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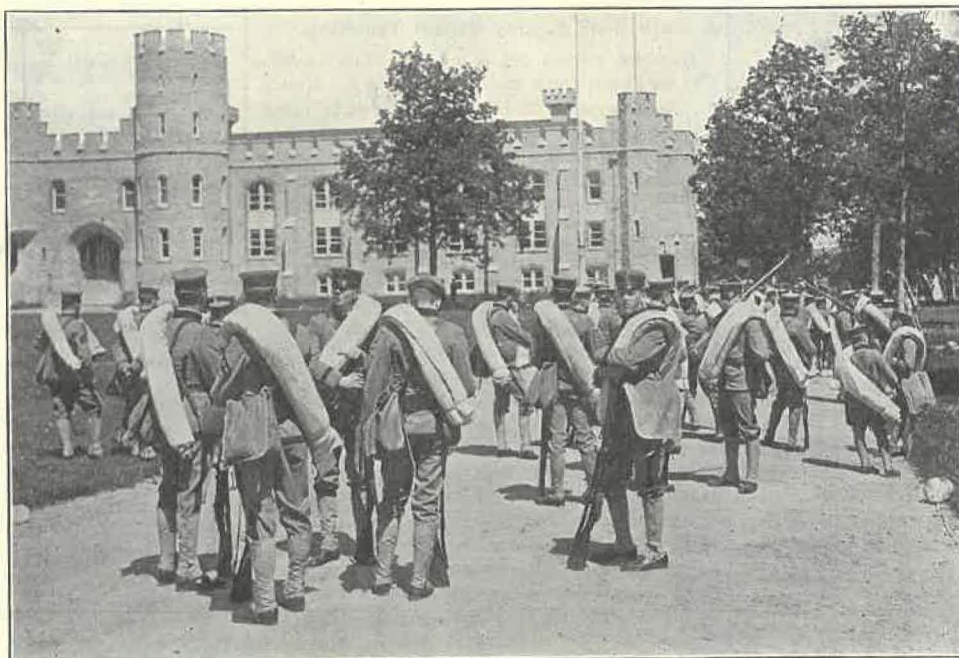
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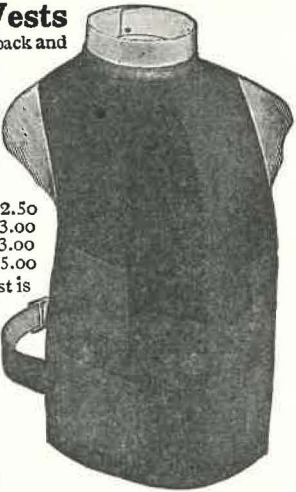
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PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION: I H S	471
EDITORIALS AND COMMENTS:	472
The Problem of the Girl—Misrepresentation in Secular Periodicals.	
ANSWERS TO CORRESPONDENTS	473
BLUE MONDAY MUSINGS. Presbyter Ignotus	474
DEATH OF THE BISHOP OF HAARLEM. European Letter. I. S. Wolff	475
DECEASED WIFE'S SISTER ACT WIDELY DISCUSSED. London Letter. John G. Hall	476
CATHEDRAL BUILDING TO BE RESUMED IN NEW YORK. New York Letter	478
CITY MISSION WORK IN PHILADELPHIA. Philadelphia Letter	478
SUMMER WORK OF GRACE CHURCH, CHICAGO. [Illustrated]	479
PROCEEDING AGAINST VICE IN CHICAGO. Chicago Letter	480
THE HOUR OF NECESSITY. Lilla B. N. Weston	480
THE CHORAL SERVICE. I. A. Madeley Richardson, A.M., Mus.Doc.	481
RELIGIOUS PERSECUTION IN GALICIA. Count Vladimir Bobrinsky in London Times	483
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	484
CORRESPONDENCE:	485
Why so Few Celibate Priests? (C. P. Lynch)—"The Wife in the Rectory" (Rev. Frederick A. Heisley)—Clerical Salaries (Rev. John E. Curzon)—"The Catholic Church in Tennessee" (Rev. Arthur L. Seiter)—The Central Society of Sacred Study (Rev. H. P. Scratchley)—One Man to a Thousand Friends (Rev. A. J. P. McClure)—Tithes and Taxes (Rev. James Yeames)—Protection for Children (Mary McE. Ehrhard)—Relief Where Needed (P. G. Melbourne).	
LITERARY	487
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	489
PERSONAL MENTION, ETC.	490
THE CHURCH AT WORK. [Illustrated]	492

SOCIETY needs keen, sharp, courageous criticism; but it must be the criticism of the friend, not of the cynic. There is a place for the pessimist in the arraignment of the world for its sins, but there is no place for him in its redemption. It is impossible to redeem a man unless one has faith in him and it ought to be added that faith in God and in man is not only the beginning of happiness, but of sound judgment and practical wisdom and genuine human happiness.—*Hamilton Wright Mabie.*

IHS

FOR THE FEAST OF THE NAME OF JESUS (AUGUST 7TH)

"At the Name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father."—*Philippians 2:10.*

"Jesu, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' Name,
The Saviour of mankind."

—*St. Bernard, tr. E. Caswall.*

THIS feast, originating in the latter part of the fifteenth century, was popularized largely by the devotion to it of St. Bernard; was extended into England, and celebrated according to the old Sarum Use on August 7th. It is still retained for commemoration on the English Kalendar. Its symbol, adopted by St. Bernard, has been the letters IHS, a contraction of the Greek word for *Jesus*.

There is an appropriateness in celebrating it on the 7th of August, directly after the Feast of the Transfiguration, according to the old English kalendars, that has been obscured by the more modern Roman translation of it to the Second Sunday after Epiphany; for just as the Transfiguration shows forth the Divine Nature of our Lord, so the Holy Name emphasizes His Sacred Humanity. As the splendid vision on the Mount revealed the essential majesty of His Godhead, so the giving of the Holy Name of Jesus to the Christ-child was significant of His compassionate identification with our human nature and our human life.

It was the name by which He was intimately known to His Mother Mary and His home circle and afterwards in the closely united little band of His disciples, and so it is not strange that it is the name by which the saints have loved to call Him, the name through which His Church offers all her prayers to God the Father, the name round which has gathered the devotion, the poetry, the music of the Christian centuries.

It is the name also that is at the heart of Christian theology, the abiding witness of the Incarnation and the Atonement, of the Son of Man and the Saviour. In the first days of the Church, Christians were content to give utterance to their belief in a single phrase—*Jesus is Lord*—meaning by that, indeed, all that the Catholic Creeds have but put into formal theological terms. We speak sometimes of the simplicity of the first age of the Church, as though that simplicity were desirable to be regained because it represented an easier, in that it was an attenuated, faith. Not so. It was the simplicity of a full, rich faith, which was concerned not with limiting what it would ascribe to Jesus, but only with attributing to Him in uncompromising, unfaltering terms the most absolute Divine authority, with rendering to Him the unquestioned faith of the intellect and the undivided devotion of the heart.

It were indeed desirable, if we estimate it adequately, that we should return to such primitive simplicity; it is indeed to such simplicity, we think, that those souls attain who are so thoroughly united with Jesus in love and service that we spontaneously call them and reverence them as His saints.

"Jesu, our only joy be Thou,
As Thou our prize wilt be;
In Thee be all our glory now,
And through eternity."

L. G.

TO A FRIEND'S house the road is never long.—*Danish Proverb.*

THE PROBLEM OF THE GIRL

IT HAS become a commonplace of sociology to speak of the problems connected with the girl in prostitution as largely economic problems. And so they are.

But merely pronouncing this wise decision does not carry us very far in determining what to do about it. There are some phases of the problem that are probably inseparable from the larger problem of our whole chaotic economic system, which, undoubtedly, is now in a transition phase; but there are other phases of it that are susceptible of immediate treatment, in which it becomes a duty to seek some early solution.

Many "surveys" and inquiries of recent years have established two interesting facts. One is that the average wage paid to unskilled girl laborers in the factory is in the vicinity of \$5.00 weekly or less. The other is that the lowest wage on which a girl living away from home can live, with bare necessities and no luxuries, varies from about \$6.50 to \$9.00, according to locality and requirements. It is not strange that the attempted correlation of these two facts plays an important part in the study of the social problem of the day.

