

even read the Lessons, is invited to share with the minister the responsibilities of Divine worship. A personal form of service, without a liturgy, is a survival of a former day. It is really what I may describe as transplanted Episcopalianism, and while it has served as an expedient for dissent in times of strain and stress, it must now be regarded as on its defense. Great preachers there are in Nonconformity and many of them, but a silent laity is not according to Nonconformist genius. That conception fits in better with the establishment, and perhaps I may remark that of the families which to my knowledge have 'gone over,' several would have been retained for the Free Churches if it had not been for the weariness of listening to the same man every Sunday."

It is of course interesting to get this point of view. "Sacerdotalism," on its hateful side, as a caste-spirit marking out certain men to have a sort of monopoly in things religious, is always odious; and it is far from being confined to those religious bodies which have *sacerdotes*. And we have sometimes feared that its presence among our denominational brethren here was one of the greatest barriers to Christian Reunion. But is it true that "a silent laity" accords with the spirit of the Church? It is a real reproach that, in all our missions and country stations with only occasional clerical visits, there should be so few licensed lay readers, and still fewer lay preachers. And while the "prayer meeting," with its "testimonies," seems to be passing out of use among our neighbors, surely we have need of more frequent conferences, where they that fear the Lord should speak often one to another of the things He hath done for their souls. Not "a silent laity," but a laity bearing its active part in the publishing of the Word given by the Lord; that is the Church ideal.

SO much misconception is displayed by American newspapers as to the actual meaning of Disendowment, in connection with Mr. Asquith's attack upon the Welsh Church, that these two concrete instances, taken from a Church leaflet widely circulated, may help to clarify matters:

**The Meaning of Disendowment**  
 "Apart from the tithe which is the property of, and is paid to, the clergy in Wales, very large sums of tithe are the property of, and are paid to laymen. For instance, the tithe in Carmarthen amounts to £1,050. All this is paid to laymen, except that one of them has to pay £7 a year to one of the vicars of Carmarthen. The origin of tithe is the same whether it is the property of clergy or laymen, and the title of the clergyman to it is as good as that of the layman. Now the Government proposes that every penny of this tithe should still be paid, but that while £1,043 of it should go to the laymen as at present, the £7 which now goes to the vicar should be diverted to other and non-religious purposes so soon as the present vicar dies. WHY?"

"At Ruthin, Denbigshire, in the year 1590, Gabriel Goodman bought back from two laymen the whole of tithe and glebe for a sum of £12,000 (present values); the receipt for this is still at Ruthin. He then by a deed, also still at Ruthin, divided the income among three objects. A first charge was to be the payment of the parish clergyman, 'to be a Priest or Mynister according to the Laws and Orders of the Church of England.' A second charge, the maintenance of the poor in the almshouse founded by him. A third charge, the support of Ruthin Grammar School. The Government now proposes, while leaving the hospital and the grammar school in enjoyment of their due income, to divert to other and non-religious purposes every penny given to carry out Gabriel Goodman's chief desire—the provision of a Church of England clergyman in Ruthin. WHY?"

Is it too much to say that to carry out this policy of spoliation is sacrilegious brigandage?

**BISHOP ROWE** is again the heroic servant of the Church on her frontier, in determining to remain in Alaska rather than to accept his call to be Bishop Coadjutor of Southern Ohio. In doing so he chooses, as he has chosen before, to endure the frequent physical hardships of his present work, rather than to be translated to a field that would promise physical comfort, with whatever added cares would be involved.

**Bp. Rowe Declines Translation Again**

And in this we believe he has acted wisely and that the Church may well acquiesce in his evident desire to remain in Alaska, where his work has always been both picturesque and efficient. This does not mean that he may never be permitted to leave his arduous post, but rather that he should be permitted to choose his own time for leaving, either by asking to be translated to another missionary district, which would be entirely proper, or by resignation outright.

Bishop Rowe has won for himself a unique place in the affections of American Churchmen, and they may be depended upon to give him their entire confidence when, finally, he may

ask to be relieved. In the meantime, once more they recognize his heroism in preferring to remain where he has worked for nearly seventeen years.

**THE Outlook** quite properly uses its columns to defend its eminent Contributing Editor, Mr. Roosevelt, against charges of intemperate drinking. In the issue for July 27th a letter from Mr. Roosevelt's physician, Dr. Alexander Lambert,

"Any honest man . . ." is inserted in the editorial columns of that magazine. After giving his evidence, Dr. Lambert tersely observes:

"Any honest man may unwittingly repeat a slander as a truth if he has no facts on which to base his judgment or change his opinion. The truth is as I have stated it in this letter, and henceforth any man who sees this letter and accuses Theodore Roosevelt of intemperance and over-indulgence in alcoholic stimulants knowingly utters what is false."

Quite so; and if "any honest man," even an editor, "unwittingly" asserts that the English clergy are supported by taxes, and he is put in possession of evidence to the contrary, including a letter from the very authority that he had cited as his proof—evidence far more convincing than the mere statement of belief by Mr. Roosevelt's physician as to a matter that cannot possibly be within his personal knowledge, however it may accord with his belief—and the editor declines or neglects to make correction—

We prefer not to finish the sentence.

But a magazine that is accustomed to use the vigorous language of Mr. Roosevelt, not to mention that which is quoted above, must bear in mind that the possibilities of the English language cannot perpetually be confined to its own columns.

**A VERY** sane and lucid article entitled "Sunday: a Day for Man," is contributed to the August *Atlantic* by the Rev. George Parkin Atwater, rector of the Church of Our Saviour, Akron, Ohio. Mr. Atwater carefully and accurately discriminates between Sunday and the "Sunday, a Day for Man" Sabbath, shows the untenability of the old puritan teaching concerning the day, and sets forth its right observance by means of the principle that—

"If a man does his duty to God on Sunday, not merely by being present at church, but by active participation in all the phases of worship, then he may use his Sunday likewise to recreate himself mentally and physically, that he may become the wholesome being through whom the great ideals of worship and character may be applied to the world's work and mediated to his fellow men."

Between the extremes of Sunday observance which are customary among Americans, it becomes necessary for constructive teaching of this sort to be given; and Mr. Atwater has done it well.

### ANSWERS TO CORRESPONDENTS

**CATHOLIC.**—(1) Any statement reflecting upon the orthodoxy of the Bishop of London may safely be dismissed as untrue without a moment's hesitation. We have not seen that referred to.—(2) The question is too personal to require discussion, and seems of no consequence.—(3) The English government could not disendow the Church "under existing laws," but certainly has the power to alter the laws and do so, as is now proposed in the case of Wales, if the voters so determine.—(4) We cannot say what proportion of people in English congregations show disrespect to the Athanasian Creed when it is recited. We should suppose the number to be wholly negligible.—(5) The Eastern Churches are generally on friendly terms with the Anglican Churches but no formal statement of their attitude has been made.—(6) The Eastern Churches have both celibate and married clergy, but none may marry after ordination.

IT IS a great thing to learn to be thankful whenever we discover that we have been in the wrong. Not thankful because we were in the wrong, but thankful because we have discovered that we were in the wrong. It is not pleasant, indeed, to make this discovery; but we ought to recognize that it is pleasanter to make it than to fail to make it when it is needed. It has been well said that, in any argument, it is a great deal more important to the one who is in the wrong that he should see this, than it is to the one who is in the right that he should be able to prove his case. Yet the most of us, in an argument, are more interested in proving our case than in discovering that we are wrong. King Nebuchadnezzar set us a good example when, after the failure of his plan to destroy the three Hebrews who had refused to worship his image of gold, he blessed the God who had delivered the men that "have changed the king's word." Through self-death in Christ we may live in the spirit of eager and instant welcoming of any discovery of our own mistakes.—*Sunday School Times*.



## Beneath the Stars.

The stars a-tremble in the upper air  
Glimmer through August leafage dark  
and old,

By dusty highways and the dustier gold  
Of ripened grain, as on we slowly fare.  
The topaz-throated hummer glimmering  
rare

Poises himself o'erhead; the lilies hold  
Uplifted, each her chalice. Faint, the world,  
Further afield — hot, drowsy, dead to care.

The calm of life subdues us. Through the gloom  
Soft consolations soothe our weary ways;  
High mysteries of Heaven, descending bright,  
Divinely touch us in the great star-blaze!  
The World Unseen impenetrates the night  
With sanctities of light and power and bloom.

Carlise D. Swan.

## BLUE MONDAY MUSINGS

**A** THOUGHTFUL editorial in *The Bible Student and Teacher* for July laments the loss of "the old-fashioned liberal culture" that our colleges used to give, and commends the plan of the Amherst Class of '85 (prepared largely, I believe, by that distinguished alumnus, the Rev. W. G. Thayer, D.D., headmaster of St. Mark's, Southborough) for the reconstruction of the Amherst curriculum in the interest of the Humanities—"a comprehensive and unified curriculum," says Dr. Gregory, "that requires to be grappled with and grasped in its entirety, and takes brains to do it." He goes on:

"That atmosphere can alone come through the restoration to its place of supremacy in the curriculum of the old Faith, that the Christian view of God, man, and the world is the true and scientific view, and distinctly and deliberately embodying it in the course, thereby making the colleges educative and great as they once were."

I am glad to quote yet further:

"This can in no way be done except by placing over the college a head and associates possessed and dominated by this Christian conception, . . . rather than by perpetuating the present reign of the spirit of anarchism, commercialism, and athletics. . . ."

"And this suggests another error that must be exposed and corrected, if our civilization is not inevitably to go to wreck; and that is the irrational and destructive one that ignores the causal relation of Creed to Conduct and Character, that leads to so much senseless outcry against 'dogma,' which is simply formulated and clearly stated moral and religious 'teaching' or 'doctrines,' that are fully accredited truths. Let it be understood that the witness of God and the ages has once for all settled some things, so that they can not be jauntily puffed out of existence by every chance breath of 'hot air,' whether issuing from fresh-water college freshmen or from their equally opinionated instructors. And one of these settled things is the causal relation in which Creed stands to Conduct and Character."

THE *Advance* of June 13th emphasizes the same truth:

"Statements are constantly appearing which endeavor to make the impression that many religious people are more concerned about creed than character. The impression does great injustice to men and women who have been the salt of the earth and who devoted themselves with all their ability to the upbuilding of the Kingdom of God in the world. Their emphasis upon creed has been due to their regard for character, not indifference to it. . . ."

"Man is sinful, and the world is under the sway of selfishness, of perverted passions, of false beliefs and evil tendencies, and as a result human life falls far below what it ought to be; there are great wrongs, great injustices, great iniquities, great tragedies and miseries."

"The sovereign remedy for this evil is Jesus Christ. God sent Him into the world to save men from sin because there was no other way of saving them. . . ."

"Men are not saved simply because God is love. Nor are they saved because Jesus Christ was in the world or is in it now. They are not saved until they believe on Him. This is the first step which they take, and must take, in order to realize salvation. And so Christ Himself always put it. His chief complaint against the Jewish people was that they did not believe on Him. He pronounced woe after woe upon Capernaum and Bethsaida because they did not believe on Him. And one of His highest commendations to an individual [Gentile] was, 'I have not found so great faith in Israel.'"

"What Jesus Christ put first the Evangelical Churches have put first, not because belief is greater than conduct, but for the reason that *the cause must be put before the effect*. The Evangelical Churches are scientific, that is all. Knowing that Jesus Christ is the Saviour from sin and that it is only through belief in Him that salvation can work, that is put first as the absolutely necessary means to the great end, which is redemption; and redemption means the establishment of good character and good conduct. If anybody knows of any way of establishing a connection between the sinner and his Saviour except through belief, he would do well to explain it at once. But if belief is of such momentous importance in this matter of salvation, why should it be belittled or disparaged or put in contrast with conduct? In other things we do not disparage a cause in order to magnify an effect. In an age which puts so much emphasis on the scientific, religious people should be permitted to be a little bit scientific. When farmers say that the crop is important, but that the soil, sunshine, and rain which produce the crop are unimportant, then it will do to declare conduct important but belief unimportant."

How true and reasonable all this is! And yet how generally disregarded in colleges! The notion that each freshman must start with *tabula rasa*, so far as religious belief goes, and that every tutor, assistant, and professor, must have a chance to scribble novelties on it at pleasure, is shockingly common; and it results badly in every field. The historic facts of the Christian creed are unchangeable because they are historic facts; and the Faith of Christendom, resting upon them, is

equally unchangeable. A college that does not hold to fixed standards of truth and culture is bound to fail in what should be its chief work.

A CHEERFUL clairvoyant named Gladstone is advertising in *St. Louis* on a liberal scale. From a three-quarter page display notice I cut these choice paragraphs:

"Gladstone is not a clairvoyant from choice, but because fate has so decreed it. His ancestors were powerful mediums and have for ages handed down their wonderful power or gift from generation to generation, so he has received the rich inheritance together with the combined knowledge and priceless experience of generations. No matter what your present trouble may be or what your past experience has been, you will save time and avoid disappointment by at once consulting Gladstone."

"Mr. W. L. Gladstone has brought about more marriages, reunited more separated than any medium in America."

"I point with pride to my record of successful work during the year 1911: Reunited 198 couples; brought around 287 marriages; gained love of certain ones, 375; located 5 buried treasures; located 49 absent persons; overcome 846 rivals."

"And hundreds of other cases, such as business speculations, lawsuits, and transactions of all kinds successfully completed."

## "FROM A PROMINENT MINISTER

"I desire to bear evidence to the genuineness of Prof. W. L. Gladstone's work. God gives to us an intuition whereby we may guide our lives. That Prof. W. L. Gladstone possesses this guiding power to a marvelous degree is evident. The fact that his clients are his warmest and truest friends is alone a tribute to his sincerity and honest methods in dealing with all. He has rendered me immeasurable assistance. REV. W. C. JESSUP."

"Mr. W. L. Gladstone:

"Esteemed Sir—I am so happy. Jack and I were married to-day, and I know your divine help brought this about for me. I am happier than I have been for ten years. May God bless you!

"MRS. F. MOORE, St. Louis, Mo."

How true it is that the fools are not all dead!

I LEARN from several correspondents who have made enquiries of local papers, that the sermons of "Pastor Russell," with their outrageous attacks upon orthodox Christianity, are actually purchased by misguided newspaper editors at 50 cents a column, plate matter. Usually, inventors of new religions have to pay liberally to secure space in print for their novelties. But it is intolerable that newspapers which appeal to the general public for their support should lend themselves to the propagation of abuse of the Christian religion as confessed by multitudes of their readers, and then pay for the stuff they print. I suggest that readers of papers which have been victimized by "Pastor Russell's" publicity bureau into thinking that they have a good bargain when they purchase his pot-metal, make representations of a forcible nature to the editors. In one case at least, of which I have just heard, such a protest has proved effective. Dr. I. M. Haldeman, of the First Baptist Church, New York, has a vigorous pamphlet, *Millennial Dawnism: the Blasphemous Religion Which Teaches the Annihilation of Jesus Christ*, published by C. C. Cook, 150 Nassau street, New York, at 10 cents, which I am glad to recommend.

RUSTOM RUSTOMJEE, a Parsi from Bombay, speaking at an assembly in New York, said:

"Why do you Americans run after strange gods when you have such a good one of your own? I arrived here only a few months ago, and the first American to call upon me professed the faith of my forefathers. I spoke at a gathering, and a few days later a distinguished society lady came to me with the same profession. I have made a careful study of comparative religions. Yours is as good as any in the East, and I have been shocked to see some of your American women running after Swamis. Yours is a goodly, godly heritage; stick to it. What could be better than the Sermon on the Mount, what better than the Lord's Prayer?"

Is it not strange that such a rebuke should be needed, and that an Oriental should utter it?

A *nom de guerre* is a dangerous thing sometimes! I learn of a little girl out in Oklahoma who does me the honor to read this page with appreciation, but confided to her mother that she didn't see why an Ignorant Presbyterian should write for a Church paper!

HERE is a new cigarette advertisement: "With every ten cigarettes I get a nice little tin box. After I have smoked a thousand, I will get a wooden box."

PRESBYTER IGNOTUS.

ST. SWITHUN'S DAY OBSERVED AT  
WINCHESTER CATHEDRAL

Service of Thanksgiving Held for Restoration of Church  
Fabric

ANNUAL CONFERENCE OF THE BROTHERHOOD OF  
ST. ANDREW

Protest Against Publication of Defective Revised Version of  
the Scriptures

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, July 23, 1912

"St. Swithun's Day if it do rain,  
For forty days it will remain;  
St. Swithun's Day if it be fair,  
For forty days 'twill rain ne mair."

**I**DARESAY to many readers of THE LIVING CHURCH the old English legend, to which the rhyme refers, is not an unfamiliar one. But perhaps it may be well to jog our memory concerning it. Our saint was truly a great and good man and Bishop of Winchester more than a thousand years ago, and was the teacher of King Alfred. When his saintly spirit returned to God his body was laid to rest in the green turf-clad precinct of the Saxon minster built by the apostle of the West Saxon kingdom, St. Birinus, for he wished the dew to fall upon his grave. After a hundred years the Bishop became a canonized saint in the English Church, and the clergy of Winchester built a stately silver shrine inside the then new, and still existing, Norman Cathedral for the reception of his relics. But on that fifteenth of July so many years ago (A. D. 1093), when the ceremony of translation was to take place with so much solemn pomp, the legend says that heavy storms of rain prevented this being done for forty days. The rhyme has by no means always proved true, though, for instance, so late as the year 1889 it was nearly so.

So much by way of introduction to an account of the notable occasion on St. Swithun's Day this year and at the Cathedral church which, though now dedicated to the Holy Trinity, and formerly to SS. Peter and Paul, may still not be inaptly called, as seems generally to have been so in the Middle Ages, that of St. Swithun. It was a brilliantly fine "St. Swithun" for the great gathering in Winchester Cathedral for a service of thanksgiving to Almighty God for the completion of the truly wonderful work at the Cathedral, which had been steadily carried on for so long a space as seven years, and whereby a very considerable portion of this grand and historic ecclesiastical building has been preserved from falling into a heap of ruins. A brief detailed account of all that has been done will be given presently in the reproduced report of a portion of the Primate's discourse on this occasion. Thanksgiving Day at Winchester really began, however, on Sunday week, preceding St. Swithun's Day, when there was a sung Eucharist in the Cathedral at 11 o'clock, with the Bishop as celebrant, vested in alb, cope, and mitre. The service was preceded by the *Te Deum* sung before the High Altar to Stamford's setting in B flat. This was followed, as described in one account, by a procession of choristers and clergy, led by the cross bearer, chanting appropriate psalms; stations were made at the north and south transepts, the west door, and Lady chapel; at each station prayers of thanksgiving were offered. The great service of the Holy Sacrifice was sung to music by Stainer. The sermon was preached by the Dean, who has been the chief moving spirit in the gigantic work of structural restoration, while the Dean of Westminster (formerly Bishop of Winchester) was the preacher at evensong.

Among those present at the special service in the Cathedral on St. Swithun's Day were the King and Queen. At the civic ceremony preceding the arrival of their Majesties at the Cathedral the King spoke in part as follows:

"We rejoice with you that the magnificent Cathedral, which has stood for many centuries as a monument of the piety and art of our forefathers, has by a triumph of engineering knowledge been saved from imminent risk of ruin. We give thanks to God that the devout faith which inspired the raising of this great fabric so many years ago has been manifested again in the patient and skilful labors of those who worked to renew the foundations and in the liberality of the many persons who contributed to the heavy cost."

The service at the Cathedral was held in the afternoon. Shortly after 2 o'clock the Bishop and the Dean and Canons met the Archbishop of Canterbury at the west door and con-

ducted him to his seat on the dais erected on the south side of the nave close to the choir screen. At half-past two the King and Queen arrived and were escorted by the Bishop and the Dean and Canons to their seats on a special dais placed in the nave to the west of that occupied by the clergy. There had been designed carved oak covers for the service books to be used by their Majesties. The border was taken from the Benedictional of St. Ethelwold, which was transcribed in the Scriptorium of St. Swithun's monastery, Winchester, in the tenth century. The service included the *Te Deum*, sung to Martin's well-known setting, the lesson (I. Chron. 29:9-18), Psalm 98, the Apostles' Creed, the Lord's Prayer, preceded by suffrages and three special prayers. After an anthem, written for the occasion by Mr. Prendergast, organist of the Cathedral, and a hymn, the Primate delivered an interesting discourse, recalling the storied past of Winchester and her Cathedral, and sketching the history of the fabric of the mighty structure built by Bishop Walkelyn, a kinsman and nominee of William the Conqueror, and consecrated on St. Swithun's Day, 819 years ago. In this latter connection the Primate spoke as follows:

"Whatever happened as regards the Saxon buildings which preceded it, Walkelyn's massive Norman church was too heavy for the soft and peaty soil upon which it was upreared, and when, rather more than a century afterwards, Bishop de Lucy rebuilt and extended its eastern portion, the builders, as we have now learned, found themselves forced to adopt the hazardous adventure of laying solid beach logs side by side in the wet foundations, and then resting their building upon these. In a word, to quote from the account now published, 'they built the eastern arm of the Cathedral on a raft.' Whatever the contemporary knowledge of these facts, they were soon forgotten, and the building has stood for eight eventful centuries, not, it is true, without giving evidence of such slight subsidence as to cause occasional disquiet, but with no suspicion anywhere as to its real condition underground. Suddenly, seven years ago, just when great sums had been collected and well spent for the repair of the huge roof and the restoration of the noble altar-screen or reredos, the peril, some eight centuries old, became acute. The true facts, revealed by terrifying cracks, and gaping fissures, and bulging walls, were bit by bit discovered. You know the sequel. The walls of the huge building have practically been underpinned from end to end, and this in conditions of work which, to any but leaders of supreme courage and artificers of profoundest skill, would have made the task impossible. And, indeed, I suppose in no age prior to our own have the resources of science been such as to make it possible even for such courage and such skill to lay, as the foundation of superincumbent work, a solid bed of concrete under existing piers and walls—to lay it by the hands of a single diver working day by day under water in the pitchy liquified black peat. Upon the structure so laid, other men, working in the dry and in the light, could make good the foundations. And now, with nothing save the new buttresses of the southern nave wall showing above the ground, the vast Cathedral has been, so to speak, founded anew upon what we may call a man-made rock. When the story is told, centuries hence, of the rolling away in seven short years, at a cost of no less than £114,000, of the imminent danger which overhung us at the start, the names of those whose quiet, firm courage, and to whose skill of brain and hand we owe, under God, our glad security, will not, we are very sure, be forgotten."

Among the impressions conveyed to the mind of the *Church Times'* correspondent by this service at the Cathedral was the sense of reverence, felt by the genuine spirit of devotion pervading the vast congregation of nearly 6,000 persons, who were drawn from almost every rank and station in the kingdom, and manifested in such acts as "kneeling at the prayers, bowing at the Sacred Name, the sign of the Cross in the Creed."

The sixteenth annual conference of the Brotherhood of St. Andrew in England has recently been held at Dewsbury. The business session was presided over by Mr. G. A. King, of Croydon, the vice-president, in the absence of the president, Lord Nelson.

Cordial messages were sent by the Archbishop of York, and the Bishops of London, Winchester, and Glasgow. The president wrote that there had been a very poor attendance at the council meetings, but he was prepared to take his full share of the blame, as he was approaching his ninetieth year. The treasurer's report showed that the progressive work of the society was practically at a standstill. They had suffered much from want of more frequent supervision of the chapters. Their deepest thanks were due to Mr. Alexander M. Hadden, of the New York B. S. A. Council, who had voluntarily devoted the best part of his holidays to visiting and reporting upon the present position of the Brotherhood. They were anxious to work with the C. E. M. S. in every way, but it was important that both of them should come more completely together. There

followed two open conferences, and at the largely attended one in the evening "The Aims of the Brotherhood" was the subject for consideration. The Bishop of Wakefield, who presided, said he never remembered a time in the history of the English Church when there was a more apparent call upon men's movements within the Church. One of the essential necessities of the B. S. A. was to emphasize "the personal opportunity of the brother to catch his brother." Under the roughest exterior there was a real man to be found. "Let them look for the bit of God in every man, and go for that, and then they would find that in the long run men would respond." They must also believe that God was present in the sacraments, that He listened to their prayers, and that "He was always coming half-way to meet them in the poorest of their approaches to Him." The other speakers were Mr. John Speakman (Manchester), the Rev. Canon Ivans (vice-president of the Wakefield Diocesan Union), and Mr. A. M. Hadden (New York).

A protest has been signed by thirty persons of distinction in theology, comprising the five surviving members of the Revision committees, nearly all the past and present professors of theology at Oxford and Cambridge, and other biblical scholars, against an edition of the Revised Version of the Holy Scriptures *without* the marginal notes of the revisers, which has recently been issued by the University Presses.

Canon Watson, Regius Professor of Ecclesiastical History, Oxford, has been selected to write the life of the late Bishop of Salisbury, Dr. John Wordsworth. Canon Watson will be glad to be entrusted with materials for this purpose.

The financial result of the recent S. P. G. Missionary Exhibition at the Church House is a net profit of about £800, which will be handed over to the society.

J. G. HALL.

## DISMISSED POLICE CHAPLAIN IS EXONERATED

Bishop Greer's Committee of Inquiry Finds Rev. John A. Wade Ill-Treated

### DEATH OF REV. H. ST. G. YOUNG

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, August 6, 1912 }

THE dismissal of the Rev. John A. Wade, a priest of the Church, from the position of chaplain in the police department of this city—an unsalaried position—has, at the request of Mr. Wade, been investigated by a committee appointed by Bishop Greer, with the result that Mr. Wade is entirely exonerated. The incident has not served to lessen the disgust felt not only by New Yorkers but by the country generally, at the late revelations of intrigue and crime in the New York police department. The following findings of the committee of inquiry were given out last week:

"The Bishop of New York having, in accordance with the request of the Rev. John A. Wade, appointed the undersigned a Committee of Inquiry in reference to his dismissal as a chaplain of the New York Police Department, we, acting as said committee, have given the matter our best attention, and we beg leave to make the following statement as the result of our inquiry: (1) Before the present Police Commissioner came into office, both the Protestant and Roman Catholic chaplains took part in the annual Police Parade. (2) The Commissioner, previous to Mr. Wade's interview with him, had arranged to have only the Roman Catholic chaplains take part in the parade of 1912. Whatever may have been the cause of such an innovation, we think the arrangement to include only the Roman Catholic chaplains was ill-advised, because it could hardly have failed to stir up a wide discontent, just as would doubtless have been the case if only the Protestant chaplains had been assigned to duty to the exclusion of the Roman Catholic chaplains; and we are glad to note that the intended discrimination was finally abandoned and that the parade of 1912 included both Roman Catholic and Protestant chaplains. (3) We agree with Mr. Wade that it was his clear duty, as senior chaplain, to endeavor to dissuade the Commissioner from excluding the Protestant chaplains from the parade, and his letter, mailed to the Commissioner right after the interview above mentioned, indicates a fair-minded attitude in the matter. (4) We have found no basis in fact for the newspaper story given out as the reason for Mr. Wade's dismissal, viz., That he had asked for the loan of a horse to practise riding for the parade and that in denying the request the Commissioner told him to hire a horse. Without fixing the authorship of this story, we consider that it tended to cast an unworthy reflection on Mr. Wade. (5) In view

of Mr. Wade's faithful service as a police chaplain for over six years without salary, and of the further fact that no charge had ever been made against him for misconduct, we cannot believe that he deserved summary dismissal. It is our opinion, on the contrary, that he had at least won the right to be accorded a properly constituted trial, such as the humblest servant of the city might reasonably expect under similar circumstances. (6) Finally, we avail ourselves of this opportunity to express to Mr. Wade our appreciation of the good record which he has made in this community as a Christian minister and to assure him of our continued confidence and regard.

(Signed) CHARLES S. BURCH,  
Suffragan Bishop of New York.  
GEORGE F. NELSON,  
Archdeacon of New York."

In some respects this document reminds many a New Yorker of the famous letter written by Bishop Potter to Mayor Van Wyck, protesting against the ill-treatment received by a clergyman of the diocese at the hands of a police captain, and of the far-reaching effect it had in the purification of the East Side, the police force, and other corrupt and demoralizing centres.

One of the elderly priests of the diocese, widely known and greatly beloved for his urbanity and faithfulness in carrying the Gospel to the unfortunate and afflicted these many years, is dead. The Rev. Henry St. George Young, for twenty-six years on the clergy staff of the city Mission Society, passed away at his home in the Bronx on Saturday, August 3rd. Mr. Young was made deacon in 1868 and ordained priest in 1871 by Bishop Clarkson. He was rector of St. Luke's Church, Plattsmouth, Neb., and did missionary work in that diocese until 1873. Subsequently he worked among the Indians and did other Church work at Yankton, S. D. In 1882 he became an assistant in Grace Church parish, New York City. Four years later he became connected with the work of the City Mission. At the time of his death he was missionary for occasional duty at public institutions.

In succession to the Rev. Robert B. Kimber, who recently resigned to become rector of St. Andrew's Church, Richmond, Staten Island, the Executive Committee of the New York City Mission Society has appointed the Rev. Charles P. Tinker acting superintendent. This committee also voted unanimously to nominate Mr. Tinker to the board of managers for the post of superintendent. The temporary appointment has been accepted. The new incumbent has been on the clergy staff of the society for some time as missionary to the city prison (the Tombs) and the penitentiary.

The Rev. W. A. Nichols, for some months curate at St. Paul's Church, Stapleton, has taken charge of the Church of the Holy Communion, Eltingville, Staten Island. For several years the services at this place have been conducted by a student from the General Seminary. Owing to increased growth the work at this point has become very encouraging, and it is hoped that it will be a centre of new missionary operations for that section of the Archdeaconry.

WHAT A TALE of infinite love: that He, who made the sun and moon, this world and all that infinite mass of greater constellations that revolve in space, that He to whom a thousand years are but as yesterday, who has been working through this infinitude of time, on this colossal scale, cares most tenderly for you and for me, for the smallest and the weakest of us, His children of clay? That there is nothing we do which does not concern Him, none whom we love for whom, out of love for each of us, He does not also bear love. Their love for us and ours for them is magnified in His infiniteness into a love for each of us which passes understanding and imagination. To have our lives hid in Christ, to enter into that wonderful conception of life which He brought down to us from God! It is death, yes, death of the sensual, the selfish, the violent; death of vice and greed and vanity and egotism, death of those things which seem to us so necessary for our worldly success; and out of that death comes a glorious resurrection with Him: first that resurrection which is the perception of these spiritual powers and possibilities, and then, finally, when these bodies are laid in the dust to crumble into decay, their fulfilment in a new life, a new world, which we can dream of but cannot see nor understand as yet; a realization of hopes which we have not known how to put in words, and a fulfilment, a satisfaction of the love which has been so sorely bruised and shattered here, and oftentimes seems to have been done to death—a reunion in love through Jesus Christ our Lord.—*Rev. John P. Peters.*

RELIGION, rightly understood, is not the stop of an organ to be pulled out for Sunday and then pushed in for the rest of the week. Indeed, we need to stamp it with the "everyday label," in order to make it genuine. We may rightly be distrustful of that occasional religion which is put on and taken off as a movable garment. Everyday religion is needed no less in summer than at any other season. It is the kind which will make us as careful of our conduct by seaside and on mountain slope as at home.—*Catholic Citizen.*



**TWO HUNDREDTH PAROCHIAL ANNIVERSARY**

**Bristol Parish, Near Philadelphia, Completes its Second Century**

**DEATH OF REV. SAMUEL F. HOTCHKIN**

The Living Church News Bureau }  
Philadelphia, August 6, 1912 }

THE two hundredth anniversary of the parish of St. James the Greater, Bristol, was celebrated with appropriate service on St. James' Day, July 25th, and on the three succeeding days, concluding with the offices appointed for the Eighth Sunday after Trinity, July 28th.

On Thursday there was a goodly number of parishioners present, together with many visitors. At 7:30 there was a celebration of the Holy Eucharist by the Rev. John A. Carr, of Morrisville, Pa. At 10 o'clock Morning Prayer was read by the Rev. David S. Agnew, of Newton, Pa., followed at 10:30 by a second celebration of the Holy Communion, by the rector, the Rev. W. C. Emhardt. After these morning services, luncheon was served, and the day was made a delightful one by the social gathering of everyone in the parish house. The rector presided and introduced the Rev. Dr. Upjohn as the first speaker. Mr. Rees, a son of one of the former rectors of St. James', then offered his greetings to the members of the parish. Mr. G. M. Dorrance, for many years warden of St. James', read interesting historical selections from the minutes and register of the church. Other addresses were made by the Rev. H. M. G. Huff and Mr. Jenks of St. Luke's Church, Newtown, Pa. In the evening the Bishop Suffragan read Evening Prayer and preached an historical sermon. On Friday, Evening Prayer was read, and a sermon preached by the Rev. John A. Carr. On the evening of Saturday, the 27th, a parish reception was held, and largely attended. On Sunday, the final day of commemoration services, there was a celebration of the Holy Eucharist and a sermon at 10:30, by the rector, and Evening Prayer was read and a sermon delivered by the Rev. H. M. G. Huff of Newtown.

The Rev. Samuel Fitch Hotchkin, registrar of the diocese of Pennsylvania and rector emeritus of St. Luke's Church, Bustleton, died on August 1st in his home in Bustleton. He was in his 80th year and was rector of the church thirty-one years. About three years ago he resigned because of failing health and was made rector emeritus. He was an authority upon the early history of Pennsylvania, as well as of the early clergy, and contributed a number of books upon these subjects.

Mr. Hotchkin, who was the son of the Rev. Dr. Beriah and Elizabeth Alice Hotchkin, was born at Sauquoit, N. Y. He prepared for the ministry at Trinity College and the General Theological Seminary, and was ordained in 1860. His first charge was the Church of the Ascension, Claymont, Del., and later he was rector of Grace and Calvary Churches, Brandywine Hundred, Del. His next parishes were Trinity Church, Red Bank, N. J., and St. John's Chapel, Little Silver, N. J. Resigning the last charge, he became rector of St. Luke's in Bustleton, and remained there the rest of his life. In 1869 Mr. Hotchkin married Sarah Sully Neagle, daughter of John Neagle, the artist. His second wife, who survives, was Helen Nicholson Roberts. Mr. Hotchkin was the author of many books, among which are *Ancient and Modern Germantown* and *Early Clergy of Pennsylvania and Delaware*.

The funeral services were held Monday afternoon, previous to which the body lay in the chapel of the church at Bustleton. Bishop Garland officiated and was assisted by prominent clergy of the diocese. Bishop Scarborough of New Jersey, and Bishop Kinsman of Delaware, together with other clergymen, were honorary pall-bearers, and the warden and vestrymen of St. Luke's carried the body to its last resting place in the churchyard.

Extensive alterations and improvements are being made at St. Philip's Church, Forty-second street and Baltimore avenue. The walls and ceilings are being repainted to give a general buff color scheme, and the pews, which were formerly light maple, are being given a rich dark finish. The old cushions will be replaced throughout by new ones and the floor under the pews will be recarpeted. Italian tiling is being laid in the aisles and chancel. The whole of the chancel will be refaced with beautiful marble, and a marble chancel rail provided. These alterations, costing about \$3,500, will greatly enrich the interior of the church. It is expected that the work will be completed by Sunday, the 15th of September. Until then, the services of the Church are being regularly conducted in the parish house, by the rector, the Rev. Clarence Wyatt Bispham.

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.

**SUMMER NOTES FROM CHICAGO**

The Living Church News Bureau }  
Chicago, August 6, 1912 }

THE Rev. K. Hayakawa, rector of St. John's Church, Osaka, Japan, who spent some time in Chicago during the early spring, has lately written to all of the Chicago clergy whose congregations contributed toward the building fund of the new St. John's Church in Osaka, an interesting letter of thanks and acknowledgment, stating that while in this country he had spoken 187 times in 147 churches and other buildings, and that a total of nearly \$5,000 in cash and pledges had thus been raised for this much-needed new church in Japan. This is about two-thirds of the sum needed. This able foreign missionary made a very gratifying impression wherever he went, in Chicago as elsewhere. He mailed the above letters from Seattle, on the eve of his departure for Japan.

The Rev. Geo. M. Babcock, rector of Calvary Church, Chicago, is spending July and August in northern Michigan, and the Rev. L. W. Applegate of the diocese of Michigan City is in charge of the parish as supply. Calvary choir will camp on the Rock river, near Rockford, Ill., during August. The money for this camp-out was raised by a performance of "Pinafore" at the People's Institute, in the early summer, in which the parish choir was assisted by members of the choirs of the Baptist congregation, and the Monroe street congregation of the Disciples of Christ. This is the first time for several years that Calvary choir has had such an outing.

Several groups from St. Chrysostom's Church and from St. John's mission, Chicago, will enjoy their respective camp-outs at the parish's permanent camp, at Chapin Lake, Mich. The choir, the Girls' Friendly Society, and the Boy Scouts will thus have outings successively. There is a fine stone bungalow at this new camp, besides a separate dining hall, built by St. Chrysostom's parish. The Rev. Joseph Anastasi, who is in charge of Italian work in Chicago, is spending a month with his family at St. Chrysostom's camp, superintending these three camping parties. The Rev. N. O. Hutton, rector of St. Chrysostom's, is taking his vacation in the White Mountains and at Nantucket, during July and August.

The Rev. Charles H. Bixby and the Rev. Herbert W. Prince are taking the summer services at St. Paul's Chicago, during the vacation of the rector, the Rev. Dr. Herman Page, who has gone to northern Wisconsin for the summer. The choir of St. Paul's will camp at St. Chrysostom's camping grounds, near Niles, Mich., during part of August.

Canon Chapman Lewis, of the Cathedral at Quincy, Ill., is in charge of the services at St. Martin's, Austin, and the rector, the Rev. R. H. F. Gairdner, is spending two months in Canada, planning to return during the second week in September. St. Martin's choir is camping at Lake Cord, Michigan, for ten days' outing during early August. The last meeting of St. Martin's Men's Club for the season just closed was a "ladies' night," and some 400 persons were present. Ex-Senator Mason delivered an address on "America."

The Rev. A. T. Young, rector of the Church of the Advent, is absent during August, on his vacation, and the Rev. A. N. Samwell of Eagle River, Wis., is supplying the parish. The Rev. Geo. Craig Stewart will spend the month of August at Hyannisport, Mass., after a two weeks' fishing trip in Wisconsin during July. He will have charge of St. Andrew's-by-the-Sea, Hyannisport, until his return to his parish on September 1st. The Rev. Geo. R. Hewlett is in charge at St. Luke's, Evanston, in his absence.

Dean Pardee went to his summer camp at Llewellyn Beach, St. Joseph's Island, Canada, with members of his family and with several clerical guests as soon the journal of the last diocesan convention was ready for publication. He will be absent during July and August. The Rev. Franklyn C. Sherman is spending August at Ludington, Mich., where he takes part in the Epworth Heights Chautauqua. Mrs. Sherman, who is with him, is convalescent after a severe operation.

The Rev. Gerald Moore, deacon, recently ordained in Chicago, has taken charge of the work at Belvidere, Ill., by the appointment of Bishop Anderson.

The sympathy of many friends is extended to the Rev. J. J. Steffens, deacon, the curate of the Church of the Redeemer, Chicago, who suffered the loss of his mother during early July. Mr. Steffens was ordained this summer at the same time with the Rev. Mr. Moore. His mother passed away at her home in Zeeland, Mich.

The Rev. Dr. Olaf A. Toffteen is supplying at St. Andrew's, Chicago, during the vacation of the Rev. E. Croft Gear, rector, who is spending August at Sister Lakes, Mich. St. Andrew's choir will camp out during part of August this year.

The Rev. W. A. Gustin, rector of the Church of the Good Shepherd, Lawndale, Chicago, is taking no vacation this summer except a few days here and there between Sundays. TERTIUS.

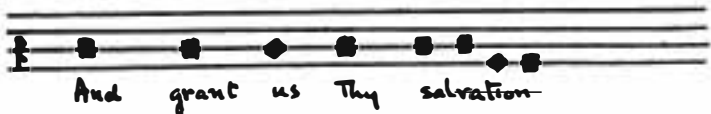
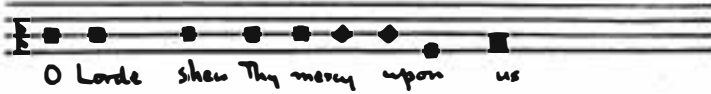
# The Choral Service

By A. MADELEY RICHARDSON, M.A., Mus. Doc., Oxon.

## II.

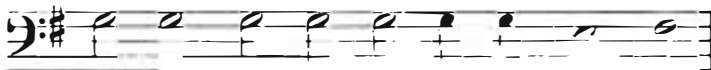
I WILL illustrate what I mean. Here is a simple inflection taken from Merbecke's setting of the First Prayer Book of Edward VI. The musical notes are those of the ancient traditional inflection set for the first time to English words in 1549. It will be seen that the music follows the words without interfering with their proper, common sense rendering.

Illustration:—1.

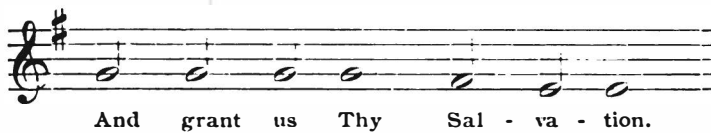
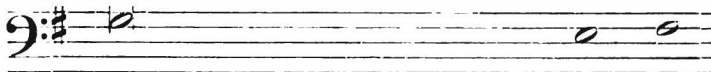


Here is a distorted version of the same phrase by a nineteenth century editor, infected with the heresy that there should be some sort of strict rhythm connected with the music, running counter to the words:

Illustration:—2.



Here is another:—



Now this inflection represents the germ of all the proper music of the Choral Service. It is really a little chant. By a slight extension it becomes the type of the chant or tone which was (and is) used for Psalm-singing.

Here a similar process has taken place with even more disastrous results.