How does such a discrepancy between the living wage and the actual wage of unskilled girl laborers come about?

To answer this question we must recall that the problem is hardly a generation old. It has grown up in our own day. Hence it has not obtained such a long-standing tenure as to be considered a fixed condition.

When machinery first began to revolutionize our factories, not many decades ago, a demand was created for cheap labor. The old-time employee who made an entire article by hand, and knew every phase of its manufacture, was superseded. The machine did the work. At intervals in the process a human hand was required, in a purely mechanical way to assist the machine. The hand performs ceaselessly some trivial, unvarying action, requiring hardly greater skill than that of the machine itself. The demand for those unskilled hands at a minimum of cost was therefore created in large measure by the introduction of machinery as the chief factor in manufacturing.

But American labor is normally not cheap labor. It is obvious that the family wage-earner could not earn his living, much less that of his family, by this mechanical feeding of a machine. It is also obvious that machines could not be fed if wages adapted to heads of families must be paid for such mechanical work.

The demand created a supply from two sources first, and ultimately from a third. The wage that this unskilled, mechanical work was able to earn, ranges from three or a trifle more to perhaps six dollars a week. Now to the girls living at home, an income of even the smallest of these amounts meant wealth and relative luxury. In a scant way the necessities of her life were already supplied. A roof sheltered her, her meals came to her with only the condition that she assist her mother in the family housework, her absolutely necessary clothing, made by her mother and herself, was given to her. Money she had practically none. Now came the lure of four or five dollars a week in actual cash, by means of factory work less exacting in actual hours consumed than the house work at home. The wage was not intended to be a "living" wage; it was the spending money for a girl who already had the bare necessities at home, who continued to live there, and who was not only able to spend more on clothing and luxuries than she had hitherto had, but was also able either to assist in maintaining the family larder, or to save up something against the sunny day of her marriage or the rainy day of her sickness or need. This girl, living at home, was the first step in a downward evolution into the social "girl-problem" of to-day. She was the chief factor in factory labor a generation ago.

Secondly, the lure of the factory came to the girl in domestic service. She rose at six o'clock in the morning, from a bed of scant ease, in, perhaps, an unheated room; and except for whatever few hours or fewer evenings "out" might be granted to her by the sufferance of an easy or a hard mistress, she was constantly on duty until late at night; and for the few hours that she had off duty, she had, for the most part, a hard wooden chair in an overheated kitchen, or a shabby chair in her own room, as the spot for such moments of rest as she could find, and as the place where her guests might be received. Her wages—a generation ago—varied from two to three dollars a week, together with board and lodging. The factory called her by its higher cash wages, its exact hours, shorter than any that can be given in house work, its free evenings, and, still more,

by the absence of the ever-glaring social contrast between mistress and servant. Going from domestic service the girl left an ever increasing "girl-problem" for the mistress of the house, and commenced, at the same time, the still more serious "girl-problem" of the sociologist. If she had a home in the same city in which to live, she was not much worse off than the girl in the first phase of the problem. If she had not, she fell into the third class, which we have yet to consider. At any rate she lost her identity as a former or prospective house servant, and became one of the mass of cheap, unskilled girl laborers working mechanically upon machines, which fill our factories.

Thirdly, and fatally, the lure of the factory extended to the farm. The farmer's daughter of a generation ago was not favored by fate. From before-daylight rising to begin the long list of the day's chores, to retiring at night, hers was the portion that "woman's work is never done." What wonder that simple, easy factory work for ten or even twelve hours a day, with more actual cash paid her at the end of a week than she handled in three months at home, should have appealed to her as boundless ease and wealth? In large numbers she flocked to the city, knowing nothing of city life. Perhaps she brought with her enough capital to get started. It were better had she not, for then she must have realized the hopelessness of the problem at the outset and returned to the farm. Bravely she entered upon a life that, with the utmost economy, could not fail to cost her from six to eight dollars a week, and with the five or six dollars—frequently less—of her weekly wage, sought to make both ends meet, hoping always against hope that something would "turn up" to make things easier.

Of course it did "turn up." It was the lure of the red lights. It meant food for the starving body, excitement and "fun" for the starving mind. It meant company, relaxation, exhilaration. It meant more money every week than now she was earning in a month. It meant relief from the deadly monotony of the factory and the horrid loneliness and poverty of the boarding house, and cessation from the problem of making both ends meet.

Between the first stage, the coming to the city, and the last stage, amidst the red lights, an appreciable time had to pass. The girl had first to lose her capital in the hopeless attempt to "come out even," then her courage, then, perhaps, her self-respect. The white slaver could wait. He did not need to hasten the end. The more complete the despair into which the girl would sink, the more completely would she fall into his hands. And well could he assume that once in his power, he could make it impossible for her to escape. Her part in the surrender, is thus eloquently told in the Chicago Vice Commission Report:

"Is it any wonder that a tempted girl who receives only six dollars per week working with her hands, sells her body for twenty-five dollars per week when she learns there is a demand for it and men are willing to pay the price? On the other hand her employer demands honesty, faithfulness, and a 'clean and neat appearance,' and for all this he contributes from his profits an average of six dollars for every week. Her honesty alone is worth this inadequate wage disregarding the consideration of her efficiency. In the sad life of prostitution, on the other hand, we find here the employer demanding the surrender of her virtue, pays her an average of twenty-five dollars per week. Which employer wins the half starved child to his side in this unequal battle? It would be unjust, however, to cast any reflection upon those girls who are brave and pure, by intimating that because they earn so small a wage they must necessarily be in the same class with those other girls who, unable to survive longer the heroic battle against poverty and self-sacrifice, have succumbed and gone down."—p. 42.

And the white slaver's part is told with equal eloquence by Jane Addams in her late book, *A New Conscience and an Ancient Evil*, as follows:

"It is easy to see why it thus becomes part of the business to break down a girl's moral nature by all those horrible devices which are constantly used by the owner of a white slave. Because life is so often shortened for these wretched girls, their owners degrade them morally as quickly as possible, lest death release them before their full profit has been secured. In addition to the quantity of sacrificed virtue, to the bulk of impotent suffering, which these white slaves represent, our civilization becomes permanently tainted with the vicious practices designed to accelerate the demoralization of unwilling victims in order to make them commercially valuable. Moreover, a girl thus rendered more useful to her owner, will thereafter fail to touch either the chivalry of men or the tenderness of women, because good men and women have become convinced of her innate degeneracy, a word we have learned to use with the unction formerly placed upon original sin. The very revolt of society against

such girls is used by their owners as a protection to the business."—
(*A New Conscience and an Ancient Evil*, pages 21-22.)

NOW IT IS CLEAR that the first relief in this problem must be that of housing. *An unskilled girl belongs at home.* Our industrial system simply is not going to be readjusted to meet an abnormal condition whereby young girl workers are taken away from their homes, torn from the natural protection of parents and friends, made hermits in our cities, and thrust into cheap boarding houses to live by themselves and support themselves. Girl nature, quite as well as industrial possibilities, cries out against that condition. To demand that our industrial system be reconstructed to admit of it, is to demand that an abnormal condition in the life of girls and women be acquiesced in as normal. It is not normal. It never can be normal. The solution of the problem must be found, not by enforcing a demand for impossible wages for these unskilled girl laborers, but by *keeping them at home.* To the extent that, from their homes, they can work in factories, and use their factory wages to supplement the home income, we must probably tolerate this new and unhappy influx of girls into our factories—at least for the present. Even that is an evil. But we cannot acquiesce in any condition which brings unskilled girls or women from their homes and assumes that our industrial system will or can provide livings for them. It will not and it cannot. Where absolute necessity makes an unskilled girl or young woman homeless, her place is in domestic service—not in the factory. And in some means, by moral suasion, by telling the inherent impossibilities of the condition plainly and bluntly to parents upon the farm, even by statutory compulsion if we can, we must stop this ever-increasing influx of willing but untrained girls into our cities. We must make a thorough canvass, find and locate those who are here, and make provision for them; sending them home wherever that be possible, before inevitable despair works its almost inevitable tragedy. For those that remain, we must find homes.