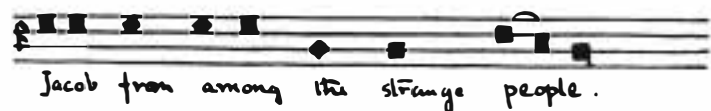
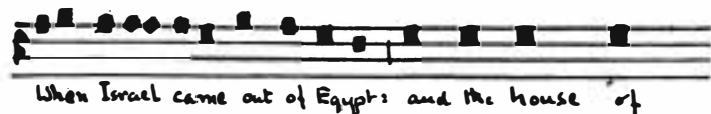
Originally chanting followed the words with perfect freedom and grace, bringing out the beautiful sense of the poetry of the Psalms, and uplifting the heart to God. Hear what St. Augustine exclaims on hearing the chanting at Milan:

"How did I weep, in thy hymns and canticles, touched to the quick by the voices of thy sweet-attuned Church! The voices flowed into mine ears, and the Truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein."

Now chanting is frequently a senseless gabble, disliked alike by singers and hearers. There has been no reason nor justification whatever for the change. It has been caused by the same false assumption that the strict time of instrumental music should be applied to vocal music at places where there is no possible excuse, much less necessity.

I will illustrate this point. Here are a few verses set to the chant known as *Tonus Peregrinus*, taken from an old book:

Illustration:—4.



The Benedictines of Stanbrook, in their book entitled *Gregorian Music*, say:

"The important point to remember is that in Plain Chant the notes have no value of their own, but only that of the syllables to which they are sung."

The same chant occurs, note for note, in a modern book. Hear the directions for its rendering:

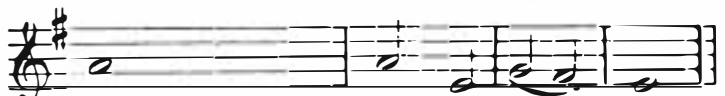
"On reaching the accented syllable, and beginning with it, the music of the chant commences, in strict time (*a tempo*), the upright strokes corresponding to the bars. If there is no syllable after that which is accented, the accented syllable must be held for one whole bar or measure."

Here is the form in which the unfortunate chant now appears:

Illustration:—5.



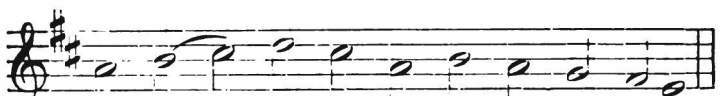
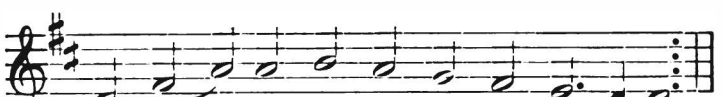
When Israel came | out of | E . . . gypt:



and the house of Jacob from a- | mong the | strange | people.

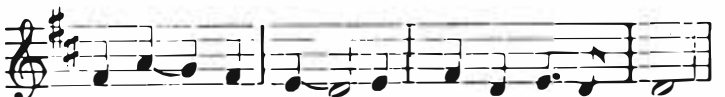
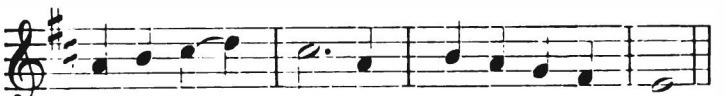
The same process has gone on with the old hymn tunes, which have been ruthlessly chopped up into bars by modern editors. Here is a specimen of a popular one:

Illustration:—6.



And here is its distortion, taken from a book called *Church Hymns*, published in 1888:

Illustration:—7.



The same process has gone on even with the old anthems and services of the Tallis period, which were written to flow on "in linked sweetness long drawn out," but now are rendered in a jerky manner that makes them sound hideous, and makes people wonder how our forefathers could have tolerated such sounds, little thinking that what they hear to-day is only a travesty of the original.

I want to emphasize the fact that this distortion of Church music is a thing of quite recent growth, a thing which it is to be hoped the Church of America, in its strong striving after high perfection, will throw off and discard. It has been caused by the dimming of the Lamp of Truth through the forgetting of the first principles of art, by the loss of balance between the two laws of inertia and progress.

It may here be of interest to quote a few words from the Rev. W. H. Frere, the head of the Community of the Resurrection. Mr. Frere is known as probably the most learned authority

upon the use of the Prayer Book in England, and a man deeply read in ecclesiastical music. I feel considerable diffidence in reading this letter, as it is addressed to me personally; but the writer's name is one of so much weight, and his opinion is held in such esteem in the Church of England, that I compel myself to do so in support of the point I have endeavored to prove.

Mr. Frere writes:

"HOUSE OF THE RESURRECTION, MIRFIELD,  
"7th March, 1907.

"DEAR DR. RICHARDSON:

" . . . I do so heartily agree with all your efforts to get rid of the rigidity of the nineteenth century. Of course these rigid traditions do not go back behind that, or even, I should say, behind 1840. It is a case of a 'little knowledge'; and as musical taste and education develops with the greater knowledge, I hope we shall emerge again from it along lines which you have indicated for us."

To return to the Choral Service. It has been seen by what means and in what way the rendering of its music has been distorted and corrupted. To restore it to its correct form it is necessary to go back to the original starting point, and from thence to advance on right lines. The versicles and responses are extremely simple, consisting of the drop of a minor third, with, in certain cases, a return to the note within that interval. At first sight it may appear that some other intervals might have been chosen, but when the matter is examined carefully it will be seen that no others could be so well adapted for the purpose. These inflections should follow in an orderly way the kind of drop of the voice that must in any case occur at the end of every sentence spoken by a person of culture, and, with a correct rendering, this is how they will sound. To produce a true effect it would be best to have no written notes at all; since the tendency of every modern user of musical notes is inevitably to seek after strict time, to make one note a multiple of another—twice as long, or half as short. The ecclesiastical inflections represent pitch without time; the time is to be supplied by the words, which vary infinitely in length, consisting not merely of long and short but of endless shades and gradations between these two.

In consequence of the modern craving for harmony, the responses are now almost invariably rendered with added parts. There are two arrangements in general use: (1) that found in the Tallis setting, where the original tune is placed in the tenor, and (2) that known as the "ferial" use, where the tune is placed in the treble part. To the latter, it seems to me, there are serious objections. The harmonies used consist almost invariably of minor chords, which give an effect alien to the spirit of the original. This was of course intended to be sung as a unison tune, without any harmony at all, and then the minor character would not be in evidence. When the early harmonists first began to write harmony in the old modes, the aim seems to have been to secure as many major chords as possible—as is seen in the constant practice of changing the minor third to the major in the art known as "*musica ficta*"; and this tendency is well illustrated in the actual Tallis harmonies where the composer uses a succession of major chords with very few minor ones intervening.

When Tallis' harmonies are not used, I therefore suggest that the voices should be in unison throughout the responses, by which means a return will be made to ancient custom, the pervading minor tint will be avoided, an opportunity will be provided for effective congregational singing, and a welcome contrast will be afforded with the harmony of the other music in the service.

I have hitherto spoken of the inflections for the versicles and responses in the choir offices. It would perhaps have been more correct to start with those for the Communion Service. This, the great service of the day, should receive special attention. The inflections for the Collect, Epistle, and Gospel are the parts that stand out prominently, and these should be rendered in the same manner as the versicles and responses. It is instructive to mark that there is much less to correct here than in the other case, because the ravages of the harmonizers have not yet penetrated so far; and the inflections are generally taken in a fairly correct manner. They are, however, far too seldom heard.

Now I want to submit that the result of the restoration of the Choral Service in our churches will be a more perfect atmosphere of worship. By this means, and I think by this alone, can we bring it about that Church music shall appear and appeal to the worshippers as something different and dis-

tinged from secular music, something that will inevitably suggest prayer, devotion, and praise. "O worship the Lord in the beauty of holiness," we cry; and can we not add: "Let the whole earth stand in awe of Him"? Awe, solemnity, reverence, are the things that follow from the differentiation of Church and secular music.

It is likely enough that the restoration of choral worship will be met by prejudice and opposition in some quarters; all changes are. I will therefore offer a few considerations for those who contemplate making such a change.

It is perhaps not always clearly understood that the method of using the ordinary conversational voice in public worship is quite a recent departure. As far as we know anything about it, the old Jewish Temple worship was rendered with music corresponding very closely with our plainsong. When Christianity was founded, the disciples first continued to attend the old worship. When they had to form new plans for themselves there is evidence that their worship was carried on in the same manner. Right back in the days of fierce persecution, when the early believers were in hourly peril of death, they yet set such store upon the use of music as to give it a first place in their devotions. In this connection the famous letter of Pliny the Younger to the Emperor Trajan, written about forty years after the death of St. Paul, is of great interest. He tells how that when questioned as to their belief and practices the Christians stated that they met together on an appointed day before dawn to sing a hymn to Christ as God in turn—that is, antiphonally. The word here used, "*invicem*," probably means that priest and people answered one another, and it is quite possible that the words sung were simple ejaculations of prayer and praise, such as are used to-day in our versicles and responses. At any rate the word "hymn" (*carmen*) does not of course mean a set of rhymed verses such as we use now, for such compositions were not invented until centuries afterwards. Having mentioned the singing, the Christians go on to state that they celebrated the Lord's Supper. This shows what great value they set upon the offering of music, since they mention it first of all, and for doing this many suffered death.

After this date we know for certain that the Choral Service was developed, and remained in use right down to the Reformation. Then the question arises: Was it at that time abolished?

Possibly some may be under the impression that it was. But, as a matter of fact, far from such being the case, in 1549, directly the First Prayer Book of Edward VI. was published, Archbishop Cranmer directed the musician Merbecke to set the new English words to music. This he did, and his music was issued in the following year, 1550. Merbecke's setting is of great interest, and consists of the prayers and all parts of the service said by the minister set to a monotone with inflections, the responses being of course in unison. It is thus clearly seen, I think, that the early reformers, when they translated the Latin words into English, never contemplated any other than a musical rendering of the words of the service, however simple.

It is of interest here to note that the two persons chiefly responsible for this musical setting were both condemned to the stake for Protestantism. As you all know, Cranmer suffered martyrdom in the reign of Queen Mary. John Merbecke was also condemned to the stake by Bishop Gardiner in 1543, but, happily, was subsequently released on account of his musical abilities. These two facts show that there is nothing distinctively Catholic as opposed to Protestant in the use of the Choral Service, unless we use the word in its literal sense—universal, appealing to all Christians alike.

The next question that arises is: since the Choral Service was passed down to us through so many generations, having escaped so many dangers, how has it come about that it is not in general use in our Church to-day? The answer is that a deadly blow was struck at it by the Puritans—the iconoclasts of the seventeenth century—who aimed at excluding all art and beauty from Church worship. So completely did they do this work that in England, after the Restoration, the old traditional way of rendering the services was lost, and it has taken from then until now to recover it, and even now the work is only half done.

To-day it is for the clergy, organists, and people all to study this matter, for now is the time to advance by resuming the path from which we have been led away.

It is for the Episcopal Church of this country to revert

to the true principles of her fathers, and to restore to its rightful place the worship of song which is her inheritance.

I have tried to draw your attention to the way in which this may and should be done, by purifying the service music from the incrustations which have accumulated around it, and thus making it once more a real, living, convincing work. If the many able men among our distinguished American Church musicians are encouraged to do this by the support of the clergy and the sympathy and help of the laity, then indeed will the Church music of this country shine forth preëminent and there will truly be in the future a school of American Church Music.

[THE END.]

### A CALL TO A CONSECRATED LIFE

By M. G.

**T**'M of no use to anyone. My life is worth nothing, for what have I?"

This question is asked by persons in all stations of life, and to such a one, the answer should be given:

"You have *yourself*; Christ longs for you. God made you. Were you not baptized into His Holy Church?"

"Yes."

"And given the sevenfold Gift of the Holy Ghost in Confirmation? Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, Holy Fear. What use are you making of these gifts? They were given you to *use*, not to fold in a napkin.

We must increase in good works. I am speaking to those who long to do God's will, and live a useful and a consecrated life. Money, power, position, are not required for this. What then? And how can it be done? What is necessary?

Have you never felt the call to a Religious Life? Never though seriously of becoming a Sister? Do you know what it means? You are laying down your life, as it were; sacrificing *self*, and giving your body, soul, and spirit to Almighty God, and to His work as directed by His Holy Spirit. For it means giving *yourself*.

It isn't easy. Your time will not be your own, for the sisters are directed by a Superior, and like the busy ant, move noiselessly here and there, each doing her share, without question or complaint; thoroughly, patiently, perfectly and in unity of spirit.

Was a great battle ever fought on the field for a large issue except by a well-organized band? Never. Obedience and harmony are necessary for success.

Dedicated to Almighty God. *That* is the secret. Each day the Holy Sacrifice is offered that every member of the community may gain the strength she needs for her work, whatever it may be.

These blessed women care for the sick, visit the poor, comfort the dying, bring back the lost, teach the ignorant, convert the heathen. Hard work? Yes, but what wonderful work; how far-reaching; what lasting results! No time here for loneliness, there are too many to comfort. No time for the hours to hang heavily, the days are not half long enough. Teaching His Word, planting the seed of truth, honor, high principle, and love of Him into infant minds, who in turn will bring forth fruit, "some thirty, some sixty, and some an hundredfold."

Think of the work which remains to be done for the Saviour of mankind; for Jesus who died for you and for me! Dare you hold back? For what are you keeping your strength and energies? "He who loveth father or mother more than Me, is not worthy of Me."

There is only a little band of workers and the harvest is great. A hard life of sacrifice, you say? Ah, yes; selfishness must die here, for this is a life to be spent for Him alone. It is work for the Lord Jesus.

To those who complain their lives are barren of good works, who say they are at a loss to know *how* to work, and *where*, reflect *well*. Are you heedless of God's call, and are you turning a deaf ear to His gentle entreaties? Let me direct such to the Convent of the Sisters of St. Mary, of the Anglican Church, at Peekskill, N. Y. The novices are trained there; and the Sisters who have become too old or too infirm to labor actively, help on the holy work with their prayers. In this convent the altar bread is made, delicate embroideries fashioned, and beautiful paintings executed.

The pretty little farm lies close to the door, and this, too, is managed by the Sisters. They attend to the care of the

grounds, and the planting of the trees.

"Our greatest poverty is time," remarked a Sister. Think of that, you whose days seem endless, and whose hours are void. The laborers are so few, so pitifully few. Just a handful. What keeps you back? Your life and heart are empty, but Jesus can fill them. He needs you so; just *you*.

Do you not contemplate with horror your loneliness? Sisters are never lonely. You weep over your disappointments and discouragements; leave them behind, and come, work for Him. Live the Family Life of the Community surrounded by loving sisters, and directed by a wise Mother Superior. Come, take up your cross, and follow Him.

How could anyone be forlorn here, so near to Him? The peace of quiet hours away from the noise and bustle of life, alone with Him! Each thought in subjection to His Blessed Will; a life filled to overflowing with work for Him!

Tired, no doubt, when the day is done, but content. At peace because doing His Will, so at last one comes into His Sacred Presence, not indeed with fear or dread as to a stranger, but with the perfect trust of a weary child to a loving Father.

Such souls are *His*; and have spent their lives at His feet, and in His service, knowing full well He will be faithful to His promise; and when life closes He will gather them lovingly into His holy arms to be His forever.

### A WORD FOR OUR AMERICAN GIRLS IN PARIS

**H**AVING heard so much of the Ada Leigh Homes in Paris for English and American girls, it gave me great pleasure last summer to visit them. The noble woman who founded these homes, which have been her life-work, is Mrs. Travers Lewis, widow of Archbishop Lewis of Ontario, Canada, nee Ada Leigh of London. When finishing her education in Paris in the sixties, Miss Leigh paid her first visit to an English shop-girl in the Faubourg St. Honoré, whom she invited to come to her apartment on Sunday afternoons to read the Bible. This was the beginning of Miss Leigh's Bible Class for working girls in Paris.

One afternoon in 1869, two English girls crossed her path; she heard one of them say, "I do not care what becomes of me!" Miss Leigh placed her hand on the girl's shoulder, and said, "But I do," and at the same time gave her a written invitation to the Bible Class. Its signature, "One who cares for you," touched the heart of the girl, who, from the age of twelve, had made her own way in the world. She soon became a most earnest attendant at the Bible Class, and four years later it was her offering of a franc (20 cents), as "A gift of faith and love," which gave the first impulse towards opening the Mission Home, 77 Avenue Wagram, for a Girls' Home in Paris. On entering this house, the first thing that attracts the eye is a tablet which reads:

ASKED OF GOD, AUGUST 11, 1874.

GIVEN OF GOD, MAY 9, 1875.

"SURELY THE LORD IS IN THIS PLACE."

In 1879, one of our generous New York men gave \$10,000 toward buying Washington House and the Annex. A mortgage of \$20,000 was given on the ground, which it was hoped would be soon paid off, but I regret to say that Americans have not done their share in the work, and the misfortunes which have overtaken the buildings have greatly increased their debt. The Paris floods two years ago so undermined the Annex, where the apprentices were housed, that the authorities ordered it torn down, and the Nord-Sud Underground Railway, which passes underneath Washington House, disturbed it to the extent that the walls had to be strengthened and the ceilings renewed. This hostel is 18 Rue de Milan, a few blocks from Gare St. Lazare.

I was much impressed while visiting these homes with the comfort we found in them; light, airy bedrooms, good, wholesome food, pleasant sittingrooms, genial comradeship among the girls, and the crowning feature of all, morning and evening prayers when God's Word is read with earnestness. The ladies in charge take a sympathetic interest in the girls, and an air of home life prevails in these houses. These homes are open to English and American girls without distinction of creed, and their free employment bureau furnishes situations for hundreds every year. A notable instance of the Christian spirit which holds sway there was shown a few nights after my arrival, when a poor girl, not speaking the language, was taken in who, probably could not have found shelter had it not been for Washington House.

The work of the homes is preventive work, as was pleaded



by one in her dying agony, when one night she sent a request to the Home to be visited: "You spoke to me when you were in Paris some years ago, and invited me to your Bible Class," said the girl. "I heard you had formed a home for us, but I did not feel it right to ask for admission. I am dying! You know I hate Christian people, because all they give is good advice. They do not know how to take a girl by the hand and save her. They build fine institutions for us when we are lost, but who will build one to prevent our being so? Do they know that many a girl sins to live?" Words can never express the dying energy with which these words were spoken. This poor girl, a wreck at 27, was living, or rather dying, on her pledged clothing. All that was possible was procured for her. She made a touching request to Miss Ada Leigh, "Let me die on something of yours—the pillow on which your own head rests." It was readily granted, and upon it the poor weary one breathed her last; her soul, it was believed, daring to rest on Jesus for everything. Yet the cords of a life which had only experienced harshness broke but slowly to the story of a Saviour's love, of which practically she had seen but little in His people.

These homes are the only ones in Paris that are owned in perpetuity, and will take in a penniless girl without pay. The Association needs \$100,000 to rebuild the Homes for Apprentices, and pay off the mortgage, loans and repairs on Washington House which have accrued from lack of contributions. There is the most urgent need of rebuilding this Home for Apprentices, who are neither paid nor lodged during their apprenticeship. Cheques should be made payable to "The Ada Leigh Homes" in Paris, and sent to Miss S. P. T. Borst, Hon. Secretary, 21 Madison Square North, New York City.

Who will aid us to rebuild this home and perhaps save a life and rescue a soul, by God's grace, for eternity?

### THE WORLD

By MARIE J. BOIS

**H**AS it ever been given to you to be truly and absolutely out of the world, not merely for a retreat of three days, but for the space of three months? Have you ever enjoyed the blessed privilege of studying things of the Kingdom and thus of being nearer heaven than earth, since the former filled your thoughts, and the latter was considered but in its relation to the world to come? Have you? If so, you know the new light with which the soul thus blessed is sent back into the world, to be *in* the world, yet out *of* the world. The world, the small, mean, contemptible world! Its wicked temptations, its false glare, its glittering rewards! And yet, thousands and thousands are preparing for, eagerly expecting, the mad rush of society life.

Listen for a moment to one of these young women who has just returned from abroad or from a seaside or mountain resort. Hear the story of her summer—a giddy whirl of travels, of dancing, of flirting, etc. Listen to her descriptions of the people she met; how quickly you will know their faults, and yet she is not *consciously* speaking evil of them—she is but holding a mirror before her listener, in which can be distinctly seen the motives of their, and of her own, actions. Worldly motives! How intensely selfish it all seems to be, it all is. How much greater the enjoyment when a rival had been crushed, how cruel her recital of that rival's discomfiture, and how eager she looked forward to that same kind of pleasure!

And yet, most of this heartlessness is unconscious. It is but the natural result of the *worship of self*. Not a thought but of self, and what the world has done and will do for that dear self. This is true, not of one, but of thousands, young and old, worshippers of self. Of course, this is an old subject, too old to be very interesting, yet to each of us must come the thought of its nearness to our own heart. It is a personal question with every one, "What have I done with my summer? What am I going to do with my winter?"

How shall we answer, and what shall we decide? Are we going to live for *self* or shall we follow Him? Shall we plunge into a mad whirl of pleasure or into the selfish pursuit of business for business life only, and be *in* the world and *of* the world? Or, have we heard the soft, low Voice, "Follow me," the Voice which, if listened to, will teach us how to be *in* the world and yet not *of* the world. The same Voice which prayed for them and for us, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

SHARE YOUR happiness with others, but keep your troubles to yourself.—Patrick Flynn.