Now the Church can be of the greatest service in finding and providing for these homeless girls. Happily, the Girls' Friendly Society is making this one of its chief labors. The work is a huge one, and almost unlimited numbers of parochial sisters, of deaconesses, and of trained workers could profitably be employed upon it. The opening of well-chaperoned homes or boarding houses, managed at a minimum cost, is a long step toward the protection of those for whom real homes cannot be provided. The opening of one such home in Indianapolis under Church auspices was recently noted in our columns. We shall hope for a large extension of similar provision, especially as such institutions may probably be made nearly or quite self-supporting. Let us make our "next step" in social advance the seeking out, finding, befriending, and protecting of these girls, who are numbered by thousands in all our cities and factory towns.

A correspondent asked recently, how are we to take girls from one set of boarding houses and establish them in another, and should they be made "charity boarders"? One might ask the same concerning infants in orphanages and students in schools. Homelessness must be treated as abnormal. It must be recognized that young girls are as much entitled to their homes as are infants, and can only become wage earners on a sufficient scale to pay their way in life by being trained to be something more than unskilled factory workers. In the lack of such training, coupled with the lack of a home, they are in fact "charity boarders," wherever they are placed, and should be reckoned accordingly.

And let us set ourselves relentlessly to oppose the condition itself. Let us insist on having no homeless, unskilled girls living in boarding houses. Let manufacturers employ for such labor only girls who live at home. Let every resource be used to make it impossible for the present number of the homeless to be increased, and for those now in our cities to be sent home or placed under proper care.

This ought not to be treated merely as a "counsel of perfection." For young people to be left fatherless, motherless, homeless, is abnormal. Where infants or children are thus left, society finds a way to care for them. They are not thrown out on the street to die. And the penniless aged are cared for, if only in our poor houses. Why should it be thought impossible to provide homes also for homeless girls, in which they should be protected and in which organized society, preferably administered by the state, should give them the opportunity to live decent lives and to fit themselves for something better than wages of unskilled laborers? It is puerile to acquiesce in the

helpless condition of to-day merely because it has grown up among us. It is fruitless to expect any real relief by means of larger wages for labor of this sort. A third possibility must and can be found.

And let us not delude ourselves with any idea that economic changes, whether by increase of wages or otherwise, will ever make this condition other than abnormal and evil.

HERE is a limit to the amount of misrepresentation which Churchmen will stand from secular magazines and newspapers. The Boston *Transcript*, which is locally recognized as the unofficial organ of Unitarianism, has now been called to order by a letter of protest signed by a number of the most prominent clergy of the Church in Boston. In an editorial on "Church and State Troubles," published July 15th, the *Transcript* commented upon the proposed Disestablishment and Disendowment of the Church in Wales, quite in Lloyd-George's best manner, with some animadversions upon the Banister case for good measure. A Church established by act of Parliament must be obedient to Parliament, we were informed. (Perhaps the *Transcript* can refer us to that act of Parliament which "established" the Church of England!) And the justice of taking away the "public property" which had been entrusted to the Welsh Church for public uses was asserted dogmatically, with a sneer at "Anglican 'priests'" for good measure at the end.

If one were to apply the methods of Higher Criticism, he would infer that this article was written by a Unitarian minister, and not by the editor himself. One of our clergy wrote a temperate reply, appealing to an authority which even Boston Unitarians are supposed to respect, the president of Harvard University; but, in the real sectarian spirit, the *Transcript* refused to print a criticism of its utterance. Whereupon, the following letter was addressed to the editor-in-chief, signed by a large number of representative clergymen of the diocese of Massachusetts. We are glad to reprint it here, by way of rebuke to a policy unworthy of a great secular newspaper, which, appealing to the general public for support, is supposed not to take sides on questions of religious difference, or, if it does more than record events in that field, is bound in fairness to present more than an *ex parte* statement:

To the Editor of The Boston Evening Transcript:

"SIR:—The undersigned, priests of the diocese of Massachusetts, regret the animus of your editorial of July 15th, on 'Church and State Troubles,' not because it favors Disestablishment, but because we believe it misrepresents the facts by saying that the Church of England 'enjoys public property,' and must therefore obey Parliament. We call your attention to President Lowell's explicit statement that 'the Church is supported, not by taxation, but by the revenue from her own property and by the free gifts of her members' (*Government of England*, Vol. II., p. 378). We learn with astonishment that you have refused to publish a signed letter setting forth the other side of the disendowment question. And we resent your slighting allusion to 'Anglican "priests,"' as implying that the clergy of the Church of England are not entitled to be so described, despite the fact that it is the name the Church of England has given them since her own beginning."

The *Transcript* does not stand alone. It is easy to recall one or more other periodicals which have earned the contempt of intelligent Churchmen by their habitual inaccuracy in matters pertaining to the Church, and their unwillingness to permit themselves to be corrected.

ANSWERS TO CORRESPONDENTS

C. C. B.—Several correspondents state that the quotation, "What though he standeth at no earthly altar," etc., is from a poem by the Rev. R. H. Baynes, beginning "He is not dead but only lieth sleeping," which may be found in *Lyra Anglicana* and also in the *Memoir of Catherine and Crauford Tait*.

B. W. P.—Roberts' rules of order are very generally accepted as the standard in American legislative bodies, but are not, we think, the standard recognized in Congress, and we cannot say how they are rated in England, where parliamentary procedure differs in many ways from that which is customary in this country.

AMERICAN CATHOLIC.—Immersion as a method of Baptism dates back to the earliest Christian times, though probably not the exclusive use in early days. It early became the use of the Eastern communion and is still mandatory there, though the validity of other forms is not questioned.

HERE ARE heroisms fair as chivalry could boast; self-surrenders, consecrated affections, virtues that should extort an angel's praise, are all right before you. For you waits the beauty. Over you hangs not the glamor, but the reality. Your home may be the idyl. It all depends on whether you have the eye to see.—A. W. Jackson.

BLUE MONDAY MUSINGS

ONE of the by-products of the recent political convention has been the startling revelation of the attitude towards prayer, taken not only by the politicians, but also by the various persons they invited to open the sessions with that religious observance. Both parties showed due deference to all varieties of voters, by asking Jews, Roman and American Catholics, and Protestants, to take their turns. The only conspicuous omissions were Mormons and Christian Scientists. I quote one instance as peculiarly illustrative.

At Baltimore one morning the Rev. Henry M. Wharton, of the Immanuel Baptist Church, led the devotions, with such good effect that a Texas delegate waved his flag enthusiastically.

"It seems," said Mr. Wharton, in the course of his prayer, as reported, "that the affairs of our beloved country are soon to be placed into new hands. May the party that is to take up the great trust of administering the affairs of the nation take up that great trust with becoming humility. May the man selected as its candidate be one whose heart turns with sympathy and love to the toiling masses who live through the sweat of their brows."

The clergyman, continuing, asked that the convention be safely piloted past the "icebergs of selfishness into the placid sea," and that, as a result of its labors, "the muttering thunders of discontent be silenced forever."

The prayer was not long enough to make the audience tired. It showed its appreciation by warm and spontaneous applause. The Rev. Mr. Wharton came forward, and, smiling, bowed his acknowledgment while half a dozen newspaper photographers formed a cordon around him with their cameras level for business.

PARTISANSHIP, as such, can have no place in this column; but here is an extract from a speech made by Secretary Franklin MacVeagh, before the National Metal Trade Association in New York, April 11, 1911, which is certainly worth consideration as the utterance of the Secretary of the Treasury under President Taft:

"It is hard to see how anyone can doubt that free trade will ultimately be the policy and practice of this country and of all other enlightened countries as well. The theory that we must make in our own country everything which we consume, and the theory that it is true prosperity to cut down and cut up, mine and burn, mine and melt, and parcel out as fast as possible every bit of the resources of nature, will fade out as civilization advances. It is simply impossible to conceive a free road to civilization and human progress unless the tariff walls are eventually and in the long run broken down."

WHEN BISHOP WELLDON ventured to protest some time ago against the title of a public-house, which was called the "Church" Inn, a clergyman told him that he knew of a public-house called "The Bishop's Finger." Dr. Welldon, who told the story at a temperance legislation league meeting in Manchester, said, "I don't know in what direction the finger points, but if it points away from and not in the direction of the public-house, then I don't so much object to the name." "The Church Inn" is the name of a public-house at Flixton, Lancashire, which stands, moreover, so close to the gates of the parish church that everybody must pass its very threshold to gain entrance to the sacred edifice.