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### NEW YORK ON TRIAL

**H**ERE is a concrete and effective statement from the Boston Traveller, of the New York situation involved in the shooting of Rosenthal on the streets of New York. Verily, New York is on trial, and she must clear her name or stand before the country convicted of criminal negligence, inefficiency, and corruption in the administration of her most important arm of government:

"The positive declaration of District Attorney Whitman that the police of the city of New York are responsible for the murder of Gambler Rosenthal, because of the disclosures he had made of their connection with the houses where gambling was carried on, demands immediate verification or disproof.

"The people of our large cities have little enough protection against the criminal, even when the police are arrayed on their side. When, however, even a suspicion of an alliance between the police and the powers that prey arises, the people are indeed in sad case.

"The police insist that Rosenthal was made way with by the gamblers who were aggrieved at the information which he had filed against them. If this be true, it rests with the police department to produce the murderers and prove their contention. They cannot afford to remain under suspicion a moment longer than is necessary for such action. The suspicion that murder can be resorted to by those who are sworn to enforce the laws is a sort of thing that cannot be tolerated.

"The removal of Rosenthal was effected for a crooked purpose, but the consequences that follow from this criminal act must be turned to greatest public value. It must result in ending any further chance that cold-blooded murder can be committed in the glare of a hotel door in the greatest city of the country with as much ease and lack of punishment for the murderer as if it was committed in a western mining camp. The city of New York is on trial before the country and must purge herself."

### A LIVING WAGE: A WORKING PLATFORM

Under the title "Wages," the special committee of the Conference on Charities and Correction on a Working Platform of Social Progress, calls for a living wage for all who devote their time and energy to industrial occupations; and for the creation of minimum wage commissions in each state to determine the standards which the public will sanction as the lowest level for pay. Properly constituted authorities, the committee holds, should be empowered to require of employers to file with them for public purposes such wage scales and other data as to earnings as the public element in industry demands. "The movement for honest weight and measure, has its counterpart in industry," said Mr. Lovejoy, the chairman. "All tallies, scales, and check systems should be open to public inspection and inspection of committees of the workers concerned."

The planks on "Hours" were short and to the point; the prohibition of night work for minors; an uninterrupted period of at least eight hours' night rest for all women; a six-day working week, and a period of rest of forty consecutive hours a week for all workers; the establishment of the eight-hour day for all men employed in continuous industries, and the eight-hour day as a maximum for women and minors in all industries.

Under "Safety and Health," the committee called for an investigation by the federal government of all industries, on the plan pursued by the Bureau of Mines, with a view to establishing standards of sanitation and safety. This investigation should include scientific study and report upon fire escapes, safety appliances, sanitary conditions, and the effects of ventilation, dust, heat, cold, glare, darkness, speed, and noise. Prohibition of the manufacture or sale of poisonous articles dangerous to the health of the worker was called for whenever harmless substitutes are possible; and no minor under 18 should be employed in occupations which involve danger to fellow workmen, or require the use of explosives, or poisonous gases. All deaths, injuries, and diseases due to industrial operations to be reported to the public authorities, as required in the accident laws of Minnesota, and with respect to some trade diseases in New York.

## PHOTOGRAPHING EVIL

IT HAS often been said that one big electric arc light in a hitherto dark alley is as good as a policeman, on the ground that criminals, like certain insects, prefer the dark. But electric lights do not scare away all the powers of evil. The social evil, for instance, flourishes where the lights are the brightest, and so down in Louisville the social reformers have invented a new method of suppression. In certain squares these questionable resorts were opened despite the protests of home-owners. The police were blind. Then the home-owners got together and hired a staff of photographers, who by night and by day, snapshot the habitues of the places. Some well-known men are said to have been caught by the camera. As one paper commenting on the situation said: "We venture to predict right now that the folks who want to own homes in a decent neighborhood are going to win. Evil—even when protected by the police and the grafters—cannot stand being photographed and published to the world."

## TEACHING SEX HYGIENE

At the San Francisco convention of the General Federation of Women's Clubs the committee on the teaching of sex hygiene, of the department of education, submitted the following conclusions from the facts it had gathered:

(1) That it is generally conceded by educators, physicians, and social workers that there is urgent need for personal and sex hygiene instructions in our schools. (2) That such instructions should be grounded in biology. (3) That it should include more than mere physical facts. (4) That it is dangerous to introduce it until it is required in normal schools and teachers are carefully selected and prepared for the work. (5) That instruction should be given to parents and gradually to the general public. (6) That popular prejudice against such instruction is rapidly disappearing. (7) That such instruction is essential to eradicating the social evil and controlling disease.

## CHICAGO'S UNEMPLOYED

Plans for the purchase of a large truck farm by the city for the employment and care of "down and outs" have been submitted to the City Council by the City's Commission on the Unemployed. Dr. Charles R. Henderson, of the University of Chicago, and chairman of the commission, endorses the plan. The farm, to be established in the Desplaines valley, just outside the city, will have cottages and barracks and the working hours are not to be long or the work arduous. Small remuneration, based on efficiency, is suggested. It is believed that the open-air life will revive ambition in the younger men and give the elders an opportunity to earn a good living and a good home.

## A CIVICS ROOM

Chicago's public library has established a department intended to be of especial assistance to the various municipal departments in serving the public. The newly equipped service is in what has been designated as the "civics room." Here is collected and systematically arranged, data which can be of particular value to city officials, commissions, boards, committees, etc., charged with research in definite lines, as well as students and citizens interested in civic problems. Every conceivable subject, from slaughter houses to municipal art, is comprehended in the plan.

## OPPOSITION TO A CARNEGIE GIFT

The San Francisco Labor Council is opposing that city receiving a gift of \$750,000 from Andrew Carnegie for a library building. They have declared and resolved against Carnegie and his money and announce that they are going to fight the acceptance by the city of any of his money. If the supervisors accept the gift, they declare they will resort to the referendum. Most of the civic organizations have declared in favor of accepting the gift.

## DOWN-TOWN PARKS

Los Angeles is to have a system of down-town parks, the first of which, Central Park, is now open. This contains four and one-half acres and is worth \$1,000,000 an acre. These parks are intended for the benefit of the workers who have brief periods of leisure during the day and, judging from appearances, it is abundantly justifying its purpose.

PROFESSOR MUNRO, in his volume on *The Initiative, Referendum, and Recall*, in the National Municipal League series, declares:

"There has been no more striking phenomenon in the develop-

ment of American political institutions during the last ten years than the rise to prominence in public discussion and, consequently, to recognition upon the statute book, of those so-termed newer weapons of democracy: the initiative, referendum, and recall. . . . For this growth in popularity a two-fold reason may be assigned. On the one hand, it is a logical by-product of declining popular trust in the judgment and integrity of elective legislators. . . . In the second place, the representatives of the people have themselves shown a readiness to adopt the movement. American legislative bodies do their work under the serious handicaps arising both from the lack of efficient leadership and from the division both of power and responsibility which is inherent in the system under which they are expected to perform their functions. Thoughtful men, both in the state legislatures and in the large city councils of most American cities, have come to realize that efficient legislation requires both leadership and centralization of responsibility."

"THE SHORT BALLOT principle is:

"First—That only those offices should be elective which are important enough to attract (and deserve) public examination.

"Second—That very few offices should be filled by election at one time, so as to permit adequate and unconfused public examination of the candidates.

"Obedience to these fundamental principles explains the comparative success of democratic government in . . . Galveston, Des Moines, and other American cities that are governed by 'Commissions.'"

REFERENCE has already been made to the two pamphlets issued by the Social Service Commission during the past few months. These pamphlets have been widely distributed, and have been endorsed not only by workers in our own commission, but by others outside. These two pamphlets have followed the lines of the policy of the education and organization of our own constituency, diocesan and parochial, to the needs and opportunities of social service. They can be had by addressing the Rev. F. M. Crouch, 157 Montague street, Brooklyn, N. Y.

COMMISSION GOVERNMENT represents simplicity rather than efficiency. It represents simplicity, because it substitutes a simple for a complex form of government. It fails to provide for adequate efficiency, because in most instances it fails to provide adequately for the selection and retention not only of experts in municipal affairs (for that is a failing of practically all American charters), but it fails to provide for the selection and retention of efficient men in the average run of offices.

WITH FORTY DAYS' work performed and with eighty days' time left under the contract to earn a bonus of \$15,000, the Geary Street Railroad in San Francisco is more than one-third completed. This is a record for quick work on a municipal contract, and it shows what can be done when a bonus is offered for rapid and good work and where the contractor is carefully supervised, but not hampered.

THE SOCIAL SERVICE COMMISSION of the Northern Baptist Commission has issued a "Civic Programme" and a "Town Programme." The latter somewhat curiously deals with the country community, and the former is devoted to a "community survey." These reports can be had of the American Baptist Publication Society, 1701 Chestnut street, Philadelphia.

LONDON VACATION SCHOOLS are proving both interesting and beneficial. In one section no less than 91 per cent. of those regularly enrolled voluntarily attend. The curriculum includes visits to the Natural History Museum, Hampton Court, and the Zoological Gardens, manual training, planting and modeling, nature study, and organized readings and games.

HELEN KELLER has accepted the invitation of Mayor Lunn of Schenectady to become a resident of that city and a member of the Board of Public Welfare. Both the mayor and Miss Keller are Socialists.

*The Dean who became Drainman* is the title of a striking account in the *New Metropolitan* of Dean Sumner's social work at the Chicago Cathedral.

ST. LOUIS will hereafter raise its own guinea pigs and rabbits on its city infirmary grounds, for its medical tests.

## 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.

### CLERICAL SALARIES

To the Editor of *The Living Church*:

**Y**OUR correspondents who take exception to my recent letter on the subject of conventions legislating on clerical salaries, almost without exception miss the point of my letter, which is probably my fault. So far from disagreeing with them that a salary of one thousand dollars is not too much, I take considerable responsibility upon myself in seeing that a number of clergy receive as much or more than that, and it is proper that I should, and also proper that the missionary board of any diocese should occupy itself with augmenting salaries up to a living wage. My point is, I do not like to see the clergy take up a trade-union attitude. And while I am on the subject, let me add this fact, that fixing salaries by resolution is usually very unscientific. Expenses depend so much upon locality and what is estimated to go with salary, that a man with a salary of \$800 in a given field might easily live with less necessary planning and scheming than one who had \$1,200 in another field.

It makes a great deal of difference what sort of a house one lives in, how much his housekeeping expenses are going to amount to. One house demands a necessary fuel charge of \$100, another of \$40. One man pays grocery prices for his vegetables, another cannot get them without growing them, as they are not for sale anywhere; or he may have as many of them as he likes for the asking, if he will carry them home.

If we had what might be called a country-minded clergy, and could give each of them a fair house, two acres of ground, and \$600 a year, such clergy could be perfectly free from care if they knew how to live as their neighbors did. They would be much better off than a man with \$1,000 a year in town, especially such a man whose parishioners were society people.

One of my regular businesses is to advise vestries from time to time that under present prices they must raise the salary of their rector from so much to so much, 10 per cent. or 20 per cent., as the case may be. But I am still willing that young men who have courage and some creative gifts should go to work in a new field, if they want to, under no pledge from any one. I am not only willing but I think young clergymen ought to take the same or greater risks as young beginners in other professions. I mean they should do this voluntarily. We want volunteers from the classes who can take care of themselves because they have received an inheritance from the prior generation, or because they know how to take care of themselves. The ministry of the Church of England is greatly helped out by such volunteers. Ours is so helped out in far less measure. And it ought to be noted also that a very large number of the clergy have had no expense to meet connected with education. They have been helped all along through their course, and such help is largely peculiar to their profession.

I do not think I shall take back anything I have said. The present demand is for self-sacrifice. Faithfully yours,  
Marquette, August 2, 1912. G. MOTT WILLIAMS.

### THE ANGLICAN MIDDLE POSITION

To the Editor of *The Living Church*:

**M**R. LASSITER'S letter in your issue of July 27th is to the point as far as it goes, but would it not have been better had he emphasized the why and wherefore of our position? An outsider reading the letter might conclude we had model services, a literary Prayer Book, reposeful devotions, and regard us (the Church) as "some sweet oblivious antidote to cleanse the o'ercharged bosom," etc., instead of being a part of the Apostolic Church and holding the Faith in probably greater purity than any other branch, without Roman accretion or Protestant depletion.

Kansas City, Mo., July 31, 1912. CLEMENT J. STOTT.

### PROBLEMS OF MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

**T**HE article on "The So-Called Divorce Problem," in your issue of July 27th (written, no doubt, with the laudable intention of discouraging mixed marriages), seems to assert not only that there are two kinds of marriage, sacramental and natural, but also that while the former must endure for life, the latter may be dissolved at will, or by the courts; the parties having the right to run away without incurring the disapproval of the Church.

If this is the law of the Church, it ought to be changed. It is not the law of the New Testament, for our Lord's words on the subject are certainly not confined to the baptized members of the Chris-

tian Church; nor is it the doctrine of our canon on the subject of remarriage.

Nothing has done more harm to the cause of morality, not to say of religion, than the attitude of the Roman Church, and such events as the Eames remarriage. Can it be possible that our branch of the Church is steeped in the same error?

I venture to believe the true doctrine to be that every marriage between competent persons is indissoluble, whether the parties have been baptized or not, and whether the marriage was celebrated by a Bishop, or by a rabbi, or by a justice of the peace, or by the parties themselves. That the State has power to decree the dissolution of any matrimonial union, and to sanction remarriage, no one can deny; but that the Church should take the position that the marriage of two Quakers, or of an infidel and a Methodist, need not endure for life, is shocking.

Nor is the argument of any weight that the Church's jurisdiction is confined to her members. Shall I refrain from criticising the acts of an unbaptized burglar? The Church must take a firm stand against every breach of the moral law by anyone, whether he be a member of her body or not: otherwise she is a mere mutual benefit association, owing no duty to a world lying in darkness.  
Philadelphia, July 29. EDWARD F. PUGH.

To the Editor of *The Living Church*:

**I**N connection with your article in the issue of July 20th, on "Marriage and Its Sole Defender," in *Truth*, a late experience in my own ministry might be of interest. A young lady who had been for some years a communicant of St. Paul's, Sacramento, moved away, but kept in touch with her old parish, as did her family. Lately her mother asked me if I or any priest of the Church could perform a marriage service and unite her to a divorced man. I told her no; she said in reply, if you do not she will leave the Church, for the Roman Catholics have offered to marry her if she will join them. Later she was married by a Roman priest to a man divorced on the ground of desertion, and she is now received as a communicant in the Roman Church.

Of course the ground is technically that the former marriage was null and void, the man being unbaptized and married not by a priest.

Yours truly,  
Sacramento, July 22, 1912. CHARLES E. FARRAR.

### A PERSONAL EXPLANATION

To the Editor of *The Living Church*:

**I** WISH to beg the courtesy of a little space in your columns to correct an unwarranted use of my name which has just come to my knowledge. Until recently I have been in Oklahoma in charge of the Indian work there under Bishop Brooke. On account of adverse circumstances at the principal mission, my family resided in the neighboring town of Enid. There the small church was under the care of Charles Edward Russell, who was a layman when I first went there in March, 1911; later Bishop Brooke ordered him deacon, and in January last advanced him to the priesthood.

At the Bishop's request I celebrated Holy Communion for the congregation once a month, the time being left entirely to my own choice. Since leaving Oklahoma in April, 1912, I find, quite accidentally, that my name figures on the letterhead of the official paper of the parish of Enid, and that of the rector, as "assistant priest." I wish to state publicly in your columns, that I was never in any way officially connected with the parish of Enid, that my services were voluntary and entirely without remuneration. I never have asked or been offered a cent either for myself or for my Indian missions.

I should be grateful to you if you would make this letter public.  
Yours truly, SHERMAN COOLIDGE.  
Faribault, Minn., July 31, 1912.

### PLANS FOR A PARISH HALL

To the Editor of *The Living Church*:

**M**AY I be allowed your pages to ask for information? Our people are planning to erect a hall about 50x25 feet, with a kitchen attached.

Some parish may have had the happiness of erecting, at a minimum cost, a building with a maximum of attractiveness and usefulness.

It is almost heart-breaking to put up a building, and then discover that some more fortunate parish has a structure far more useful and far less costly.

Could any of your readers put me on to pictures and plans of a reasonably-priced, attractive, serviceable parish hall 50x25 feet?

Very truly yours, EDWIN JOHNSON.  
St. John's Rectory, Honeoye Falls, N. Y., August 2, 1912.

### "THE PROBLEM OF THE GIRL"

To the Editor of *The Living Church*:

**P**ERMIT me to express the great pleasure with which I read your editorial entitled, "The Problem of the Girl," in your issue of this week (August 3rd). It is the most sane and able and important treatment of this department of sociology that I have read.

in a long while. Small wages are inevitable in some occupations. These would have to cease existence if a *living* wage were demanded. They should be filled by those only who have their main support from some other source. It is a hard necessity resting upon employers that keeps these wages below a *living* rate. The profits of their business will not allow a higher wage rate. When manufacturing labor is already receiving about two-thirds of the net product of their industry (as I have shown conclusively from U. S. census reports, in former issues of your paper), how is it possible for manufacturers materially to increase wages? A large portion of the one-third product, retained by them, must be kept for renewal of their plant; the balance probably is only a fair compensation to them for use of their capital. The workman can no more justly demand free use of this capital than he can demand free use of the house he rents or free use of the street-cars. A Socialist commonwealth could not do more for the manufacturing laborer than give him two-thirds of his net product, and would have to retain the balance for renewal of plant, and as pay to the State for the use of its capital. Improvement in labor's conditions is practicable only by activities in such lines as your admirable article suggests.

Baltimore, August 3, 1912.

CUSTIS P. JONES.

To the Editor of *The Living Church*:

SOME interesting corollaries follow your argument in to-day's leading article.

If homeless girls are to be cared for by the State and taught some trade, it follows:

1. That the girl who has a home and parents too poor to furnish training is handicapped in comparison, for her only chance is to work at the inadequate wage paid for unskilled labor.

2. The parent who has such a girl is handicapped, for he is to furnish a home, food, etc., either free or below cost.

3. The manufacturer is still permitted to pay the inadequate wage, continuing to make a profit at the expense of the girl's parent.

4. The homeless young woman is given an advantage over the homeless young man, in that she is taught a trade by the State, while he is untaught and forced to work at unskilled labor.

5. The State is to be taxed for the support of a small portion chosen among a whole class of workers, and the remainder fail to get equivalent benefits.

These lead to some amplifications of your proposition:

1. The State (not some voluntary organization) owes to ALL its children, boys, girls, orphaned and all, adequate training of mind and hand that they may be self-supporting.

2. As we are entitled to "LIFE, liberty, and the pursuit of happiness," so the working man or woman, whether homeless girl or other, is entitled to a minimum wage sufficient to support life well enough to make for the upbuilding of the race; this wage to be fixed, not by the cupidity of the employer, or the necessity of the employee, but by the social conscience, working through adequate instruments.

I wish to thank you for your admirable editorials along these lines. They are a step in the right direction toward making the Church a greater power for good in the uplift of humanity.

Respectfully, JAMES V. BOWEN.

Agricultural College, Miss., August 3rd.

#### BROTHERHOOD

Afar in a peaceful valley,  
Where cool dark shadows lay,  
A brook in foaming and dancing  
Made music along its way.

Apart and alone there lingered  
A faithful prophet of God;  
He prayed and worshipped Him daily,  
He called Him Master and Lord.

One day the touch of God's finger  
Dried the source in the uplands high;  
The music was stilled and the waters  
Left yesterday's runnels dry.

God checked the course of the streamlet  
That the prophet might learn to find  
His place in the world about him,  
Himself made one with his kind.

The waters with musical rippling  
Had drowned as they flowed from above  
The wideness of God's great mercy,  
The boundlessness of His love.

Through the meadow of life runs a streamlet  
Whose music we fain would hear,  
But God with infinite mercy  
Dries the waters to us so dear.

EVELYN H. DAVIS.

## LITERARY

*The New Politics.* By Frank B. Vrooman. Published by the Oxford University Press, American Branch, 35 West Thirty-second street, New York. Price, \$1.50.

Mr. Vrooman writes attractively of a social philosophy without socialism. He contends for a national sovereignty adequate to deal with all national, inter-state, and extra-state concerns, without denying to the individual states their proper place in administrative matters. He feels that we are living in a sordid and spiritless age. He does not believe that we are producing any great literature, art, or philosophy. To quote his own words, "we later Americans have surpassed the world in nothing but in our speculators. The register of our ideal is the cash register. This is our distinction, and we seem to be satisfied with it. This shall be our indistinction."

Notwithstanding this attitude of hopelessness and of undervaluation, Mr. Vrooman has written a very suggestive book, which students of current-day developments ought to read and consider. We quite agree with one critic who has suggested that the book should be turned around, nevertheless the author has been more intent upon driving the thought that is within him into the minds of his readers than upon any manner of style, and we are not at all sure but the apparent hopelessness of this work may serve as a stimulating force rather than as a depressing one. C. R. W.

*The Church and Society.* By R. Fulton Cutting. New York: The Macmillan Co. Price, \$1.25 net.

The Kennedy Lectures for 1912 were delivered by R. Fulton Cutting, president of the National Association for Improving the Condition of the Poor, and one of the leading Churchmen of New York City. These lectures are an expansion of an inquiry into the co-operation of organized Christianity with the civil authorities and the influence of such co-operation upon civilization and the Church. The subject is a most interesting one, and should be brought as speedily as possible to the attention of the clergy of the Church. This brief preliminary notice will be followed by a fuller and more critical one. C. R. W.