A WESTERN PRIEST writes of a case as illustrating the force of bad example on the part of the clergy. A young Church worker, aspiring to holy orders, went wrong, and was found at last in a rescue mission. The head worker was asked whether the man would persevere. "I fear not," he replied, "for in this rescue work I find that no man will give up liquor permanently who will not give up smoking. When I urged him to make that renunciation, he said, 'My Bishop smokes!' and that was the end of it!" Myself, I forbear any comment, lest I should be thought disrespectful to that apostolic order which should always breathe the odor of sanctity.

I DON'T KNOW whence this comes; but it is certainly worth reprinting in this day of duplex envelopes:

"A CHANCE MEETING"

"It was on the way to church. He looked quite large. His name was Quarter—or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sunday in an envelope. Mr. Quarter went once in a long while just as he was. As they turned in at the church gate, anyone could see that Mr. Quarter

was more than twice as large as Miss Dime, and he looked down on her and said, 'You're pretty small to go in the offering. Look at me. When they count the offering, they'll say, "Ah, here is Mr. Quarter!"' 'Yes,' said Miss Dime, 'I've heard them say it, and more, too.' 'What?' said Mr. Quarter, puffing himself out to look like Mr. Half. 'Oh, I've heard them say, "It's a month of Sundays since Mr. Quarter has been here, while little Miss Dime comes every Sunday."'

"They went on into the church and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to church during the year, and he found he had only been ten times. Then he looked over at Miss Dime and made a short computation: 'I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to five dollars and twenty cents. I begin to feel small.' And from that day Mr. Occasional Quarter changed his mind and his shame and became Mr. Envelope Quarter."

WE KNOW, unhappily, the type of Church singer who thinks that everything in church except the organ and choir is unimportant. They are seldom so delightfully frank as here, however, from a *bona fide* letter applying for a choir position:

"Choir music is such a big part of myself that I frequently sing familiar anthems in my sleep. More than a dozen times I have left various choirs because I couldn't overcome my intense antipathy for pulpits, or rather, for the class of weaklings who fill them. Oh, why cannot I forget they exist, and just be content to work in some choir! How I have deprived and isolated myself no one but God knows. Couldn't you have a choir that is never seen or heard, like they have in convents? Just for the practice, for such as I who love it so."

THE DROUGHT has not given us much occasion for watching weeping weather this summer, surely; but I fancy most of us who have passed thirty can enter sometimes into the mood perpetuated in these verses:

"IRREMEABILIS UNDA"

"BY ROSAMOND MARRIOTT WATSON"

"I sit and watch the weary, weeping weather,
The clustering rain-drops thicken on the pane;
I hear the waters and the wind complain
Oh for the years when we were young together.

"The dripping branches and the drenched dark heather,
The low gray clouds that shroud the lonely height,
Weigh on my heart that once had found them light.
Oh for the years when we were young together.

"Time, the implacable, has us in his tether,
And Memory's self turns traitor—when I seek
Her hoard of golden lore she will not speak—
Oh for the years when we were young together.

"Though still may fall a tide of halcyon weather
With sun to gild such treasures as remain,
What time has taken he cannot give again—
Oh for the years when we were young together."

ONE OF OUR New York clergy sends this exquisite little poem, by Charles D. Sillery, of Athlour, Ireland, to add to the anthology gradually forming in this column:

"She died in beauty like a rose
Blown from its parent stem.
She died in beauty like a pearl
Dropped from some diadem.

"She died in beauty like a lay
Along a moonlit lake.
She died in beauty like the song
Of birds amid the brake.

"She died in beauty like the snow
On flowers dissolved away.
She died in beauty like a star
Lost on the brow of day.

"She died in beauty like night's gems
Set round the silver moon.
She lives in glory like the sun
Amid the blue of June."

I HAVE LEARNED the authorship of that delightful skit in verse called "The P. E. C. in the U. S. A.," written in 1886, and reprinted here some time ago with a conjectural attribution to John Henry Hopkins. It was written by a Connecticut curate, now a chaplain in the Army, whose modesty forbids publication of his name; and its satire is as pointed and as justified now as then.

PRESBYTER IGNOTUS.

ALL WE HAVE willed or hoped or dreamed of good shall exist, not its resemblance, but itself—no beauty nor good nor power whose voice has gone forth—but each survives for the melodist, when eternity affirms the conception of an hour.—*Browning.*

DEATH OF THE BISHOP OF HAARLEM

Prominent Old Catholic, President of the Society of
St. Willibrord

THE REV. H. WASHINGTON SUCCUMBS TO OPERATION

Troops Cannot be Billeted in French Churches

MONSIEUR MORICE GIVES TESTIMONY OF CONVERSION TO THE
CHRISTIAN FAITH

PARIS, July 12, 1912.

THE death of the Bishop of Haarlem (Holland) who passed away at the end of May, is a great loss for the Old Catholics. Dr. Jacques Jaen Van Thiel was a man of singular piety, of ceaseless energy, and of remarkable learning. He was a special friend to the Old Catholic community of Paris, for he had been the envoy deputed by Archbishop Gerard Gul in 1893 to establish, at their own request, a union between the Old Catholics of the capital of France and their brethren of Utrecht. He it was who organized the Old Catholic parish here. The present church was opened in 1894 and consecrated by the Bishop of Utrecht a year later. Dr. J. J. Van Thiel's death was felt keenly, therefore, by the priest and community of the Church of St. Denis in the Boulevard Auguste Blanqui. He passed from earth on Ascension Day, after an operation on the throat. He had walked calmly and full of hope to the hospital at Haarlem—full of hope, yet quite prepared to die. He had put all his affairs in order, had received the Sacrament of Extreme Unction, had been present at church on the Sunday. But his life's work was done. Almost every member of the Old Catholic clergy of Holland was present at his funeral, and the "Commissaire" of the Queen for western Holland stood near them. Priests from France and England were there also, and dignitaries from Germany. The Bishop was in his 70th year. He had from his youth up given proof of unusual intelligence and remarkable moral fortitude. He was ordained at the early age of nineteen and was noted, as well for earnestness and zeal in the ministry, as for ability and energy as professor of theology and president of his Dutch seminary. He was president also of the Society of St. Willibrord, founded in 1908 with the aim of bringing about a closer union between Old Catholics and Anglicans, and gladly admitted members of the Anglican communion to the Holy Eucharist as celebrated in the churches under his rule.

Another priest, well known to us here in Paris, has just passed away—also after an operation—the Rev. H. Washington, vicar of St. Saviour's Church, Pimlico, London, cousin of the Rev. G. Washington, for so long chaplain of St. George's Church, Paris, and for many years the valued correspondent of THE LIVING CHURCH. Mr. H. Washington was often among us and his loss is mourned by all who knew him or heard him preach.

In one or two of the French communes the principal authorities have of late put forth the pretention that in virtue of the Separation Act they have the right to billet troops in the church and its dependencies during the manoeuvres, or at any other time of their station in or passage through the township. Happily such right has been distinctly and emphatically denied by the Government. Presbyteries, Bishop's palaces, convents, and disaffected chapels are put to all sorts of secular uses in Paris and throughout France nowadays, but the churches are declared inviolable at any rate unless officially disaffected.

Monsieur Charles Morice, a well-known man of letters and the author of that remarkable book, *Il est ressuscité* ("He is Risen"), published last year, has just given to the world another strong testimony of his conversion. He maintains, however, that he and those who are in agreement with him to-day "have never been sincerely irreligious." At their entrance into manhood he and his friends, he confesses, were avowed atheists:

"But we talked and reasoned in utter ignorance; for we read only the renegades, those who deny; we knew not those who believe, affirm. We did not even know the gospel. . . . Oh yes, we had most of us been 'religiously brought up!'—brought up as Catholics who ignore all the rich beauty of Catholicism. Ah! when I said that at the age of twenty I was no longer a Christian, I spoke untruly, . . . the truth is I had never been a Christian! . . .