*Church and State.* Thoughts applicable to Present Conditions. Collected from the Writings of the Late Bishop Ridding. Edited by Lady Laura Ridding. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 2 shillings net.

While the present conditions in England and Wales make this book especially appropriate for English Churchmen, it is also useful for all who are interested in the question of Church and State. It would be well to put the book into the hands of those in the United States who know so little of the origin and relationship existing between the Church to-day and the Church as it has been established in England since Anglo-Saxon Christianity was founded.

A NEW EDITION of the separate books of Shakespeare is in process of publication bearing the name of the "Tudor Shakespeare." The general editors are William Allan Neilson, Ph.D., of Harvard, and Ashley Horace Thorndike, Ph.D., L.H.D., of Columbia. Volumes just at hand are *Richard III.*, edited by George B. Churchill, Ph.D., professor at Amherst, and *The Second Part of Henry IV.*, by Elizabeth Deering Hanscom, Ph.D., of Smith College. Introductions and notes to each of these afford all the help that is needed for intelligent reading and appreciation, the text is printed plainly and in good type, and in size and binding the volumes are convenient and attractive. [Macmillan, 35 cts. each.]

IN A VOLUME of the Swander Memorial Lectures at the theological seminary of the Reformed Church at Lancaster, Pa., George S. Butz, Ph.D., treats of *The Rise of the Modern Spirit in Europe.* It is an appreciative examination of pre-Reformation institutions and movements, showing how natural was the evolution from the mediæval to the modern. One feels that the lecturer cannot have failed to give larger ideas of history and its implications to his hearers. [Sherman, French & Co., \$1.25.]

AN ATTRACTIVELY made primer for little children is *The Holbrook Reader for Primary Grades*, by Florence Holbrook, principal of the Forestville School, Chicago. It describes the life of a child of six years in school, at home, and at play, in easy, conversational form, broken into short, simple sentences, and excellently illustrated. The use of a soft tint paper is a help in reading, and will especially adapt the book to little children. For children of that age it will make an attractive gift book as well as a simple text book. [Ainsworth & Co., Chicago, 36 cts.]

GENTLE WORDS, quiet words, are, after all, the most powerful words.—*Washington Gladden.*



## Woman's Work in the Church

Sarah S. Pratt, Editor

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

WITHOUT any wish to "stir up" anything or to bring down the stigma of "Low Church" or "Protestant" upon this Department, we want to be brave enough to say that those who administer the Church will soon have to face the consideration of the "Summer Girl." It is not the purpose of this screed to advocate the uncovered head of woman in church or to inveigh against the Pauline dictum, but daily this question forces itself, "What is to be done about the women who, in summer, look seldom at a hat?" The papers have been saying a deal, and sarcastically, too, about the clergyman who forbade hatless women to appear in his congregation and thus drove away the summer attendants, many of whom had not started out to go to church, but "just happened to stop."

Across the street from my home, stands the new, beautiful, churchly Cathedral of All Saints. Such a new thing is it in the landscape, that many by-passers stop long before it. They read carefully the glittering sign whereon is its name, the Bishop's and Dean's names and the list of many services. Then they survey admiringly the exterior—which says so much—from the stone carvings of the doors up to the pinnacle where, of white stone, stands the blessed cross: some of them go to the door and, haltingly, look in. Not long since a pair of Gypsy women passed. They could not read, but it was the time of Vespers, and they stopped to listen to the sweetness of the *Magnificat*. A young child with them longed to enter and finally they did go in—as far as the narthex and only that far, for there a well-meaning—it is supposed—young person assured them by gestures, when she failed to make them understand by words, that they must not go in, being hatless. These women never heard of hats—to them they would be the veriest of superfluities—and I have been wondering what they told their men when they went back to camp: it would be interesting to know.

THIS DEPARTMENT makes the *amende honorable* to the Church school of Jeffersonville, Indiana, for giving the glory of its late fine achievement in presenting *The Little Pilgrim and the Book Beloved*, to its neighbor of New Albany. In truth these two Churchly cities are but a few miles apart and so pleasantly are they linked in our mind, that they are really twins: and as even the keenest eye is often fooled on twins, so, in a moment of abstraction, our mentality erred; and so now is this apology made to the Rev. Mr. Bailey, rector of St. Paul's, and to his Junior Auxiliary and Church School. The diocese of Indianapolis may take pride in these twin parishes, faithful in all good works.

WE WISH that all of our Church people might see the folder sent out from the Morganton Associate Missions, in and about Morganton, North Carolina. There are eight of them, ministering to some thirteen hundred persons. Seven of these are chapels-and-schools and one of them, St. Stephen's, is for colored people. These schools have each a resident teacher and have an enrollment of 354 children at day school. The Sunday school is nearly twice this number because of adult attendance. St. Mary's mission has, as teacher, Deaconess Mabel Adams, assisted by Miss Belle Lawton. As yet, there is no chapel building for this mission, the school-house being used for services. Good Shepherd mission has Deaconess Ruth Wilds, aided by her sister, Miss Alice Wilds. At St. Paul's, one of the youngest of this group, Mrs. James Joyner, wife of the deacon in charge, is the teacher, and is a great factor in the cause of religious education. At St. Michael's mission there is a U. O. teacher who is a man, so we suppose he doesn't belong in this department, but any rate he has been removed to St. George's. At St. Margaret's, Miss Margaret King is teacher. Mrs. Walter Hughson, widow of the Rev. Walter Hughson, has greatly helped this mission in many ways. The Rev. S. E. Prentiss,

rector of Grace Church, Morganton, who has charge of this group of missions, hopes for great results from the industrial revival. Perhaps nowhere in this land, is there greater need of the teaching of the simple decencies of life. Recently the clergyman and teacher from one of the missions took supper with one of the leading natives: the family was seven in number. For all purposes, they had two plates which were placed before the guests with a helping of food, the family eating off lard-can and bucket tops. "I have baptized seven and eight at a time, from a tin basin, I have seen a family of nine with three home-made chairs and a pine table as furniture, besides the wretched beds, none of which have mattresses. I have recently received from Bishop Horner through the influence of the Southern Industrial Educational Association, considerable aid and have secured a teacher who understands these people, Miss Eliza M. Pearson, who has just finished her course in domestic art and domestic science. . . . A politician—not a member of our Church—who makes speeches periodically over these mountains, says that the change which these missions have made is marvellous: 'Mr. Satterlee's Missions have done wonders for the people: I find everywhere more intelligent listeners, the people conduct themselves better, dress better and have a keener appreciation of moral issues.' In my humble opinion," ends this letter, "this work here most nearly approximates that done by the apostles and disciples of the Master, than any I have ever known." While acknowledging the good help of Church societies of all kinds, there is need for money to pay these patient and faithful helpers, and a strong buggy for mountain travel would be of great use to these missions.

THE REPORT of the diocesan correspondent of the C. P. C. of Southern Ohio has several features that might, with profit, be copied, being deviations from the routine of that society. "To a training school for women at Soochow, China, a number of designs for ecclesiastical embroidery were sent of which the missionary in charge writes: 'Do you remember a very simple pattern you sent me for a white superfrontal? We are going to use it for the superfrontal in our new church, only, as every one in the district of Shanghai has the same design, we will vary ours by placing a Chinese character in the centre, instead of the I. H. S.' By request of the Civil Service Commission of the diocese, the C. P. C. has been supplying some reading rooms opened by the Commission, for the miners of Hocking Valley. Here a most deplorable dearth of all kinds of recreation and especially of reading matter, was found, showing that it is not always necessary to go to the frontier, to find a place for books and papers."

IT WAS a pleasure to hear from the lips of Miss Yerkes, herself, of the recent additions to the chapel of Akeley Hall, Grand Haven, Mich. The Senior House of this school is a fine old residence. The chapel is on the top floor of one of the main buildings and of late it has received some beautiful additions, making it complete and beautiful in every way. Miss Yerkes conducts morning and evening prayer in this secluded chapel and considers it an important factor in the lives of her girls. "They all love the chapel and take pride in its beauty. Bishop McCormick is very thoughtful in giving us services and we have a Confirmation class of eight or ten from the Hall every year." Miss Yerkes and Miss Susan Yerkes were in charge of Knickerbacker Hall, Indianapolis, for many years; the invigorating climate of Michigan tempted them to remove to Grand Haven, where they have made a school which is, at once, not only a delightful home for its inmates, but academically thorough and, best of all, a place where Christian character is molded.

THE SECULAR papers have announced, recently, the baptism and preparation for Confirmation of Mrs. Hetty Green of New York, a business woman of world-wide fame. If this be true, we think such an acquisition ought to be pleasing to Church people, not because Mrs. Green is rich but because she is wise. To have lived in the world's metropolis, ignoring its glitter, leading the simple life, in steady and undistracted pursuit of a prosaic object, without ostentation and with unblemished honor, is certainly a great and unusual thing: to have reared children and kept them out of the lime-light is a great thing, and Mrs. Green has done these things. Then to have this quiet, sane woman select the Church as the comfort of her declining years, is certainly, to us Churchmen, the highest proof of her wisdom. It often happens that, to one coming into the Church late in life, there is a newness of joy which the more accustomed heart

misses. We truly hope this may be the case with Mrs. Green and with all others who make this lovely choice at a time when increasing years bid them take thought. We remember to have heard a Bishop say, on returning from a visitation, "I confirmed ten adults in one parish—and that means a great gain to the Church." And while they have lost much by not having the Church in the days of youth, the Church gains much from receiving the fealty and ardor of their mature and ripened lives.

### A DINNER AT THE LONDON DOCKS

By S. ALICE RANLETT

"TO-DAY," announced my friend, the Deaconess from Australia, who, formerly a mission worker in London, knew the great and wonderful city well, and who was being my efficient guide in visiting some of its centres of charitable work, "to-day we will visit the Docks and the Settlement there of the Sisters of the Church."

A journey of I know not how many miles of mysterious underground windings by tube and other miles of surface travel took us from our airy, quiet home in the West End outskirts to the swarming, squalid streets of the Dock district, with its heavy, lifeless, contaminated air. Within the Dock gates, we passed through bustling scenes of activity where laborers were unloading ships from far countries, with shrill cries of command or warning, amid the creaking of cranes and pulleys, the rumbling of rolling barrels, the crash of dropping boxes and crates and falling metal, and the clatter of heavy drays and elephantine-footed horses. Then, all the noise and confusion were suddenly shut away from us by another great gate, which closing behind us, left us in an abrupt, weird silence broken only by our own footsteps on the cobble-paved ways or the foot-bridges flung across the black, oily, gloomy water of an unoccupied slip.

Old St. Peter's in the Docks, its interior bright with pictures and Church ornaments, seemed to contain the only brightness in this strange, barren, stone-floored region of grey walls and massive warehouses; and in another way, St. Peter's, with its services of Christian hope and its constant friendly help administered through the self-denying and faithful men and women who live in this region and share with its inhabitants its dreariness and deprivations, seems to give the most of cheer and sunshine that fall upon the Dock land.

Outside the gates, near the great St. Katherine Docks, on Dock street, is the Sisters' Settlement House, St. Katharine's Restaurant, where we found ourselves shortly before the noon hour, when hot dinners are dispensed to the poor laborers of the district. All was bustle there; in the kitchen, the cook was giving the last seasoning to the steaming contents of huge cauldrons; in the dining-room, occupying the most of the ground floor of the modest house, helpers were placing clean, heavy crockery on the well-scrubbed deal tables; and in the bar, a corner separated by counters, others were arranging piles of thick bread-and-butter, slices of cold meat, and sandwiches.

"Very glad to see you," said the Sister-in-charge, smiling and giving us a warm hand-clasp, and then continuing briskly, "Sister M. telephoned that you were coming, so I have work ready for you. Which of you will help at the bar and which will go out with the 'Ha'-penny Dinners'?"

To me fell the lot of presiding over the "Donna," one of the numerous small traveling food-shops sent out every day to help feed the laborers in various parts of the Dock district. With hurried directions as to my duties and the location of the "Donna," who had already gone to her post, and provided with a strong canvas bag for the ha'-pennies to be collected, I hastened away through the streets teeming with the Dock population, strange in face and tongue to me. When the familiar outlines of the ancient White Tower with its Norman dignity of architecture behind the grey walls of the Tower of London appeared, and the lofty, imposing structure of the New Tower Bridge, I peered through the throngs of people until I discovered beneath an arch of the bridge approach the little dark green booth on wheels, which was my objective point. The "Donna" was guarded by faithful John, a long-time good helper at the Settlement, and he was anxiously scanning the moving multitude for the "lidy" who was to serve dinner. He shut me into the tiny interior of the van by a half-door and took his station before this, to see that the diners observed the rules of the game and—returned their dishes!

On a board before me were ranged thick pint bowls and on a shelf behind me were steaming cauldrons of soup, thick hunks

of bread-and-cheese, and dozens of long, round pudding-tins. Crowding about the van were the diners, hoarsely murmuring their orders for soup or "plain" or pudding, and dropping each his ha'-penny into my hand as I gave him his basin filled with a savory stew thick with vegetables and bits of meat, or his large round slice of black pudding, made of flour and drippings long boiled with treacle. John watched over the fate of the basins and saw that these were duly returned—licked clean they were and polished, as if starving dogs had fed from them. And, indeed, starvation was written in the hollow cheeks, dull eyes, and emaciated bodies of many of my customers, who were such wretched, hopeless human creatures as I have never elsewhere seen; their ragged, grimy, lost-to-color garments, almost dropping from their backs, were held together by a string or pin or even a scrap of rusty wire. One wore a newspaper wrapped round his body in place of a shirt, plainly showing through the outer rags of his costume. Gaunt of face and hollow of eye, they seemed dulled and dazed, with scarce a thought beyond how they should get a morsel of food; scarcely could I understand their mumbled, distorted dialect, and they looked bewildered if I essayed more than the briefest speech with them, so I could express my sympathy only by filling to the brim their soup basins and cutting the pudding slices as large as my measuring knife would allow, wondering sadly the while over the sorrowful lot of these men and the life which had given to some of them, mere boys in years, the wearied and worn faces of aged men.

While the dinners for these poorest, the unemployed, whom the "Donna" served, cost but a ha'-penny, other trucks stationed in other places in the Docks offered a somewhat larger bill-of-fare for a penny a dish; and St. Katharine's restaurant itself, for a few pennies, furnished a substantial hot dinner to poor clerks, errand boys, and sailors.

When soup cauldrons and pudding-tins were empty, I left John to pack up the basins and wheel the "Donna" home, while I carried my bag, heavy now with big, coppery ha'-pennies, back to St. Katharine's. The dinner hour there was over; countless cups of hot tea and cocoa, sandwiches and bread-and-cheese had been handed over the bar, and the more luxurious diners at the tables had eaten abundantly of hot boiled beef, cabbage, potatoes, and "plum-pudding," and already the left-over scraps of meat and vegetables were thriftily collected and simmering in the cauldrons for the next day's "ha'-penny dinners"; tables and floor were being scrubbed back to their former white cleanliness, after diners untrained in manners and the tramp of many muddy feet.

I joined the Sisters and their helpers in a tiny, ship's cabin nook behind the restaurant, and while we ate our slice of meat, hot vegetable, and milk pudding, I listened eagerly to the stories of the openings for friendly help which came to the Settlement workers through the humble feeding of these hungry Dock men, as these, won by unpretending, practical kindness, came to reveal the needs and, sometimes, the tragedies of their homes, from which the Settlement workers gather the children for nourishment of body and mind and soul, and in which they serve in many ways, among others, administering a modest, kindly charity to the weak and invalid in the dispensation of milk, eggs, custards, and other simple delicacies. The second floor of the Settlement House is a large, plain assembly room, where frequent entertainments are provided for the people of the quarter, men, women, and children, who enjoy the popular music, graphophone, games, and motion pictures, and who gather there also for Sunday school and for simple religious services with addresses in words which they can understand and popular hymns which they can help sing.

The St. Katharine's food mission is—or was, in the summer when it was known to me—not one of the greatest works of the Sisters of the Church, who reach out their strong, efficient hands of help to very many of the needy and suffering, through their schools and other large educational work, their orphanages, invalid homes, and other numerous institutions; but from St. Katharine's goes out a particularly simple, unassuming, gracious giving of practical help and sympathy to those who have, in general, known little of either.

THIS WORLD is not, and was not intended to be, a place of settled happiness. All human beings have troubles, and as the years pass away those troubles become more numerous, more heavy, and more hard to bear. The ordeal through which humanity is passing is an ordeal of discipline for spiritual development. To live in honor, to labor with steadfast industry, and to endure with cheerful patience is to be victorious.—William Winter.

## THE TENTH SUNDAY AFTER TRINITY

A single life of sovereign stainlessness

Our earth hath seen: the Christ, alone, hath fought

In His own strength 'gainst sin, and won; hath wrought

But good; yet He, the enslavement and distress

Of weakling cowards, pities none the less;

And, though His own pure eyes are nowise blind

To the faults, follies, sins of humankind,

Contemns them not, sees only to redress.

So none, in whom the gracious Spirit dwells,  
Whom God hath given for His sake, His Name  
Blasphemous, or 'gainst His gentle rule rebels;  
And yet no man, except he by the same  
Blest Spirit is regenerate and restored,  
Can truly say that Jesus is the Lord.

JOHN POWER.

## Church Calendar



- Aug. 4—Ninth Sunday after Trinity.  
" 6—Tuesday. Transfiguration.  
" 11—Tenth Sunday after Trinity.  
" 18—Eleventh Sunday after Trinity.  
" 24—Saturday. St. Bartholomew.  
" 25—Twelfth Sunday after Trinity.

## Personal Mention

THE REV. CHARLES LOUIS BIGGS, late rector of St. Paul's Church, Henderson, Ky., has retired from the rectorship of the parish.

THE REV. ALBERT BROADHURST, rector of Calvary Church, Homer, N. Y., and in charge of the missions at McLean and Whitney's Point, has resigned to accept the rectorship of St. James' Church, Titusville, Pa., where he begins his new work on September 1st.

AFTER August 31st, the Rev. EDWARD WELLES BURLERSON, for nine years priest at Jamestown, N. D., should be addressed at Sand Point, Idaho, to which field he has been appointed.

THE REV. CHARLES G. CLARK, rector of the Church of the Good Shepherd, Shelton, Conn., is spending the month of August with his family at Shelter Island, N. Y.

THE REV. CLARENCE CARROLL CLARK is resident assistant at the Chapel of the Comforter, New York City, where his address is 10 Horatio street.

THE REV. JAMES J. COGAN has resigned the rectorship of St. Luke's Church, Fall River, Mass., and will become rector of Emmanuel Church, Wakefield, Mass., in September. During August Mr. Cogan will be in charge of the work among the summer tourists at Provincetown.

THE REV. ORROK COLLOQUE, Ph.D., recently in charge of the work at Millinocket, Me., has taken charge of St. James' Church, Oldtown, Me.

THE REV. CLARENCE M. CONANT, M.D., priest in charge of St. John's Church, Kane, Pa., will have charge of the church at Jamestown, N. Y., from August 11th to September 8th inclusive, during the absence in England of the rector, the Rev. Laird Wingate Snell.

THE REV. B. FRANK FLEETWOOD, D.D., rector of Waterman Hall, has returned from Colorado Springs, where he and his wife spent their vacation, and are at the school rectory for the remainder of the summer.

AFTER August 15th the Rev. J. W. FULFORD should be addressed at Dunwiddle Court House, Va., instead of at Ayden, N. C.

THE REV. H. H. GILLIES leaves St. Luke's Church, Caribou, Me., for the Pacific Coast on August 1st.

THE REV. F. R. GODOLPHIN, rector of Grace Church, Grand Rapids, Mich., is spending the summer at Falmouth Foreside, Me., and is in charge of the Memorial Chapel of St. Mary the Virgin. The Rev. William J. Getty is supplying at Grace Church.

THE REV. STEPHEN H. GREEN has resigned the rectorship of St. Saviour's Church, Bar Harbor, Me., after an incumbency of nine years.

THE REV. ALEXANDER E. HAWKE, rector of St. Mary's Church, Galena, Kans., has resigned to accept a call to become rector of St. John's Memorial Church, Parsons, Kans.

THE REV. D. F. HOKE has resigned the rectorship of St. Martin's parish, Hanover county, Va., and will remove to Anniston, Ala.

THE REV. WALTER E. HOWE of the Church of the Ascension, Jersey City, N. J., will have charge of St. James' Church, Long Branch, N. J., in August during the vacation of the rector, the Rev. E. Briggs Nash.

BISHOP and Mrs. ISRAEL will spend the month of August on the St. Lawrence. The Bishop's address will be Edgewood Park, Alexandria Bay, N. Y.

THE REV. SAMUEL H. JOBE has resigned the charge of the Church of Our Father, Hulls Cove, Me., and after a visit to England, will become curate of St. Anne's Church, Lowell, Mass.

THE REV. SAMUEL NEAL KENT, rector of St. John's Church, Arlington, Mass., is on a three weeks' trip through the Great Lakes.

THE REV. DAVID B. PATTERSON, rector of St. John's Church, Massena, N. Y., has accepted a call to Christ Church, Duaneburg, N. Y., where he will enter upon his work on September 1st. His address is Christ Church Rectory, Delanson, N. Y.

THE REV. WILLIAM HENRY PETTUS has returned to Preston Parish, Saltville, Va., after a vacation in New York State. He has not resigned the work here, as has been reported, his address remaining Saltville, Va.

THE REV. ETHELWARD WILFRID PIGION is missionary in charge of the Church's work at Towner, York, and Rugby, with residence at the latter point.

THE REV. CHARLES C. QUIN, who recently underwent two serious operations at the Jewish Hospital, returned to St. Clement's Church, Philadelphia, Pa., on August 1st, and is in charge of the parish while the rector is in Maine on his vacation.

THE address of the Rev. JOHN W. QUINTON is changed from St. Andrew's-on-the-Mountain, Charlestown, W. Va., to St. Mark's Rectory, St. Alban's, W. Va.

THE Rt. Rev. F. F. REESE, Bishop of Georgia, is spending the summer at Wytheville, Va.

THE REV. W. D. ROBERTS, who resigned as rector of St. Michael's Church, Milton, Mass., some time ago in order that he might spend a period abroad in study, has accepted a call to his former parish in East Boston, St. John's Church, from which the Rev. Charles E. Jackson has just resigned. Mr. Roberts has been in Munich for a year. He was formerly rector of St. John's for a period of thirteen years.

THE REV. EDGAR L. SANFORD, who resigned the rectorship of St. John's Church, Ogdensburg, N. Y., last Easter on account of ill health, has been rapidly recovering and is again able to take work. During August he will have charge of the Church of the Saviour, Jenkintown, Pa., during the absence of the rector, the Rev. George G. Bartlett.

THE REV. ALLEN K. SMITH has resigned the rectorship of Grace parish, Ellensby, Wash., and has accepted a call to the rectorship of St. John's Church, Butte, Mont.

THE REV. O. D. SMITH, who has been attached to the clerical staff of St. Saviour's parish, Bar Harbor, Me., is shortly to assume charge of Emmanuel Mission, Ashland, Me.

THE REV. BENJAMIN F. THOMPSON is rector of Christ Church, Dover, Del. In a recent issue, through a correspondent's error, it was stated that another priest was in charge at this point.

THE REV. RAY WOOTON, who has been in charge of Emmanuel Church, East Syracuse, and St. Andrew's Church, East Onondaga, N. Y., for the past two years, has resigned to accept a position as assistant at St. Luke's Church, Rochester, N. Y., and will enter upon his duties there on August 10th.

THE REV. GEORGE E. ZACHARY, rector of St. Thomas' Church, Greenville, Ala., will have charge of the services at St. Andrew's Church, South Highlands, Birmingham, Ala., during the month of August.

## ORDINATIONS

### DEACONS

NORTH DAKOTA.—In Gethsemane Cathedral, Fargo, N. D., on Sunday, July 21st, Mr. ETHELWARD WILFRID PIGION was ordered deacon by Bishop Mann. The candidate was presented by the Rev. Edward Welles Burlerson. Mr. Pigion, who is a graduate of Berkeley Divinity School, will have charge of the work at Rugby and Towner, N. D.

### PRIESTS

OLYMPIA.—In Trinity Church, Seattle, on the Feast of St. James, July 25th, the Rev. ALFRED MATTHEW FROST, deacon, was advanced to the priesthood by Bishop Keator. The sermon was preached by the Rev. H. H. Gowen, D.D., rector of the parish, who also presented the candidate. A number of the Seattle clergy were present at the service. The Rev. Mr. Frost is at present assistant at Trinity church, Seattle. He was

sometime student at Durham University, England, but his preparation for Holy Orders has been in the diocese of Olympia.

## DIED

CHASE.—Entered into the joys of Paradise on the Feast of St. Peter, 1912, at Dorchester, Mass., EDITH LAURIE CHASE, formerly of Philadelphia, Pa., an associate of St. Margaret's Sisterhood, Boston, Mass.

ELDRIDGE.—Entered into Paradise at her home in East Greenwich, R. I., on July 15th, in the 73rd year of her age, ANNA HENSHAW ELDRIDGE.

"Souls departed are not put out quite,  
But live in Heaven in everlasting light."  
"May the Lamb of God lead us all to the Light of Heaven."

MOULTON.—In Santa Fe, N. M., on July 27th, CARYL WEBBE, wife of Harry D. MOULTON, and only child of Rufus J. and Ellen S. Palen, and grand-daughter of the late Rev. William T. Webbe, entered into life eternal.

"For so He giveth His beloved sleep."

## 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.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED

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WANTED.—Assistant priest, young or middle-aged, single. Interesting field in Middle West city. Living salary and rooms. "CERACY," care LIVING CHURCH, Milwaukee, Wis.

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SOUTHERN PRIEST desires change. Rector present parish six years. References Bishop and others. Address "CONSERVATIVE," care LIVING CHURCH, Milwaukee, Wis.

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WANTED.—A Churchwoman to take charge of a Girls' School in the Middle West. Must be cultured, refined, strong executive, and in good health. State full particulars in first letter, and send photograph. Must be able to begin work immediately. Address "SCHOOL," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Two unmarried Churchmen to teach Grammar school branches in a Church school for mountaineer boys. Ability to play the piano is necessary. School opens September 1st. Send references and testimonials. Address THE PRINCIPAL, The Patterson School, Legerwood, N. C.

WANTED.—September 1st, Philadelphia woman with social and housekeeping experience as manager of Bryn Mawr College Students' Inn and Tea Room. Send references immediately to SECRETARY, Bryn Mawr College, Bryn Mawr, Pa.

WANTED.—Two young men teachers for St. Andrew's School, Sewanee, Tenn. Young, alert, fond of sports. Teaching primary. Address Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

BOYS' DIRECTRESS wanted September 1st in Indian School, South Dakota. Churchwoman preferred. Address 38 WILLIAM STREET, Ossining, N. Y.

### POSITIONS WANTED—MISCELLANEOUS

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**APPEALS**

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- III.—From the Death of Gregory I. to the Missions of the 9th Century. 604-888.
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THE YOUNG CHURCHMAN CO.,  
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## BOOKS RECEIVED

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

## FORBES &amp; CO. Chicago.

*Lame and Lovely*. Essays on Religion for Modern Minds. By Frank Crane, author of *Human Confessions*, etc. Price, \$1.00 net; postpaid \$1.10.

## LONGMANS, GREEN &amp; CO. New York.

The Oxford Library of Practical Theology. *The Gospels*. By the Rev. Leighton Pullan, Fellow and Tutor of St. John Baptist's College, Oxford. Price, \$1.40 net; postpaid \$1.50.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. London, Eng.

*Our Opportunity in China*. By J. A. Staunton Batty. Illustrated. Price, 40 cents net; postpaid 46 cents.

## THOMAS WHITTAKER, INC. New York.

*Spiritual Development of St. Paul*. By the Rev. George Matheson, M.A., D.D., F.R.S.E., Minister of the Parish of St. Bernard's, Edinburgh. Price, \$1.00 net; postpaid \$1.10.

## PAPER COVERED BOOKS

## FROM THE AUTHOR. Boston Mass.

*Alien Romanism versus American Catholicism*. A Reprint of Three Sermons and Two Essays Touching the Controversy with Rome. By the Rev. William Harman van Allen, S.T.D., L.H.D., D.C.L., Rector of the Church of the Advent, Boston, and President of the Massachusetts Church Union. Price, postpaid, 25 cents.

## PAMPHLETS

## CHURCH MISSIONS PUBLISHING COMPANY.

Hartford, Conn.  
The Missionary Leaflet. Picture Series No. 6. *Alaska. Lesson 4*.

How PEOPLE do trust a truthful boy! We never worry about him when he is out of sight. We never say, "I wonder where he is; I wish I knew what he is doing; I wonder why he doesn't come home." Nothing of the sort. We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going or how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over; when he says, "Yes, I will," or "No I won't," just once, that settles it.—*Robert Burdette*.

## MEMORIES OF LIVINGSTONE

THE MARKET PLACE of Zanzibar recalls some of the saddest history in the world, and one of the brightest triumphs of the Christian church. Here for four hundred years stood that symbol of man's brutal selfishness, the slave-block. It is estimated that more than eight million slaves were sold from this block in that time. In the church near by amid the sunshine and the singing of birds, the slave-block stands as the high altar of the church, founded here by David Livingstone.

A walk along the northern shore brought us to a big white Arab house, looking out towards the dusky coasts of Africa. The Arab boys who carried my camera were Mohammedans and cared nothing about Christianity; yet they stood with reverence in front of the old white walls, took off their caps, and said in their native language, "*Bwana Ingreza mzuri sana mzungu pasha*"—"The great Englishman was a good master." These boys had told me they would not change their religion for a million dollars.

Such men as David Livingstone can never die. Their memory can never be forgotten. They tell us that Livingstone hardly ever carried a weapon in Africa. So far as I know, he never killed a wild beast. A lion attacked him once, but God delivered him. He never slew a man. He never saw the whip on the beaten back of his fellowman without lifting his hands to the God of justice. And David Livingstone's name to all succeeding time will be as sweet as songs the reapers sing in harvest fields when they bring home the yellow sheaves. If thou deal out thy bread to the hungry, if thou satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness shall be as the noonday. David Livingstone is the head and front of that great missionary band of men and women whom history and tradition have so often flouted and traduced, but who have always to the end walked undisturbed the solitary heights of duty, and of everlasting service to mankind.—PETER MACQUEEN, F.R.G.S., in the *Congregationalist*.

## EVERY-DAY MIRACLES

WE NEVER have quite gotten over a sense of awe at what is now the commonplace electric car, so much a part of the every-day life that few people give it a second thought. The Chinaman's amazement on his first sight of the "no pushee, no pullee" that was run by a broomstick stuck up behind, is a wonder that we, unversed in the laws of electricity, have always shared. The mere thread of wire stretching for miles over hills and vale looks to be a ridiculously frail thing, and to see the heavy cars, often loaded to the limit with human freight, shooting across the country under the impetus of that little wire is a marvel that is always new. To stand in a power house and, looking on the indicator there, watch while miles away that little wire is carrying a current that is lifting thousands of pounds over the hill or speeding the car across the level fields, is to watch a mystery that puzzles more people than the Chinaman. We are so surrounded by the strange and wonderful that miracles have become every-day matters. Every day a miracle, with its great power tempered for the service of man, as all real miracles always have been, serves us in the telephone and the telegraph; it lights our homes, cooks our meals, and performs a thousand daily tasks; but electricity is of itself a mystery and a source of wonderment.—*Xenia Republican*.

THOSE that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickham.



# THE CHURCH AT WORK

## THE MARVIN MEMORIAL PARISH HOUSE, AKRON, OHIO

It is a principle of education and a commonplace of experience that beautiful surroundings encourage wholesome restraints in conduct and stimulate a keener appreciation of the enduring riches of a well-ordered life. An ugly church suggests a barren and unin-

prosperous and progressive, with a population that is increasing very rapidly. The variety, as well as the magnitude of its industries, has brought to Akron not only large numbers of skilled American artisans, but has caused a great influx of specialists in all departments of commercial life. Hundreds of young men trained in college and technical schools are making a permanent home in Akron. Sit-

locker rooms and shower baths for boys and men; on the street level are the entrance hall and the girls' room with lockers and showers, and also a kitchenette; on the upper floor an office with desk accommodations for the rector, the curate, the parish visitor, the rector's secretary, and the physical director. Upon this floor also is the rector's study.

The centre of the main portion contains two very large halls; the lower one being the gymnasium, and the upper one the auditorium. Projecting from the wall at one end of the auditorium is a fireproof lantern booth for motion pictures. At the other end is a large stage. Beneath the stage, from either side of which are stairways, is a commodious room which serves as a dressing room when needed, and at other times as a young men's club-room. Beneath this room and adjoining the gymnasium is a boys' club-room. The boys' department has its own outer door and can be completely shut off from the remainder of the building.

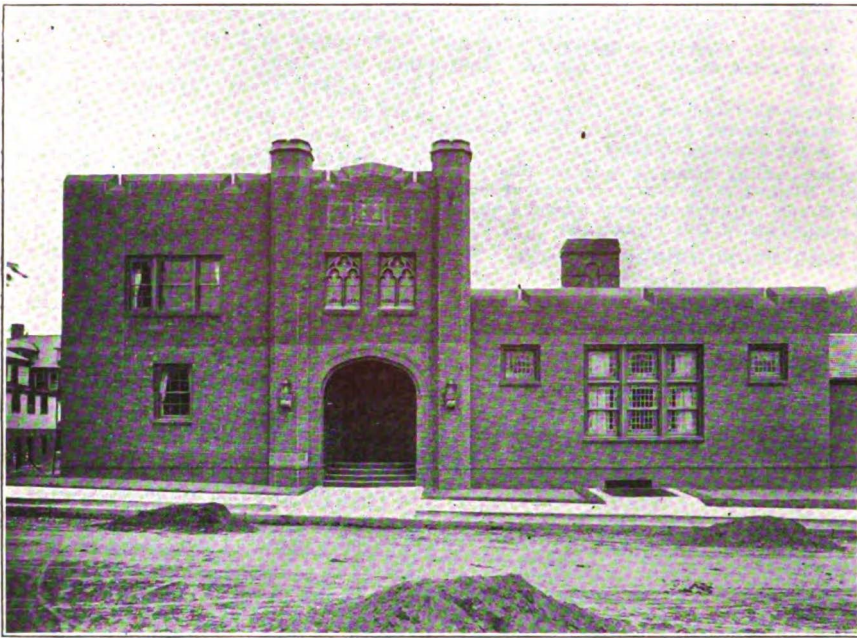
The wing has on the street level one large room, called the Common Hall, from which a cloister leads to the church. This room is for parochial use, for receptions and small formal gatherings. Below this is a billiard room, the men's choir room, and a room for a print shop.

The building itself is of brick, and of most massive and substantial construction. It is finished in quarter-sawn oak and has oak and maple floors. The entrance hall with its massive doors upon wrought-iron hinges, its tile floor and high wainscot, is most attractive.

The Common Hall, 30 by 25 feet, is most beautifully finished. The windows are of leaded glass and furnished with double curtains, one set of lace and one of a rich blue fabric. A Wilton rug, especially woven for the room, covers the floor. The walls have a high wainscot of oak. This with the ceiling paneled by heavy beams gives an impression like unto some baronial hall of an ancient castle. The fire-place is built of tapestry brick and white stone, and reaches to the ceiling. It is thirteen feet wide. It has a stone mantle and a stone lintel on which are carved in high relief the figures of two children warming their hands over a little flame from a bundle of burning fagots. Beneath is the inscription:

"HERE FRIENDSHIP'S FLAME SHALL FIND A GLAD RENEWAL,  
WHILE MIRTH AND KINDLY CHAT SUPPLY THE FUEL."

The stone corbels above represent two



MARVIN MEMORIAL PARISH HOUSE,  
CHURCH OF OUR SAVIOUR, AKRON, OHIO.

ving religion, even as an ugly home gives an impression of tedious and spiritless monotony.

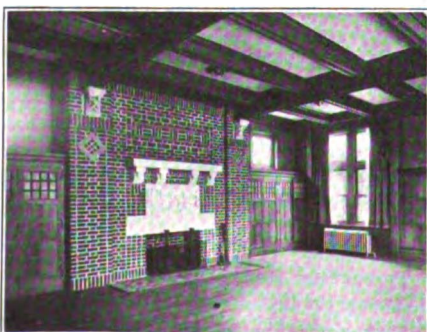
Beauty, pure and dignified, not luxuriant and pretentious: beauty as an adjunct to the upbuilding of character is the crowning jewel of the parish house of the Church of Our Saviour, Akron, Ohio, which has been erected by Mrs. Richard P. Marvin, in memory of her husband who died in June, 1906. More than two years ago, Mrs. Marvin, inspired by a great idea, consulted with the rector of the parish, the Rev. George P. Atwater, and as a result of the conference a commission was given to Henry M. Congdon & Son, architects, of New York, to prepare plans for a parish house. The needs of the Church, the community and the city were carefully studied.

Akron is a large manufacturing centre,

uated as it is amidst the hills of the highest part of the state it has become a city of beautiful homes. The Church of Our Saviour, located most advantageously in the very heart of the best residence district and yet within easy reach of the more progressive and intelligent of the working classes, has a position of great strategic value. The parish house was designed to meet the needs which are most apparent: the assimilation of the large number of strangers, often young married people who have come from eastern cities, the burden of whose life is loneliness; to offer a place of gathering and activity to young men; and to provide proper and wholesome amusement for the people—men, women, and children. Underlying its social purpose for the community is the desire to create a Christian atmosphere in which the heedless and indifferent may find a stimulating and attractive approach to the Church.

The architect prepared plans suitable for the city of 100,000 people and worthy of the importance of the parish. Ground was broken in August, 1911, and the completed building was dedicated by Bishop Leonard on Sunday, July 14, 1912. It is completely furnished and has cost over \$60,000.

It is scarcely possible, within the limits of this article to give an adequate description. The building consists of a main portion 100 feet long and 40 feet wide, with a large wing on the street front 35 feet wide and 25 feet deep. It is three stories high, one story, however, being somewhat below the level of the sidewalk. The main section has, in the front of the building, and on the first level,



COMMON HALL,  
MARVIN MEMORIAL PARISH HOUSE.



THE AUDITORIUM,  
MARVIN MEMORIAL PARISH HOUSE.



boys, one bearing a torch and lighting the way for the guests and the other singing a welcome. The whole design in the tapestry brick gives the breast of the fireplace the appearance of a gorgeous rug.

The auditorium, 54 by 36 feet, is designed in most impressive style. It has five large windows on each side, above a wainscot of burlap panels. The windows are curtained with heavy brown material to match the prevailing tone of the walls. The ceiling is flat and divided into panels by heavy beams. The room is lighted by pendent chandeliers having a circle of open lights as well as lights concealed within antique bowls. In this room will be held large parties, lectures, dances, and plays. The stage which is very roomy has every appliance necessary to a complete theatrical production. The illustration shows one of the "drops." There is a complete arrangement for various lighting effects. A beautiful piano and three hundred comfortable chairs complete the furnishings.

The rector's study is very large and is lined with bookcases. At one end is a triple window with a window-seat. Opposite is a fire-place, also of tapestry brick, inlaid with antique Dutch tiles, representing in symbol the four evangelists. Two of the tiles bear the stimulating motto, "*Terar dum proxim.*"

Every part of the building has been built and equipped to fit its purpose. Utility has not been sacrificed to beauty, but beauty has adorned utility. It is heated by steam and lighted by electricity. It has a complete ventilating system so that it may be kept cool in the warmest weather.

The donor, Mrs. Richard P. Marvin, is an earnest communicant of the Church of Our Saviour. It has been her desire to erect a worthy memorial to her husband, who was also a devoted communicant of the Church. He was a man whose generous heart, high ideals, and noble life enriched the community in which he lived the greater part of his life.

#### NEW PARISH HOUSE AT NORWICH, N. Y.

GROUND has been recently broken for the new parish house for Emmanuel Church, Norwich, N. Y., and the work on the foundation is rapidly progressing. The building is to be built of hollow tile and stucco, colored as nearly as possible to match the church. It will be eighty feet long by thirty-five feet wide, interior measurement, with a connecting building, containing corridor and choir room twenty-seven feet deep by twenty feet wide. In the interior equipment there will be a kitchen and a large dining room, an assembly hall seating 275 people, ten class-rooms for the Sunday school, a guild room, and a library. The basement will eventually be fitted up as a club-room for the boys and young men of the parish. It is hoped to have the building ready for use by the first of next year. The architect is Mr. J. L. Platt of Rochester. The cost will be \$10,000.

#### CELEBRATE 150TH ANNIVERSARY BY DEDICATION OF PARISH HOUSE

ON THE festival of St. James the Apostle, St. James' Church, Great Barrington, Mass. (the Rev. J. R. Lynes, rector), celebrated its one hundred and fiftieth anniversary with the dedication of its new parish house. The services opened with the celebration of Holy Communion at 8 A. M., intended especially for the workers of the parish. At this service, which was very well attended, the rector made an appropriate address. At the second service of the day, at 10:45 A. M., the Rev. A. J. Gammack, rector of Trinity Church, Lenox, preached the anniversary sermon, taking as his text Rev. 1: 14. Luncheon was served to the invited guests at the rectory at Brookside, the home of Mr. W. Hall Walker, and at the home of Mr. R. P. Staat on the

Egremont Road. The afternoon service began at 4 o'clock, at which hour the Bishop of the diocese dedicated the new building. He preached an inspiring sermon on the text, St. Matt. 21: 13, the same text which his great-uncle, the Rev. Thomas Davies, took for his sermon at the opening of the first St. James' church on Christmas Day, 1764. The Rev. Dr. Storrs O. Seymour of Litchfield, Conn., made an address, in which he dwelt on the relation between the parishes of Connecticut and those of the Berkshire region in Western Massachusetts. The rector, in introducing the speakers, gave a short history of the church, and then mentioned the circumstances that led to the building of the new parish house. This building was made possible by the gift of \$10,000, made by Mary H. Mason. A sum practically equal to this amount was raised by the parishioners and friends of St. James' Church. Mr. John H. C. Church, chairman of the committee of the vestry, which had charge of the building fund, read a certificate showing that the total amount raised, including the original gift, was \$19,606.71, which sum he turned over to Mr. H. T. Robins, senior warden of the parish. Mr. Robins in a brief speech, accepting the fund, thanked the committee and congratulated them on their work.