"Materialism, that lie of the present age, is the outcome of the

Renaissance. The Renaissance and the Reformation were contemporary and they underlie the same evil state of things. The triumph of the Renaissance could not fail to lead to a weakening of Catholicism. . . . Progress . . . what a vain word! . . . made to amuse the masses. . . . It was the population of the thirteenth century who built our Cathedrals—a heroic population, far superior to the masses of the present day who think only of their ease. . . . Catholicism is a school of heroism. The spirit of Catholicism is union, because its law is self-sacrifice. . . . Yes, the good saints of the calendar were 'awful heroes.' . . . The spirit of the Renaissance is that of individualism; it is the opponent of Catholicism. The spirit of the middle ages, those middle ages ill-understood, ill-judged, was that of union. The Gospel has created the French Cathedrals; the Gospel has created France. . . . 'France, the elder daughter of the Church.' . . . The Renaissance which developed individual egoism acted in obedience to centrifugal force; the middle ages, ages of unity, in obedience to centripetal force."

Questioned in regard to the time and the circumstances of his return to the faith of his fathers, the convert replied:

"I have passed through the school of my faults, my sufferings, my meditations. . . . I have seen numerous instances of men who had no religion living heroic lives; but the children of such men dishonored their fathers both by their ideas and their actions. Without religion men inevitably fall back into sin. It is only when armed by God that St. George can slay the dragon. . . . How dare we ever bid our soldiers die for their country when we have taken from them every ground of reason for self-sacrifice? . . .

"Do not think, however, that in bending beneath the beneficent laws of Catholicism I play the part of the devil who in his old age becomes a monk. Not at all. My duty and my delight will be to act in view of a new Renaissance. . . . A Renaissance which will be the return to the principle of centripetal force, to the collective life. . . . My Catholicism is not the religion of the sacristan. I have fully grasped and made my own the words of André Saurès: 'We want pagans whose soul has become Christian and Christians who have not entirely lost their paganism.' . . . We want in a word MEN. My Catholicism is pure Christian morality. . . . Certainly I am and mean henceforth to continue a *practising* Catholic. I shall follow the rites. I shall go to church to pray. But I shall pray with closed eyes in order not to look upon the stained-glass windows of the present day, in the hope that our children may live to look upon windows nobler and worthier."

I. S. WOLFF.

PETRIE AT MEMPHIS AND HELIOPOLIS

BY THE REV. WILLIAM COPLEY WINSLOW, D.D., PH.D.

MONUMENTAL things at Memphis were of a colossal sort, fitting types of that great city of colossal importance from its foundation to 2,000 B. C. It was the Rome of Egypt till Thebes divided and then absorbed that honor. Professor Petrie and his staff, including Mrs. Petrie, who made the drawings, divided much of their work this winter and spring between the site of Heliopolis and Memphis. The largest sphinx that has ever been transported was dug up not far from the two colossi which are a striking mark of interest to the tourist. It measures twenty-six feet in length and fourteen in height and weighs between eighty and ninety tons. It is a gigantic piece of alabaster, and as alabaster is a rock foreign to the neighborhood, it was transported and placed in a commanding position. Doubtless the art of handling obelisks and sphinxes, so wonderfully developed thousands of years ago in Egypt, found the removal and erection of this monumental alabaster work an ordinary if skilful bit of engineering practice. Yet, if some J. Pierpont Morgan should buy and remove this sphinx to the Metropolitan Museum, what care, skill, cost would be involved in transportation!

I witnessed in 1880, the immense care given to lowering the obelisk at Alexandria for Central Park, and I then wondered how those Egyptians, without steam and modern appliances, managed such things as obelisks and pyramids.

The face of this sphinx is almost as perfect as when it was carved, and Petrie ascribes it to the period of Thothmes or the best work of Rameses—if of Rameses II., that means it was made when the Pithom of Exodus 1:11 was built by the enslaved Israelites. It bears, however, no name, and this is a substantial reason, I think, for not ascribing it to the "Pharaoh of the Oppression," as he loved to put his cartouche on all objects that met the eye as a kind of advertisement of himself: Neb Tau, "the Lord of the Two Lands" (Upper and Lower Egypt). It will become an additional marked feature in the monumental landscape at Memphis.

Herodotus is constantly being confirmed. At the north gate of the remains of the temple of Ptah a lintel ascribed the

building of this gate to Amenemhat III., and the Father of History tells us that Moeris, the Greek name of this king, erected this north gate to the great temple. This lintel lay deep down, awaiting the spades of 1912 to make it a witness. A fine group in red granite, representing Ptah and Rameses II., weighing nine tons, goes to the Copenhagen museum, as the Danes give liberally to the excavations at Memphis. The portrait-mummy and the inscribed block sent to the Western Theological Seminary, Chicago, last winter by Petrie, were in return for a donation from Mr. Wm. Gold Hibbard of Chicago and from an anonymous giver. Still another sphinx, but of red granite, over eleven feet long and seven high, turned up, and adds monumentally to the Memphis exhibition. It bears the cartouche of the great Rameses. Petrie is ever alert for the biblical identifications, as when he discovered the palace of Apries, the Pharaoh-Hophra of Jeremiah, two seasons ago, at Memphis.

At Heliopolis, Professor Petrie searched the site as preparatory for heavy work in the future. Yet these initial labors disclosed much of value and interest. It is shown that the place had been deserted ever since 525 B. C., when the Persians invaded the land. There are few traces of the Ptolemaic or Arab period—which shows that Heliopolis, as a key to Memphis, was razed so as not to hinder any invasion of that capital. A temple enclosure three quarters of a mile in length, was traced out, with massive walls surrounding it bearing the date of the nineteenth dynasty. A fort of solid brick-work had been built in the northwest corner. An earthen fortress of the Hyksos type was a great surprise. It seems probable that the Hyksos, or shepherd kings, established a post at Heliopolis, and threw up an earth zaribeh, or fortress, around it, as was their custom. A field close to the obelisk still standing (a companion to Cleopatra's needles) was hired and dug over to the original sand. Parts of another obelisk came to light, erected by Thothmes III.; the eastern gateway of the great temple, where Moses viewed the ceremonies and heard the hymns by the choir to the gods of Egypt, was discovered; and fragmentary lists of at least ten kings were brought to light. Writes Petrie: "Altogether the first attempt to trace the history of Heliopolis has proved of much interest."

Thus this interesting site in Egypt is at last undergoing a thorough scientific investigation by a master in the art, and it only remains for an educated public to provide the Egyptian Research Account (society) with the very moderate financial support required to prosecute the investigation to the end. Earlier in the winter Professor Petrie excavated at Tarkhan, thirty-five miles south of Cairo, with marked success in throwing confirmatory and even fresh light upon the pre-dynastic age from the earliest historic age down to the Pyramid period. This special work, as well as that of the Research at Memphis and Heliopolis, will appear in two fully illustrated quartos early in the coming year.

AT LAST earth's long struggle was over and heaven was reached. The soul, wearied by the journey, tired by the long battle, stood at the gate. At last the aim of all his life was to be accomplished; he was to see God.

The door was opened and he was received at the gate with loving words of welcome. His hands and feet were washed for him. A new and beautiful garment was brought forth and he was clothed in it. With humble, loving service he was refreshed and revived. But his whole soul burned with heavenly desire. He could not abide long at the outer gate. So, hardly pausing to throw a glance of gratitude towards the servant who had so courteously received him, he sped on to seek the central throne and throw himself in humble devotion before God Himself.

Thus pressing onward, he came to the streets of the Holy City. On and on he went toward the centre, thinking ever that he was about to come into the very presence of God and behold the beatific vision of his Creator upon the great white throne. At last, pausing for a moment at the corner of one of the beautiful streets to seek his way, he was hailed by one of the redeemed who said unto him, "Whither away my brother?" And he answered: "I am just arrived. I go to seek God. I am making my way to the great white throne."

To which the child of heaven answered very sweetly. "Thou hast already met God. Didst thou not see that Servant who came to thee at the door and washed thy hands and thy feet and put thy new robe upon thee and refreshed thee after the toil of the journey? That was God."

Then looking up the new soul saw emblazoned all around the walls of the Holy City, these words: "I am among you as he that serveth."—*The Congregationalist and Christian World.*

DECEASED WIFE'S SISTER ACT WIDELY DISCUSSED

Letters on the Subject Appear in the Church Press

FATHER PULLER DISCUSSES RELATIONS WITH THE RUSSIAN CHURCH

Huge Petitions Against Welsh Disestablishment Presented to Parliament

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, July 16, 1912

A LETTER written by the Rev. Canon Thompson, late vicar of Eaton, Norwich, and appellant in the recent case in the House of Lords arising out of the Deceased Wife's Sister Act, to Lord Halifax, as President of the English Church Union, appears in print in the current number of the *Church Union Gazette*, the monthly journal of the Union. Canon Thompson says that the momentous issues of the appeal in the Banister case will call for calm deliberation. But he writes particularly to convey at once through the president his deep sense of what he owes to the support of the E. C. U., and to the self-sacrificing contributions of a multitude of its members to the defense fund. He goes on expressively to say, "Our duty is what it was before: we must have nothing to do with 1857 nor 1907 [*i.e.*, with the Divorce Act and the Deceased Wife's Sister Act respectively of these dates]. And, though we have lost in the courts, I believe one good will come of the suit: those who wish to contract these unions will give the Church a wide berth."

The Rev. Father Puller, S.S.J.E., writes from the Mission House, Cowley St. John, Oxford, a very important letter to the *Church Times* (July 5th), in which he deals in a masterly and admirable way with both the effect of the judgment of the Law Peers in the Banister case and the Primate's letter to the Bishop of London concerning the situation. But, in passing, I must say I am a good deal surprised that Father Puller should fall in with the popular inexactitude of calling Sir Lewis Dibdin the "Dean of Arches," an appellation which he has no right to possess from the point of view of Catholic Churchmen.

The effect of the judgment, he says, is to leave the "Dean of Arches' decision" in possession of the field: "Now, that decision is based on a principle which, if it is to be accepted by the Church, will entirely disable her from fulfilling her divinely imposed duty of upholding and enforcing both her own law about marriage and also the law of God about the same matter." Father Puller goes on to point out that the 99th and 109th canons of 1604 express the unrepealed law of the Church, "and they are therefore the laws which the Dean of Arches, if he is to be accepted as the mouthpiece of the Church, is bound, when sitting as judge in a court of the Church, to administer." But, in the Banister case, Father Puller quite rightly does not think that Sir Lewis Dibdin ever referred to them. He certainly did not attempt to apply them: "He substituted for the Church's own laws a vague thing which he called 'the common consent of Christendom.' We all know that large parts of Christendom allow divorce for the most trivial reasons. Large parts of Christendom allow uncles to marry nieces and nephews to marry their aunts, a thing which was nauseous even to the heathen Romans. In fact, large parts of Christendom are in a semi-paganized condition." It is good to be told, says Father Puller, that it is not Parliament but the Church which is to determine the conditions of the admission of members of the Church to Holy Communion; "but, if by the Church is meant the Dean of Arches, who claims to set aside the Church's own law and to substitute a law of his own devising, the good principle proclaimed by the Archbishop is emptied of all its substance, and we find ourselves left in a very sad condition, with which acquiescence is impossible. If we do acquiesce in it, we shall be unfaithful to our Lord." Would that the Archbishop had by some words of indignant protest, he adds, "cleared himself from all responsibility for the amazing proceedings of his representative."

But Father Puller might rightly, I think, have expressed himself even more strongly than this and said, Would that the Primate had denounced Sir Lewis Dibdin's Court as a *sham* ecclesiastical court, and utterly repudiated its authority.

With reference to the speeches made in the Upper House of the Convocation of Canterbury in the discussion of the Bishop of Oxford's resolution on "Relations with the Russian Church," Father Puller writes to the Church press to make some small corrections in regard to a few details connected with the conferences arising out of his visit to Russia. (1) It is

Relations with
the Russian Church

Bishop of Oxford's resolution on "Relations with the Russian Church," Father Puller writes to the Church press to make

quite true that in the conference, at which the subject of the *Filioque* clause in the Western form of the Creed was discussed, the interpretation of that formula as being equivalent to *per Filium*, coupled with the declaration that there is only one principle or foundation in the Godhead, which is normally given by great English theologians and normally taught in our Theological Colleges, was declared by the Russian theologians, who were present, to be entirely in accordance with the doctrine of the Orthodox Eastern Church. But Eastern theologians in general find a difficulty in the mere presence of a clause in the Creed which found no place in the form of the Creed as it was sanctioned by the Council of Chalcedon. At the conference, Father Puller did his best to defend the English Church, and indeed the Western Church generally, for having made this addition:

"I reminded the conference of instances of Western local Churches adding clauses on their own authority to the Apostles' Creed, and of Eastern local Churches adding clauses on their own authority to the original Nicene Creed, without any protest being made by the other Churches or by the whole Catholic Church. I understood the Russian theologians to admit the historical truth of the facts which I brought forward as precedents for our Western action in regard to the addition of the *Filioque*; but I cannot say for certain whether my defense was regarded by the Russians as convincing or as unconvincing; and, remaining in this uncertainty, I cannot assert that, so far as this conference was concerned, the whole obstacle arising from the *Filioque* clause was removed. But I think that it was felt by all present that great progress had been made."

(2) In the convocation debate there was also some little misapprehension in regard to the other conference, which Father Puller held with Russian theologians. As to ordination being one of the subjects with which this conference dealt, as far as he can remember, that subject was not mentioned. They were supposed to be dealing with the Thirty-first Article, which does not refer to ordination:

"Unfortunately, as sometimes happens in discussions of this sort, we wandered off from the main point into rather otiose discussions as to the precise authority attributed by the Church of England to the Articles. These secondary discussions delayed us, and left little time for the full elucidation of the teaching contained in the Thirty-first Article."

However, he was able to lend to these Russian Churchmen a short treatise on the whole subject, which could be studied by them in private, so that Father Puller trusts that the conference will not have been without fruit.

Perhaps the most striking and important event that took place in the House of Commons, one day last week, was the presentation of a huge number of petitions against the Welsh Disestablishment and Disendowment, or Spoliation, Bill from various parts of the Welsh principality. The rolls of signatures were so enormous that they were said to have been brought up to the Table with difficulty by the eight Unionist members in charge of them on behalf of the Central Church Defense Committee. The petitions were to the number of 1,043, containing the signatures of 511,957 adults, or but a little less than one-third of the adult population of Wales and Monmouthshire. This is more surprising, as is pointed out, in that the petitions were only set on foot since Easter, after the introduction of the Bill. It appears that in some of the Welsh villages it had been threatened on the radical side that the names of signatories against the bill would be got from London and posted up in the district, "a threat," says the *Times*, "which was intended as a deterrent." Petitions from parishes in the English dioceses will be presented to Parliament shortly before the adjournment for the recess.

Both in just recognition and very deep appreciation of his twenty-one years of service as Canon of St. Paul's, and also of his splendid work for the Church in London and in the kingdom at large, Dr. Newbolt has been presented by his many friends with his portrait in oils, an album with their signatures, and a cheque for the balance of the amount subscribed. The presentation was made at the National Society's Hall, Westminster, by the Archbishop of Canterbury, before a crowded company of well-known clergy and laity, most of whom had come direct from the Church House after the first day's sitting of the Representative Church Council week before last. The Archbishop confessed he should have felt hurt if he had not been allowed the privilege of being the spokesman on this occasion, "when we meet to do honor to a great Churchman—a

man universally loved and regarded with no ordinary respect and veneration by those who know him best." He spoke of Canon Newbolt's books, mentioning in particular his *Speculum Sacerdotum*, as holding in his judgment, "an almost unique place in contemporary literature of that sort for the upbuilding and deepening of the spiritual life." The Archbishop of York, who as Bishop of Stepney had been associated with Canon Newbolt at St. Paul's, said that there he set the standard of honor to his colleagues. Whatever convulsions there were in Church or State, three things could be counted upon: (1) That at 8 o'clock in the morning Canon Newbolt was worshipping in the great central Mystery of the Christian Faith; (2) that at 10 o'clock he was saying Matins there; and (3) that at 4 o'clock he was saying Evensong. "I venture to think," added the Northern Primate, "that the Church of England may have gained more than it could ever know from that fact that amidst all our tumults and changes, and discussions and controversies these three spiritual facts were taking place in St. Paul's every day." He spoke of his sermons as utterances which came straight from the heart and soul of a man "who thought them out upon his knees." As to Canon Newbolt's work apart from St. Paul's, the Archbishop said it had been given to him, as perhaps to few others, to sustain and strengthen the spiritual life of his brother priests, and there was no work more noble in itself and more useful to the great body of Church people than that of helping the clergy to maintain their spiritual life at a high level. The Bishop of London added an appreciative word to what had been said by the two Archbishops. The vote of thanks to the Primate for presiding was moved by Mr. Athelstan Riley and seconded by Mr. H. W. Hill.