As to the beginning of the Church's work in Great Barrington opinions differ. One opinion is that the Rev. Solomon Palmer, at the time a missionary in New Milford, Conn., instituted the services of the Church here about 1760. Another view is that Dutch Lutherans, a few Church people, and some others united to form the original mission. Unfortunately there exist no records of the early beginnings of the work. What is certain is that a certificate is on record, dated February 15, 1763, bearing the signature of the Rev. Thomas Davies, the successor of Mr. Palmer, and stating that seventeen members organized themselves into a society for the purpose of establishing the Church of England in Great Barrington. The exact date of the event itself was September 21, 1762. Robert Noble and Reed Church were elected the first wardens and John Westover was the first clerk of the new parish. The first church building was erected during the spring and summer of 1764 and was opened with appropriate ceremonies on Christmas Day of the same year. In this building there was erected, after the Revolution, a monument to George Washington, placed near the pulpit. It was of wood, and bore at its apex a gilded ball. In 1833 this old edifice was torn down and a portion of its timbers was used in the erection of the new church. The cornerstone of the present beautiful building was laid on May 23, 1857; and the church was consecrated on November 7, 1862, by Bishop Eastburn.

#### FIRE DAMAGES NEW ORLEANS RECTORY

FIRE damaged the rectory of Christ Church Cathedral, New Orleans, La., on the morning of Tuesday, July 23rd. The cause is unknown, but it is conjectured by the Rev. Dean Barr that the blaze was kindled either by spontaneous combustion, or by friction generated by rats dragging matches. The damage to the building is covered by insurance, but Dr. and Mrs. Barr lost some personal belongings, and Dr. Barr's books were somewhat damaged by water.

#### BISHOP HALL SUFFERS RELAPSE

THE LATEST news from England states that Bishop Hall has suffered a relapse. The extreme heat at the beginning of July caused great weakness and resulted in an attack of laryngitis. The weakness of the heart was also intensified. The Bishop has not preached or done any public duties since his arrival in

England, except those connected with the committee of the Commission on Faith and Order, the work of which was the chief reason of his visit to the Old Country. The Bishop expects to sail from England on August 31st. He has decided, according to his letter to the diocesan paper, the *Mountain Echo*, to lay before the meeting of the diocesan convention, to be held September 25th, the necessity of acceptance either of his resignation or the appointment of a Coadjutor. He states that he is now fully convinced of his inability to administer the diocese without assistance.

#### GENERAL MISSIONARY FOR DIOCESE OF VIRGINIA

BY THE provisions of the will of the late Albert Baker of Winchester, Va., the income of a sum of money is to be applied to the support of a general missionary for the diocese. The Rev. Nelson P. Dame of Ossining, N. Y., was appointed to the position, and has very recently entered upon his duties. One of his first acts was the conducting of a mission of eight days' duration, ending July 28th, at Christ Church, Goresville. Mr. Dame has had much experience in this class of work, and a year or two ago was the preacher in a number of open-air services in the vicinity of Wall street in New York City, acting under one of the Church agencies there.

#### BURGLARS ENTER CHURCH AT NIAGARA FALLS, N. Y.

BURGLARS entered St. Peter's church, Niagara Falls, N. Y. (the Rev. Philip W. Mosher, rector), some time during the night last Thursday, by breaking a window in the vestry-room. Lighting altar candles and using others to show them the way, they ransacked the building. They broke open and took the contents of two contribution boxes and threw the silver communion service about on the floor, but presumably because the silver was engraved with the name of the donor and the church, they fortunately did not carry it away. It was not until the rector went to the church early next morning to hold service that the robbery was discovered. So far the police have been unable to locate the thieves.

#### CLERGY GIVE AID AT DISASTROUS FIRE

Two of the clergy of the Church had an opportunity for service at a disastrous fire the early morning of July 30th, when the Glen Falls Hotel, an old and flimsy building at Lake Morey, Fairlee, Vt., burned to the ground in less than an hour's time, about thirty occupants escaping by leaping from the windows, and many of them with serious injuries from the fire and the fall.

The Rev. John D. Hadley, rector of St. John's Church, Jersey City, N. J., has a cottage about a quarter of a mile from the hotel, and the Rev. Henry Hadley, rector of St. Paul's, Newark, N. J., occupies a house about half a mile further on. The former reached the scene before any help had arrived and was able to assist the injured to near-by cottages. Mr. and Mrs. Charles Perkins of Flushing, L. I., leaped from the top window and lay stunned beside the building badly burned, but the heat was too great for anyone to get near them, until Mr. George Hadley by plunging into the lake was able with the assistance of two others to get them to safety after a hard struggle. Both clergymen and their wives, with seven physicians and others, spent the day ministering to the injured, dying, and bereaved, and accompanied the sad procession to the Hanover hospi-

tal, eighteen miles away (where Mr. and Mrs. Perkins later died), the Rev. Henry Hadley staying several days in Hanover to care for the details there until the arrival of relatives; while his brother returned to the scene of the disaster and assisted in finding and identifying the remains of the lost. A memorial service was held on Sunday, August 4th.

#### BISHOP GAILOR PURCHASES CHURCH SCHOOL

ABOUT two years ago the Community of St. Mary felt obliged to give up their work at St. Mary's School, Memphis, Tenn., which they had conducted with admirable results during about forty years. The school was continued, however, as a Church institution, and Bishop Gailor now announces that he has bought this fine property, which adjoins the Cathedral. The present principals, the Misses Loomis and Paoli, will continue in charge of the school, which will begin its new year with the promise of increased support, better facilities for instruction, and a larger enrollment. The requirements for graduation at St. Mary's are considered equal to those of any secondary school in the country. The Dean of the Cathedral is chaplain, and conducts the services daily in the chapel.

#### DIocese OF MARYLAND OBTAINS PORTRAITS OF BISHOPS

AT THE last meeting of the Maryland convention a special committee reported that the diocese possesses oil paintings of Bishops Stone, Whittingham, and Paret. Copies are to be made of the best extant portraits of Bishops Claggett and Kemp, and one will be painted of Bishop Murray. An oil portrait of Bishop Pinkney will eventually become the property of the diocese through the will of the present owner. At the same time the pectoral cross and episcopal ring which Bishop Paret left to the diocese, were formally presented to the convention by his executor, Bishop Murray.

#### SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS

THE ELEVENTH annual Summer School of the diocese of Los Angeles was an unqualified success. About 150 persons were registered as in attendance, including a most gratifying number of the clergy. It was the largest number assembled in the diocese for the purpose, and gives excellent promise for the future. The committee of arrangements, under the able leadership of the Rev. C. S. Mook of Whittier, deserves the hearty thanks of all present, especially as their arrangements were most unceremoniously upset about a week before the date of the school by the sale of the hotel at Redondo and the refusal of the new owners to abide by the plans and agreements already entered into with the old owners. New arrangements were made, however, and all the visitors were apparently well satisfied. Some slept in tents by the seashore, but all who preferred to have a roof over their heads and to sleep in a proper bed were accommodated; and so far as the writer could observe there were no serious complaints. Mr. Mook certainly proved himself an able leader, and one ready to meet emergencies, as well as one who could keep a series of meetings going on schedule time.

All the speakers were of a high order, and comparisons cannot be made where all were so good. A few comments can be made, however. Dean Colladay's lectures proved so helpful and interesting that after the full five hours of every day a large class gathered for an extra hour with him from 4:30 to 5:30 p. m., for a further study of the Gospels, especially the Gospel of St. John. The Rev. R.

L. Windsor had the great satisfaction of seeing his audience quite as large at the last hour on Friday afternoon as it had been on Tuesday. He took what promised to be rather a dry subject, and made it fairly thrill with living interest. There was quaint humor in more than one of the speakers, and as we passed from one to the other we had many and various views of the same old topics of the "Teacher," the "Subject Matter," and the "Child" most interestingly presented. Dr. Butler was always delightful and helpful whenever he spoke; and the fact that he spoke often and always to the point was in itself a very strong commendation of what the other speakers said and of their manner of saying it. The intellectual side of this meeting was really a blessing to those who were there.

The spiritual side was also most satisfactory. There was a daily celebration in the church at Redondo and also in the church at Hermosa, which is the next settlement by the sea. Then Bishop Johnson said opening prayers in the morning and the closing prayers in the afternoon.

There were also times of relaxation when every one enjoyed themselves, and took good advantage of the opportunity for better acquaintance.

Taking it altogether, it was a great meeting, and many expressed the hope that the Summer School of the diocese of Los Angeles may go on improving and growing in usefulness and blessing to all who may attend it—and may the number grow with every passing year.

#### ONE HUNDREDTH ANNIVERSARY OF PARISH CELEBRATED

MOST INTERESTING services were held in the old rural parish church of St. Gabriel's, Sugar Loaf, Columbia county, Pa., on Tuesday, July 23rd, to commemorate the one hundredth anniversary of the parish. The old parish register was on exhibition, showing the records of the first meeting, called to organize and build a log church, July 27, 1812. The service in the morning was a celebration of the Holy Communion, with the Rev. James W. Diggles, rector of St. Paul's Church, Bloomsburg, as celebrant, assisted by the Rev. John Hewitt of St. John's Church, Bellefonte, and the Rev. M. A. Shipley, Jr., of St. Peter's Church, Hazleton, each at different times priests in charge of St. Gabriel's parish. The communion vessels which were used were the old pewter flagon, chalices and paten, from which the communicants of St. Gabriel's received the Bread of Life a hundred years ago. The Rev. Mr. Hewitt preached an historical sermon, tracing the history of the parish from 1795, when the Rev. Caleb Hopkins, rector of Bloomsburg, held services in an old stone mill, still standing within sight of the church. When the old log church was built it was the only house of worship, dedicated to Almighty God, in a region stretching fully one hundred miles from Bloomsburg northward to the diocese of New York. In 1828 the church was consecrated by Bishop H. U. Onderdonk, upon his first visitation to the parish. The old log church burned down on Palm Sunday, 1876, and on Easter Monday following the Rev. Mr. Hewitt held a meeting beside the ashes of the old church and plans were made for immediately rebuilding the church. The cornerstone of the present building was laid on May 1st, 1876, and the finished church was consecrated on May 1st, 1877, exactly one year later. This is the building which still stands and is used for divine worship. The church was crowded with worshippers, and a few of the descendants of the original members of the parish, who still worship regularly in the church, were present and received the Blessed Sacrament. A large number of visitors came from Bloomsburg by train and automobile. After

the service luncheon was partaken of, and at 3 o'clock the old bell, hung in a giant oak tree in front of the church, called the congregation to evensong, at which each of the three clergymen present made short addresses appropriate to the occasion.

#### GRACE MEMORIAL PARISH HOUSE, CHATTANOOGA, TENN.

ON THE Fifth Sunday after Trinity, July 7th, Bishop Gailor broke ground for the new Grace memorial parish house at Kirby avenue and Hickory street, Chattanooga, Tenn., being assisted in the service by the Rev. Loaring Clark, rector of St. Paul's Church, and the Rev. Albert E. Selcer, priest in charge of Grace Memorial Church. The new parish house is situated in a growing part of Chattanooga, and will be thoroughly equipped for general social and welfare work. The basement, as planned, will contain a large and well equipped gymnasium, with lockers and shower baths, and a bowling alley. The main floor will contain the auditorium, with a seating capacity of about three hundred. This room will be equipped with rolling partitions, making it available for Sunday school work. Back of the stage a temporary chancel will be built separated from the stage by a metallic curtain, thus making it possible to use the auditorium for Church services pending the building of the church on the lot adjoining. The main floor will also contain the women's guild room and kitchen. The second floor will contain the men's and boy's club rooms. The men's club of the mission has just completed the purchase of a large tent, which will be erected on the church lot, and will be used as a shelter for a neighborhood playground.

#### POSES AS CHURCH CLERGYMAN

GARBED in clerical attire, a young man of polished manner, posing as "Rev. E. J. W. Odlin, assistant rector of St. John's Protestant Episcopal Church, South Boston, Mass.," was arrested in Baltimore by city detectives on July 29th, and locked up at the central police station, charged with obtaining money and goods by means of false pretenses. When shown a telegram from the Rev. Frank Fitz, one of the assistant ministers of St. John's Church, Boston, to the Baltimore captain of detectives, stating that "Rev. E. J. W. Odlin" was not known there, Odlin admitted that he was an impostor. "I am merely a clerk," he said, "and I adopted this clerical disguise and put the 'Rev.' in front of my name because I was down and out and thought I could raise money easily if I represented myself as a minister. I have no friends or resources in Baltimore. I will go to jail and await my trial." On Sunday afternoon he had gone to Mount Calvary Church, and introduced himself to one of the clergy there, representing that he was in the city on his vacation. The young man apparently has a good education and a glib tongue.

#### NEW SUMMER CHURCH OPENED AT HAMPTON BEACH

A NEW summer church was opened at Hampton Beach, N. H., on Sunday, July 21st, by the Bishop Coadjutor of New Hampshire. For several years services have been held during July and August at the Casino under the general care of the Rev. C. W. Tyler of St. John's Church, Haverhill, Mass., and last year Bishop Parker determined to build a small summer church if funds could be raised for the purpose. This has been made possible by gifts from many cottagers at Hampton and large gifts from members of the summer congregation at Rye Beach, where is one of the pioneer summer churches of the diocese. St. Andrew's-by-the-Sea, built in 1876. In recognition of the help from members of the con-



gregation of St. Andrew's-by-the-Sea, the new church has been named St. Peter's-by-the-Sea, being brought into the service of Christ by St. Andrew's Church as St. Peter was led to Christ by his brother Andrew. The church, which is of wood with exterior of stained shingles, seats 125, and was packed to the door on the day of opening, when Bishop Parker was assisted by the Rev. C. W. Tyler of Haverhill and the Rev. A. W. Moulton of Lawrence, Mass. Hampton Beach is already a large resort and is growing very rapidly and St. Peter's-by-the-Sea is the first house of worship for the large summer colony.

#### A MISSIONARY TOUR IN GEORGIA

THE REV. JAMES B. LAWRENCE, Archdeacon of Albany, accompanied by the Rev. Alexander M. Rich, rector of St. Luke's Church, Hawkinsville (diocese of Georgia), has just completed a rather unique missionary tour of twelve days, traveling about three hundred miles in an automobile in the southwestern part of the state. The object of the tour was to seek out and get into touch with the scattered communicants of the Church and to make known to the people generally the cause of Christian unity in a truly missionary manner.

Starting from Americus, they traveled through eight counties and held services in eleven or twelve different places, preaching in court houses, and meeting houses. In some of the places the Church was until then entirely unknown and priestly robes had never been seen: in others scattered communicants were found and enrolled.

The reception of the missionaries (whose coming was advertised beforehand in the weekly press and by dodgers), was most cordial. The congregations were large and the services hearty. Many Prayer Books and tracts on the Church were distributed. The Archdeacon talked on the use and meaning of vestments, and the Rev. Mr. Rich preached daily on "Jesus, the Saviour of all Christians; and Heaven, the Home of all Christians." It is certain that the towns visited know more and think more kindly of the Church than they did before the missionaries visited them.

In one town, which was a county seat, all built on the four sides of a square, around the court house, almost the whole town turned out for the service. The next morning the missionaries were awakened at 4 o'clock by hearing some one singing "Rock of Ages." They were told that a citizen of the town practised this custom daily at 4 o'clock as a signal to the people of the town that it was time to get up.

#### CONFERENCE OF CHAPLAINS

CHAPLAINS, past and present, of the United States Army, Navy, National Guard, and of the Civil and Spanish-American wars, are to hold a conference at Los Angeles in connection with the annual encampment of the G. A. R., September 9-14. The call proceeds from a committee of retired chaplains, one of whom, the Rev. W. F. Hubbard, is in the ministry of the Church, and recites as purposes of the conference, first, that "of considering the problems that are met by chaplains in active service; second, of rendering such aid as will increase their efficiency and promote the moral and religious welfare of the men under arms, and third, to awaken in the churches and general Christian public a deeper and more active interest in the officers, soldiers and sailors under the flag."

"It is felt," continues the call, "that the men under arms are not on the heart of the Christian public as they should be. Prayers are seldom heard in public assemblies in their behalf, and they are seldom referred to in the religious press, yet these men, most of them young men, to the number of 2,500,000, are sub-

ject to exceptional temptations and soul peril. The unnatural conditions of life that are forced upon them, separated, for the most part, as they are, from Church influences and the influences of home and mothers and sisters and other good women, and forced to lives of celibacy, many of them in foreign service for long periods of time, constitute a situation of extreme danger to religion and morality in the souls of these men. Yet large as the number is, and vital as is their important public service, few at home seem to care for these men's souls. The churches are interested in foreign and home missions; in 'Men's Forward Movements,' and large liberalities for Y. M. C. A.'s for young men at home, but these thousands in China and the Philippines and Panama and Cuba and Alaska and in Army garrisons and on ships, far from the influences and restraints of organized, mixed society, have small place in the public mind; indeed in these days of anti-war feeling and agitation, the Army and Navy are regarded by some as nothing better than a necessary evil."

#### UNIQUE DEDICATION OF A PARISH HOUSE

A UNIQUE SERVICE of dedication was held in the new parish house of Sag Harbor, Long Island, N. Y., on Sunday, July 28th, shortly after the mid-day service. The building is the gift of Mr. James Herman Aldrich of New York. At the donor's request only himself and Mrs. Aldrich were present when the dedication was made by the rector, the Rev. F. V. Baer, and Archdeacon Nelson of New York.

The new building cost \$10,000. For many years the ladies' guild of the parish has been raising a building fund. Some time ago, Mr. Aldrich, the senior warden, proposed to build the parish house at his own expense, and requested that the guild's money be used for maintaining the building. The donors have completely furnished the house. Recent gifts from Mr. and Mrs. Aldrich have been the building of the chancel, an organ, and baptistery window; and they are having made a Tiffany window for the chancel.

#### CALLED AS RECTOR TO AMERICAN CHURCH IN DRESDEN

WORD has been received here that the congregation of St. John's Church, Dresden, Germany, has called as its rector, to succeed the Rev. John F. Butterworth, recently resigned, the Rev. Henry Evan Cotton, *locum tenens* of Emmanuel Church, Baltimore. The rector-elect is expected to take up his new work about November 1st. He was made deacon in 1877 by Bishop Williams of Connecticut, and was ordained priest in the following year by Bishop Littlejohn. Mr. Cotton was formerly an assistant minister of Emmanuel Church, Boston; in charge of St. John's Church, Dresden (1878-79); assistant minister of Holy Trinity Church, Paris, France (1879-80); rector of Christ Church, Quincy, Mass. (1881-94); and became rector of St. John's Church, Hagerstown, Md., in 1894. He has been in charge of the Baltimore church since the death of its rector, the Rev. Dr. J. Houston Eccleston, in April, 1911.

#### CHOIR BOYS HAVE NARROW ESCAPE

THE CHOIR BOYS of St. Paul's Church, Boston, Mass., returning from a vacation at Camp Lowell, Winthrop, Me., the early part of the week, had a narrow escape as they were coming home on the steamer *City of Rockland*. During a fog off Cape Ann the steamer came in collision with a collier and was badly damaged. All the passengers had to be taken off in boats, and several of the choir boys as well as one of the men having the boys in charge, Mr. Allen, verger of St. Paul's, fell into the water. The boys, as soon as the ac-

cident was learned, were gathered together on the deck and behaved with great calmness. The Rev. Ralph M. Harper, who was in charge of the party, lost all his belongings except the clothes he stood in.

#### METHODIST MINISTER CONFORMS TO THE CHURCH

THE REV. JOHN LLOYD, Methodist minister at Waukesha, Wis., has resigned his charge, and applied to the Bishop of Fond du Lac for admission into communion with the Church. His appointment to the charge of the First Methodist church has just expired, and the "quarterly conference" of the church has adopted resolutions urging that he be reappointed. The church has also voted an increase of salary. Mr. Lloyd, however, has declined these offers and both he and his wife will shortly be confirmed by Bishop Weller.

Mr. Lloyd is a native of Scotland and was educated there and in Dublin. His ministry has been spent in Dayton, Ohio, and in Fond du Lac, Marinette, and Waukesha, Wis. He was present as a visitor at the Fond du Lac diocesan council last May.

#### BISHOP ROWE DECLINES HIS ELECTION TO SOUTHERN OHIO

BISHOP ROWE has again evinced his desire to remain unhampered in his difficult work in Alaska, by declining his election to be Bishop Coadjutor of Southern Ohio. Letters have been received from him from Nome, whence he had been called back when on the point of leaving for Point Hope by the information that his wife must undergo a surgical operation.

#### MEMORIALS AND OTHER GIFTS

THE consecration of St. John's Church, Kane, Pa. (diocese of Erie), noted in last week's issue of THE LIVING CHURCH, was signalized by a gift of \$300 to the mission, given by Edward H. Butler, Esq., the proprietor of the Buffalo *Evening News*, who was present at the services, and at a delightful reception tendered to Bishop Israel and the visiting clergy in the priest's residence, in the evening after a festival evening prayer, the Bishop promptly added \$200, so that the fund for a rectory is handsomely started with \$500 in the bank. The priest in charge was peculiarly blessed on the day of the consecration in having his children and grand-children with him. Mr. Roger Ostrom Conant is telegraph editor of the Buffalo *Evening News*, and the other son, Mr. Stuart Mortimer Conant, is an electrical engineer, Manager of the Croker-Wheeler Company's Baltimore office. Miss Amy Murray, Mrs. C. M. Conant's daughter, sang Handel's "Rejoice greatly," at the offertory, and greatly assisted the choir in its admirable chorus work.