On a recent Sunday morning, before the 8 o'clock household Mass in the chapel of Hatfield House, the magnificent and stately Jacobian mansion of the Cecil family, the altar book and silver stand, a massive pair of Jacobean silver candlesticks, and a pair of Jacobean vases, the gifts of the tenants and laborers on the estate and the tradespeople of the town of Hatfield, on the occasion of the Marquis and Marchioness of Salisbury's silver wedding, were dedicated to Almighty God.

There is to be published this month by Messrs. Rivington, under the title of *Papalism*, a treatise by the Rev. Edward Denny (late vicar of St. Peter's, Vauxhall), on the claims of the Roman Papacy as set forth in the *Satis Cognitum*. The July number of the *Church Union Gazette* (E. C. U.) contains the following interesting notice of this forthcoming important book:

"The fact that this treatise is by the author of *Anglican Orders and Jurisdiction*, and the fact also that he is no longer occupied with the care and work of a large and exacting parish, are sufficient to insure that this treatise, which will run into 738 pages demy 8vo, will be one of the greatest value alike to the student of ecclesiastical history and to the faithful sons and daughters of the Holy Catholic Church."

Among other works included in Mr. Murray's new list of announcements are *India and the Indians*, by the Rev. Father Elwin, of the Society of St. John the Evangelist, Cowley St. John, Oxford.

J. G. HALL.

THE NEED OF SERVICE

TRUE SERVICE is the very opposite of selfishness; and all such service has its compensation, no matter how humble it may be. In order that it be real and adequate, it must be whole-hearted and contemplate no return. Service for self is no service at all in a high Christian sense. It must be altogether for others. Jesus said: "I came not to be ministered unto, but to minister." What a world of meaning there is in that statement of aim and purpose on the part of the Master, especially to ministers of the Gospel, who are to labor as He did—in the spirit of complete self-effacement.

In Christian work this sort of service is a pressing need. If we seek place, or look for ease, or hunt for honors, or aim to be exalted, our compensation (if there be any) is received in advance, and our future is behind us. If we count popularity, or salary, or presents, or anything else as compensation, we simply minister to self and lose souls. The greatest man among the millions is the one who is servant of all, and that for the sole sake of doing them good. We count ourselves out of the race for gain and honor, that we may win Christ and also souls.

And the need for such service is only equalled by its blessed compensations—the results of our labor and the approbation of God and our own inner consciousness. "Well done" will finally fall to our lot from the lips of the Master, and that will be joy and glory combined. We shall be satisfied with his commendation.—*Religious Telescope*.

Presentation to Dr. Newbolt

Parliament Petitioned

Gifts to Hatfield House

New Books to be Published

CATHEDRAL BUILDING TO BE RESUMED IN NEW YORK

Plan is Adopted Whereby the Beginnings on the Nave
Are Hoped for

CHURCH OF HOLY COMMUNION IS PROTECTED FROM
REPORTED LOSS

Branch Office of The Living Church }
416 Lafayette St. }
New York, July 30, 1912 }

ON behalf of the Preliminary Sub-Committee of the Cathedral League, viz., Haley Fiske, chairman; Mrs. Henry W. Munroe, Mrs. James Herman Aldrich, Robert G. Hone, *ex-officio*; and Henry L. Hobart, *ex-officio*; Bishop Greer has issued the following circular letter:

"DIOCESE OF NEW YORK,
416 Lafayette street.

"The trustees of the Cathedral of St. John the Divine have given their unanimous approval to the proposed plan of the Cathedral League to secure, in sections of \$500 each, the money required for the completion of the Cathedral nave.

"The privilege of perpetuating a name, that of the donor or of some other person, is given with each section. The name will be entered in a Cathedral Book of Remembrance; and, if so desired, will also be inscribed in some suitable place within the Cathedral itself, to be determined later by the consulting architect and the committee on Fabric.

"Pledges for one or more sections may be sent to me at the See House, 416 Lafayette street. These pledges may be redeemed in one payment, or in instalments; but *all pledges must be redeemed in full before Advent, 1916.*

"Checks should be made payable to Henry W. Munroe, treasurer of the Cathedral League."

It will be remembered that the immediate construction of the nave of the Cathedral was first proposed and enthusiastically approved by the largest meeting in the history of the Cathedral League, held in Synod Hall, May 4th. The matter was formally presented in the following resolution:

"Resolved, That the Executive committee recommend to the League that a proposition be made to the trustees of the Cathedral to build some definite part of the structure of the Cathedral that will be identified with the League for all time."

The recommendation was adopted *nem. con.*

The above letter is the formal announcement of the plans adopted by the Cathedral Trustees for securing coöperation of the Cathedral League in raising the Building Fund for the nave.

Bishop Greer is actively at work in his summer home. He is sending out twenty-five hundred copies of the circular. Already the responses are very gratifying. There are a great many people who want to do some definite thing for the Cathedral, but who are unable to give large sums. This plan will prove to be very appealing to them.

The completion of the nave of the Cathedral is much more than a matter of sentiment; it is demanded by the vast crowds of people who frequently "fill the physical capacity of the Cathedral to its utmost limit." On a number of occasions the doors have been shut against hundreds seeking to gain admittance to the services.

A startling report was circulated this week, declaring that the historic Church of the Holy Communion, Sixth avenue and Twentieth street, would lose \$27,000 of its endowment fund through a bad investment. The many friends of this parish in this and other countries will be glad to know that the attorney for the board of trustees has given a signed statement assuring the public that the parish is amply secured by bond and mortgage.

Reported Loss Proves False

THIS IS Christ's ideal: a radiating Gospel, a kingdom of overflowing, conquering love; a Church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad: the effort to preach the Gospel to every creature, not merely because the world needs to receive it but because the Church will be rejected and lost unless she gives it. 'Tis not so much a question for us whether any of our fellowmen can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves. And the answer is No! The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the Church's afterthought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of His Gospel. We cannot really see Him or know Him, or love Him, unless we see and know and love His ideal for us—the ideal which is embodied in the law of election to service.—Henry Van Dyke.

CITY MISSION WORK IN PHILADELPHIA

Large Extent and Variety of Its Ministrations

OTHER NEWS OF THE QUAKER CITY AND ENVIRONS

The Living Church News Bureau }
Philadelphia, July 30, 1912 }

THE *Old St. Paul's News* publishes the Statistical Report of the Philadelphia City Mission for the year 1911-1912. Statistics are usually dull reading, but between the lines of this report we see something of the suffering, need, and tragic despair of the poor of a great city, relieved only by the merciful ministrations of the City Mission and other similar institutions. The report reflects great credit upon the staff of the City Mission, of which the Rev. Herman L. Duhring is Superintendent and the Rev. H. Cresson McHenry, Assistant Superintendent. There were 130 institutions visited; 3,564 Sunday and week-day services read; 31,654 persons visited in prisons and hospitals; the Holy Communion was celebrated 685 times; there were 256 baptisms; 324 burials; 65 confirmations; 18 weddings; 1,699 applications for aid were received; 1,170 grocery orders were distributed; social workers made 6,843 visits; 2,441 families were aided; 16,238 pints of milk were distributed gratis; also 302 dozens of eggs; 8,559 pieces of clothing; 400 pairs of shoes; 704 half tons of coal; 1,500 ice tickets; dinners were provided at Thanksgiving for 1,000 and at Christmas for 2,500 persons; 5,000 Christmas cards brought happiness and 2,000 little children were given a Christmas treat; 768 persons were taken on picnics or sent to the country. The Employment Bureau aided 647 persons in securing positions. The Home for Consumptives received 262 patients and 203 consumptive patients received medical aid and sick diet in their own homes, while 343 patients were admitted into the James C. Smith Memorial Home. Quite a glorious record, fulfilling the mission of our Lord as proclaimed by Isaiah—"to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Apropos of the World Conference on Faith and Order, the Rev. Robert Forbes, D.D., corresponding secretary of the Methodist Episcopal Board of Home Missions and Church Extension, is reported to have said: The union of Protestantism is desirable but it is not quite so necessary as some people imagine. If we have unity in spirit there may be advantages in a number of different organizations." How far have some people wandered from Catholic conception—from Christ's conception—of the Church! One Catholic and Apostolic Church is now thought by some people to be not even desirable, not to say impossible! Still the reverend gentleman thinks that "a conference to discuss the question (of union) in a general way will be, no doubt, of some value."