MRS. JOHN NICHOLAS BROWN, who a few years ago erected a new church for Emmanuel parish, Newport, as a memorial for her husband, intends, with her sister-in-law, Mrs. Harold Brown, to make another gift to the parish. Work has been begun on a new parish house, which is to be the gift of the two women, and there is to be an addition to the church, for which land has been purchased.

#### NEARLY A HALF-CENTURY IN OFFICIAL DUTY

THE REV. LOUIS FRENCH, rector of St. Luke's Church, Darien, Conn., completed forty-nine years of official duty on Sunday, August 4th. Mr. French was graduated from Trinity College in 1853; from the General Theological Seminary in 1855. The same year he was made deacon, and was ordained priest in 1856. His early ministry was spent on Staten Island, being in charge

of St. Luke's Church, Rossville, and at Sharon and Ansonia, Conn., until 1863 when he went to Darien. He is now senior priest of the diocese of Connecticut.

#### "S. P. G. WINDOW" IN MISSISSIPPI CHURCH

TO COMMEMORATE the work of the S. P. G. in America, an "S. P. G. window" is to be placed in Trinity Church, Hattiesburg, Miss., the rector of which, the Rev. Dr. W. S. Simpson-Atmore, was for several years an organizing secretary of the Society. It is hoped that the necessary sum may be contributed by the gifts of Churchmen in general, for which purpose the amount of individual gifts is limited to \$5 each. The subject of the window will be Christ the Sower, which is portrayed on all the publications of the society with the S. P. G. coat-of-arms.

#### FOND DU LAC

CHAS. C. GRAPTON, D.D., Bishop  
R. H. WELLER, JR., D.D., Bp. Coadj.

Vicar at Rhinelander Meets With Serious Accident

THE REV. J. M. JOHNSON, vicar at Rhinelander, met with a serious accident at Moen's Lake on Monday by falling fifteen feet from a ladder, on which he was standing while picking cherries from a tree.

#### KENTUCKY

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

Improvements at Grace Church, Louisville—Girls' Friendly Inn Receives Many Gifts—Handsome Gift to Retiring Rector

EXTENSIVE repairs and improvements are being made at Grace church, Louisville (the Rev. Lloyd E. Johnston, rector). Besides the new front, a new floor, windows, pews, choir room, electric lighting system, and a heating system are being installed. Concrete walks are also being laid throughout the property. These improvements are made possible by the bequest of Mrs. J. H. Bodine, one of the most faithful and devout members of the parish, whose death occurred some five years ago. The work will probably not be completed before October 1st, and in the meantime the rector is conducting all the regular services in the chapel. The boy choir has gone for the annual camp outing on the Ohio river.

THE NEW heating plant, a memorial gift to the Girls' Friendly Inn, has been completed and installed and will add much to the comfort next winter of those who reside there, as well as prove a material saving of fuel. Other recent gifts to this institution, some of which are also memorials, are five most comfortable lawn benches from Mrs. M. T. Levy; a commodious lawn swing from Miss Nannie Hite Winston, and a large, handsome book-case from Mrs. J. H. M. Morris, which, with those already provided for by Mrs. George A. Robinson, Sr., affords complete accommodations for the splendid library, the gift of Mr. J. E. Darland, Mrs. Charles M. Foster, and others.

IN RETIRING from the rectorship of St. Paul's Church, Henderson, the Rev. Charles L. Biggs has received a gift from his parishioners of \$700 with strong testimonials from large numbers within and outside of the parish.

#### LOUISIANA

DAVIS SESSUMS, D.D., Bishop.

Indebtedness Reduced on New Orleans Churches—Illness of the Bishop's Son

IN SEVERAL of the New Orleans churches, active campaigns for reducing parish debts have accomplished most satisfactory results. In St. Paul's and in Christ Church Cathedral, the women of the congregation have taken

hold, and have greatly assisted the vestries. The debt on St. Paul's long stood at \$40,000. It has now been reduced to something like \$1,600. That on Christ Church Cathedral amounted to \$35,000 or more for years. It has now been brought down to about \$5,000. Trinity's debt stood at a very high figure for a long time, but now it is scarcely over \$5,000. These three congregations are among the largest and strongest in the South, but their work has been greatly hampered by the continued pressure of interest charges, and the depression of the debt itself. It is hoped that the coming winter may see the whole burden removed. It is to be noted, however, that the payment of these local obligations has gone along with a large increase in the contributions of these congregations to the cause of missions, both diocesan and general.

THE BISHOP'S young son, Cleveland Sessums, was brought home to New Orleans from Sevanee, recently, suffering from appendicitis. After an operation, he is recovering satisfactorily.

#### MAINE

ROBT. CODMAN, D.D., Bishop

Death of Eliza Greene Doane Gardiner

MRS. ELIZA GREENE DOANE GARDINER, wife of Mr. James Terry Gardiner of New York City, and only surviving child of the Rt. Rev. William Crosswell Doane, D.D., Bishop of Albany, entered into rest at Northeast Harbor, Me., on July 31st, after a trying illness contracted last winter in Italy, where she was traveling with her husband. Mrs. Gardiner was a woman of great strength of character, of marked Christian virtues, and was very widely known and esteemed. Like her father, she had made Northeast Harbor her summer home for many years, and had seen the place develop from a hamlet to a thriving summer resort. She had greatly endeared herself to the people of the place by her unassuming friendship for them and her many good works among them. The last rites of the Church, with the exception of that of the committal, were held in the Church of St. Mary's-by-the-Sea, Northeast Harbor, on August 2nd, in the presence of a very large congregation. The Bishops of New York and Massachusetts, the Rev. Canon Sherman of All Saints' Cathedral, Albany, N. Y., and the Rev. Charles F. Lee, priest in charge, conducted the service. The singing was led by the vested choir, and the pallbearers were residents of the community, some of whom had known the deceased from the days of her first visits to Mt. Desert. The interment was at Albany, N. Y. Mrs. Gardiner leaves a husband, a son, four daughters, and five grandchildren. Bishop Doane, to whom his daughter was touchingly devoted, bears his great bereavement with a truly Christian resignation, and in so doing is impressing all who come in contact with him with the strength of his hold upon the verities of the faith of the Gospel.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Improvements at St. Philip's Church, Highlandtown, Baltimore

SINCE the last visit of Bishop Murray to St. Philip's Church, Highlandtown, Baltimore county (the Rev. J. Luther Martin, priest in charge), many valuable improvements have been made in the church building and property. A walk of cement, four feet wide, with a border of fine blue stone on each side, making a pavement of twelve feet, has been laid around the church lot from the rectory to the parish house. In the basement, used as a Sunday school room, there has been a small room separated from the main auditorium by a glass and wooden partition, and a platform has been built. All of the work was done by

the superintendent of the Sunday school, Mr. Calvin B. Cooper. In place of the ordinary lights, there have been put up the Weyder lights with glass reflectors. This was accomplished by the Junior Girls' Guild, under Mrs. James McNab. The walls of the Sunday school room have been hung with appropriate biblical pictures and three large framed maps, all of which were presented by individuals of the Sunday school. A large wall clock has also been placed in the Sunday school room, and a gas range in the kitchen by the Ladies' Guild. At the Bishop's visitation the choir wore for the first time their new vestments, which were made by the ladies of the choir, under the supervision of the rector's wife. In addition to the music at their own church, the choir goes to Bay View Hospital once a month and assists in the service given for the benefit of the poor and afflicted inmates. Besides meeting all parochial and diocesan obligations, St. Philip's has spent \$325 for improvements and paid \$100 on the mortgage on the rectory.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Dismantling of St. James' Church, Detroit—Convention Journal is Ready—New Organ in Detroit Church

ST. JAMES' CHURCH, Detroit, recently abandoned, that the parish might unite with Trinity Church, has been sold and the building will be used for other purposes. The furniture has already been disposed of, but the beautiful memorial windows remain. These will be removed from the building to await any call which may be made for them. St. James' Church was at first a mission of St. John's Church. The main (the east) window is made of stained glass and is triple-lancet, each window separated from the others by a heavy wooden frame. The dimensions are: the middle lancet, 15 ft. 8 in. by 29 in.; the side lancets 11 ft. by 29 in. The central panel has a full-length figure of St. James' with pilgrim staff and scallop shell. Above and below this figure are other emblems. At the bottom is an inscription in memory of two members of the Bible class of St. John's Church. The side panels contain conventional figures of the four Evangelists, with other emblems, as a sheaf of wheat and a font. Though the inscription might deter any church from desiring to make use of the window, it is thought that the plate could be taken out and another inserted. There are two or three smaller windows in the nave which could be similarly utilized. These windows will be removed from the building, and any church which desires them can have them free of cost, except boxing and transportation, by application to the Rev. S. W. Frisbie, Detroit.

THE convention *Journal* for 1912 is ready for distribution. Apply to the secretary, the Rev. S. W. Frisbie, 419 Brooklyn avenue, Detroit. The postage is seven cents.

ST. JOSEPH'S CHURCH, Detroit, is showing activity, by the installation of a \$1,600 Moeller organ, and by beginning a rectory to cost \$8,000.

#### MILWAUKEE

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

Out-door Service at Evansville is Held by Archdeacon

AMONG the regular attendants at the mid-week services which the Ven. Walter G. Blossom, Archdeacon of the Madison convocation, holds each fortnight in St. John's church, Evansville, Wis., are some of the leading members of the various denominations. Recently they showed their interest by inviting him, through the Ministerial Association, to make an address at the evening service held

out of doors during July and August. On July 28th this service was held. The Archdeacon spoke very happily on "Unity," a subject to which the large audience paid the closest attention. Every member of the congregation went home with a broader vision of the Church's mission, a deeper sense of the brotherhood underlying all our divisions, and a desire to do his utmost for the promotion of unity. Never before in the history of St. John's parish has a priest been invited to give such an address, and the Church people hope that much good will result from it.

#### NEWARK

EDWIN B. LINES, D.D., Bishop

St. Matthew's Church, Newark, Opens Playground for Children

A PLAYGROUND for children of the neighborhood was formally opened on Saturday afternoon, July 27th, on the church grounds adjoining St. Matthew's, Newark, N. J. There were addresses by the Rev. E. Norman Curry, vicar, and one of the city aldermen. Visitors to the new playground included the supervisor of the city playgrounds and the secretary of the playground commission.

#### RHODE ISLAND

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

Newport Church Conducts Kitchen Garden—Improvements at Emmanuel Church, Newport—Items of Interest

ST. JOHN'S CHURCH, Newport (the Rev. Charles F. Beattie, rector), has been conducting a very successful Kitchen Garden School this past summer, and last week gave a novel exhibition in the parish house. The girls of the class, in pink, white, and blue dresses, and wearing white caps and aprons, marched in, and after devotional exercises, began the exhibition of cooking, washing, bed-making, sweeping, etc., by rhythmic motions and songs. The exhibition emphasized the virtues of home-making, neatness, and reverence, and was a highly commendable affair. The training in domestic science made pleasant in this way is much needed in our city parishes.

EMMANUEL CHURCH, Newport (the Rev. Emery H. Porter, D.D., rector), has begun work on some extensive improvements through the generosity of Mrs. Harold Brown and Mrs. John Nicholas Brown. The wooden building now used as a guild hall is to be moved to the west to give room for the building of a suitable hall to be connected with the church. A small cottage on the property is to be remodeled for a deaconess' house, and the three buildings, the church, the church annex, and deaconess' house, are to be connected by passage-ways. In the new annex will be an assembly hall with stage, guild rooms, rooms for the curate and the sexton. It is expected that the deaconess' house will be ready for occupancy in September.

ON ACCOUNT of illness, the Rev. Professor Henry S. Nash, D.D., will not be able to fill his engagement to preach at Trinity Church, Newport, this summer. Other members of the faculty of the Cambridge Theological School have kindly consented to fill some of his engagements, and also the Ven. J. Eldred Brown, Archdeacon of New London, Conn. Professor Drown preached on July 21st; Professor Kellner on July 28th; and Professor Gookin on August 4th. Archdeacon Brown being a resident of Newport this summer has kindly offered his services for any offices of the Church or ministrations to the sick which may be required during the absence from the city of the rector, the Rev. Stanley C. Hughes, and his assistant, the Rev. William L. Essex.

BISHOP PERRY preached at the Watch Hill Union Chapel on July 21st to a large congregation composed of the fashionable summer colony. He is reported by the Watch Hill

paper, *Seaside Topics*, to have said that the Union Chapel as conducted at this place is one of the most progressive and successful movements in favor of Church unity anywhere to be found.

#### VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

Summer Services at Grand Isle—Storm Damages Rectory at Barre

SUMMER SERVICES are continued as usual in Grand Isle, at "Westerly" and "Vantines," on Lake Champlain, by the Rev. Drs. Graves and Hopkins, the latter being rector of the Church of the Redeemer, Chicago, and also a native of Vermont, where he and Mrs. Hopkins, with the Graves family, spend their annual vacation. The church attendance at both places is encouraging, with cordial services. On July 30th a clerical party of ten met at "Westerly," for a social visit, at the invitation of Dr. and Mrs. Hopkins, comprising the neighboring clergy, with visitors from Plattsburg, N. Y., the Rev. Mr. Grabau, and from Buffalo, N. Y., the Rev. Dr. Brush. An interesting feature of the day was a report of his late visit to Rome by the Rev. Dr. Bliss, which he kindly gave on invitation, followed by the remarks and foreign experiences of those present. On the next day a large reception was given to friends and neighbors in Grand Isle, especially including the attendants at the Sunday services of Dr. Hopkins.

A HEAVY STORM, with high wind, on Monday, July 15th, did serious damage to the rectory at Barre, almost entirely unroofing it.

#### FAMILY RUNT

Kanno Man Says Coffee Made Him That

"Coffee has been used in our family of eleven—father, mother, five sons and four daughters—for thirty years: I am the eldest of the boys and have always been considered the runt of the family and a coffee toper.

"I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28.

"Then I changed from coffee to Postum, being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin who said, 'You look so much better—you're getting fat.'

"At breakfast his wife passed me a cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'

"'What?' said my cousin, 'you quit coffee? What do you drink?'

"'Postum,' I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking coffee three times a day. He was glad to learn about Postum but said he never knew coffee hurt anyone." (Tea is just as injurious as coffee because it contains *caffeine*, the same drug found in coffee.)

"After understanding my condition and how I got well, he knew what to do for himself. He discovered that coffee was the cause of his trouble as he never used tobacco or anything else of the kind. You should see the change in him now. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

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*.

#### REUNION AND ROME

By the REV. PERCY DEARMER, M.A. With Prefatory Letter by His Grace, THE ARCHBISHOP OF CANTERBURY. Paper, 40 cents; by mail 45 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."

#### CATHOLICITY IN ITS RELATIONSHIP TO PROTESTANTISM AND ROMANISM

By the Late REV. F. C. EWER, D.D. Being Six Lectures delivered at Newark, N. J., at the request of leading laymen of that city. 75 cents; by mail 85 cents.

"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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VIRGINIA

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

Clericus of Loudoun County Conducts Campaign of Missions

THE CLERICUS of Loudoun county, Va., has inaugurated a campaign of summer missions. Services of a protracted character have been conducted during the closing weeks in July at Purcellville, Hamilton, Oatlands, Middleburg, and Belmont, and have been in charge of the clergy of various parishes in the Piedmont convocation.

WYOMING

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

Items of Interest Concerning Work Among the Western Ranches

DURING the absence of the Rev. J. C. Villiers on his vacation, the Rev. R. O. Mac- (Continued on page 532.)

COLLEGES

New York

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A Church College offers B.A. and Ph.B. Degrees; gives a thorough classical education on sound and well-tryed principles; small classes; special facilities for young men studying for the Sacred Ministry; simple country life. Fees (including tuition, board, rooms, etc.) \$300.00. This college is well adapted for the sons of professional men of moderate means. A few vacancies for next year. Apply to the Reverend W. C. Rodgers (M.A., Camb. Univ., England), D.D., President.

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## WYOMING

(Continued from page 530.)

Intosh has been taking charge of the work at Casper, and has made visitations at several points in the vicinity. In many cases the people were too busy with their work in sheep camps to attend week-day services, but the attendance at the Oil Fields was most gratifying. About sixty men and a dozen women and children were present, and entered heartily into the service, which was held outdoors, chairs and seats being brought from the dining room.

THE REV. A. DEF. SNIVELY of Wheatland, and Archdeacon Dray are driving up the Wind River from the Indian Reservation to Jackson's Hole, calling at the ranches, and holding services where possible. They will join Bishop Thomas, who is now at Jackson. The Rev. S. C. Hawley, who graduated this year from the General Theological Seminary, will take charge of the work in the Hole, the Rev. Robert Beckett going to Lusk.

## CANADA

## Items of Interest from Across the Border

## Diocese of Rupert's Land

IT IS NOW expected that the new St. Matthew's church, Brandon, will be finished by next April. The cost will be about \$50,000 and the building will be a very fine one.—THE NEW parish hall for Holy Trinity church, Winnipeg, is to be built of stone and will cost about \$40,000.

## Diocese of Toronto

THE PRICE of Trinity College, Toronto, for which the city authorities are negotiating, has been fixed at \$625,000. The Corporation of the College are to retain the use of the buildings and part of the grounds, for a term not exceeding five years; they have also reserved the right to remove the College chapel.—THE FIRST step toward extending St. Alban's Cathedral, Toronto, was taken on July 18th, when the work of the foundation of the south transept was commenced. It is hoped that so much may be done quickly that it may be possible for the foundation stone to be laid by the Governor General, the Duke of Connaught, in September. The present choir and chapel portion of the building was finished in 1886, so that for twenty-six years nothing more has been done toward the Cathedral. It is hoped now that it may be finished in 1914, when it would be a fitting commemoration of the seventy-fifth year of the diocese. The seating capacity of the Cathedral, when finished, will be a little over two thousand.

## Diocese of Montreal

THE MARRIAGE of the eldest daughter of the Rev. Dr. Paterson Smyth, rector of St. George's, Montreal, took place on August 1st, at Cap a l'Aigle, Murray Bay, a summer watering place on the Lower St. Lawrence, in the Church of St. Peter's-on-the-Rock. The bride was given away by her brother, the Rev. Charles Paterson Smyth, and the ceremony was performed by Dr. Paterson Smyth, assisted by the Rev. Dr. Alnatt, of Bishop's College, Lennoxville. The bridegroom is Dr. Harold Wilson, fellow of Trinity College. The newly married pair are to take up their residence in Texas.—AT THE mid-summer meeting of the Archdeaconry of Clarendon there was a large representation of the clergy of the district. One of the subjects discussed was, "The Prayer of Consecration in the American Prayer Book Compared with That in the English Prayer Book. Which is Preferred, and Why?" It was decided to continue the study of the Liturgy at the next meeting.

## Diocese of Quebec

THE POPULAR watering place, Little Métis, on the Gulf of St. Lawrence, has been favored by the presence of two Bishops during the

month of July. Bishop Clark, of Niagara, preached and took part in the services in St. George's, Métis, in the earlier part of the month, and Bishop Sweeny, of Toronto, in the latter part.—BISHOP DUNN intends returning from his visitation of the Gaspé coast in August.

## Diocese of Calgary

A SPECIAL celebration of the Holy Communion will be held in the Pro-Cathedral, Calgary, on August 7th, to mark the twenty-fifth anniversary of the consecration of Bishop Pinkham to the diocese of Saskatchewan.—IT IS expected that Canon Stuart will conduct a Quiet Day in Edmonton on September 11th, in preparation for the Mission of Help, and in Calgary on the 13th. The services of the Mission of Help in the diocese will be continued from September 29th to November 17th, at the various points. At the Pro-Cathedral, Calgary, the Bishop of Edinburgh will conduct the services. Special missions will also be held during the month of October on the Indian Reserves.—THE Men's Missionary Society of the Pro-Cathedral Church of the Redeemer, Calgary, has undertaken to build a Church mission room at Ogdén.

## Diocese of Niagara

IT HAS been decided to enlarge the Church of the Holy Trinity, Welland, by which the seating capacity will be greatly increased.

## HELPFUL "I WILLS" AND "I WILL NOTS"

THE FOLLOWING rules are conspicuously posted in a certain training school for nurses, to be a constant reminder that spirit service, heart service, is as vital as hand service in their life. And since we, too, are called to service, of one sort or another, may not these ten "I wills" point a clear way ahead to us as well?

1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

2. I will neither gossip about the failings of another, nor will I permit any other person to speak such gossip to me.

3. I will respect weakness and defer to it on the street car, in the department store and in the home, whether it be displayed by man or woman.

4. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the person be friendly to me or not.

6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

7. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.

8. I will neither eat nor drink what I know will detract from my ability to do my best work.

9. I will speak and act truthfully, living with sincerity toward God and man.

10. I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—*The Continent.*

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"THEODORE ROOSEVELT."

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