At the Church of the Redeemer, Bryn Mawr, the afternoon service is discontinued during July and August, and in place of it there is on open-air lantern service at 8 o'clock. The hymns, Creed, Lord's Prayer etc., are thrown on the screen, and the address, illustrated by the lantern, is on some field of the Church's mission. The list of speakers includes the Rev. J. Thompson Cole on Japan, the Rev. Jules Prevost, M.D., on Alaska, Archdeacon Steele on Cuba, Archdeacon Phillips on Negro Missions, Archdeacon Bryan on Panama, and Miss M. E. Wood of Boone Library, Wuchang, on China. These services have proven very popular and have served to spread missionary information and to arouse enthusiasm. The services are in charge of the assistant, the Rev. Henry Stuart Paynter. The rector is the Rev. George Calvert Carter. On August 5th the choir of the Church of the Redeemer takes its annual outing at Stone Harbor, N. J., for one week.

The Church of St. Jude and the Nativity (the Rev. L. N. Caley, rector), has received a bequest of \$200 under the will of the late Catharine Hoover.

WE OFTEN hear it said that the Church ought to be composed of men and women of Christ-like character. That is like saying that a hospital should consist of people in perfect health and making health the test and condition of admission to its wards; or that a school should consist of distinguished scholars, and making scholarship the condition of admission to learn. One supreme object of the Church is the discipline and development of character, but to found a Church on character already attained, is to defeat the very purpose of its existence. The Church is not for those already good enough, but for those who want to be good, are trying to be good, and need all the help they can get to become good. Christ said, "They that are whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners to repentance."—*St. Paul's Guide.*

SUMMER WORK AT GRACE CHURCH, CHICAGO

GRACE CHURCH services, as well in the week as on Sunday, are maintained throughout the year. The church and chapel are open as usual for private prayer and public services. The hot days of summer see no diminution in the opportunities offered to the people for public or private devotion. Standing in the very heart of a population which seems to represent almost every people and nation and tongue, of whom but few, no doubt, ever knew, in their own country of such a thing as a closed church, temple, synagogue, or mosque, this witness is well borne by Grace Church and it is certainly reassuring. No truer evidence of the regard in which the Church is held by these people can be had than the uplifted hat or uncovered head of those who pass by.

It is a most grateful sight, on a hot day, to see the children of these mixed races sitting on the steps of the church or chapel in groups, not unfrequently with some tired-looking mothers, of whom some, every moment or two, go to the bubbling fountain flowing from the side of the church to drink the clear, cool water issuing therefrom. There is no wantonness of demeanor, no violence of speech or manner anywhere, but ever a subdued and reverent quiet.



WADING IN THE POND
GIRLS' CLUB, GRACE CHURCH, CHICAGO

Truth to tell, the only brightness that flows into the lives of hundreds of those who live near and about the church comes from what she gives. She knows no distinction. Jew, Italian, Arab, Greek, Bohemian, or Pole, all are the same to her, only different elements in the Father's family, and all of them the objects of His divine compassion. One shudders what their existence would be without Grace Church, and again, what would Grace Church itself be without its noble endowment which has settled this beacon light and established it here for all time, thanks to the zeal and foresight of the rector, Dr. Waters.

During the winter about thirty different clubs for men, women, boys, and girls are kept busily going in the various departments of the parish house. With the incoming of the hot weather, out-of-door facilities are offered by the parks and playgrounds of the city, so that much of the club work automatically ceases.

Practically throughout the whole year the day kindergarten



A DAY'S OUTING IN LINCOLN PARK
INDUSTRIAL SCHOOL, GRACE CHURCH, CHICAGO

is steadily open. The attendance is always excellent; but the present summer witnesses a decided embarrassment to those in charge, so great a number of little ones come. The care they receive is complete. Exercises begin at 9 o'clock. An hour

later the children all receive a cup of fresh milk and a piece of bread as wholesome as can be procured. This repast is preceded by grace and followed by a song of thanksgiving. This important function occupies about a quarter of an hour. But in that time what good is wrought in body and soul of the child! This will be declared when the Master makes up His



A BUCKET OF WATER FROM THE FARMER'S WELL
GIRLS' CLUB, GRACE CHURCH, CHICAGO

jewels. Many of the little ones who, on first coming to the kindergarten, present pale and sallow and sad faces, grow quickly into rosy-cheeked and vigorous youngsters. Energy dethrones lethargy; brightness, stupidity; and happiness and contentment take the place of restlessness and pallor.

The present summer finds a most important addition to the work of the parish. Scattered about through the neighborhood many little girls have been found caring, through the long hot days, for baby sisters or brothers, in the absence from home of a mother forced to work for their and her own living. A considerable number of such have been taken in hand, a large, bright room has been set apart for them in the parish house, to which they take their little charges every day. One of these children, and she but ten years old, has the care of three younger than herself.

These "little mothers," as they are very well called, are, themselves, taken in hand, are taught sewing and mending,



GATHERING FLOWERS
GIRLS' CLUB, GRACE CHURCH, CHICAGO

while their babies are rolling about or frolicking on the floor. This useful work is superintended by students of the Chicago Kindergarten College; and there comes daily a nurse from the Visiting Nurses' Association of Chicago, who instructs the little women to properly care for those in their charge. A thorough course is given in infant hygiene, much to the comfort of the infants themselves and to the great relief of those who look after them.

It would, indeed, be hard to find a busier or more thoroughly interesting scene than the parish house of Grace Church represents this summer. So much do these things mean to the children that as early as seven, or even earlier, some of them are to be found waiting outside for the opening of the large iron gate through which they pass to their clean and wholesome quarters for the day. Small wonder is it that they all so love Grace Church since so many of them have found and enjoy so much of the best side of human life at her hands. These children, of course, will never know the happiness they themselves, by their very need and helplessness, give to those who supply the one and minister to the other. Field and forest, river and lake or ocean may have their particular delights to offer, and to enjoy them may often be necessary; but they can never give

what these blessed children offer to those who love them and also love the work they do for them.

The larger and better organized Sunday school of the parish gives place in summer to a Summer School, which is taken in hand entirely by the superintendent. There are no classes. One division only is made, and that between seniors and juniors. The juniors are assembled in a separate room under the care of their teacher, the seniors receiving what might be called a lecture on the Bible or the faith and practice of the Church, which is followed at once by catechizing. The attendance at the Summer School is practically as large as at other times of the year.

The picnic being over early in June, which is enjoyed by hundreds of adults and children, separate picnics are given during the summer to different sets of the children. These are given sometimes in the city parks and at others at spots outside the city altogether.

There is no slackening in the attendance at the regular services of the parish on Sundays. The same hearty interest is manifest in them, and, though it be the time of summer, everything would appear to be alert and active about the parish. The relief work of the parish, which has grown greatly during the past years, is carefully looked after. As there is an almost constant stream of men and women in need of one thing or another flowing to the parish house, this is of the first importance. A record of this work, its variety, its wonders, would startle were it fully known.

During the absence of the rector, the work of the parish is carried on by the other clergy, and their helpers.

PROCEEDINGS AGAINST VICE IN CHICAGO

Injunction Secured Against Illegal Use of Property

LARGE INCREASE IN MISSIONARY GIFTS FROM FIFTH DEPARTMENT

The Living Church News Bureau }
Chicago, July 30, 1912 }

THE "American Vigilance Association," with headquarters in Chicago, with David Shaw Jordan of the Leland Stanford University as president, and Cardinal Gibbons and Dean Sumner as vice-presidents, has lately been organized, and has just sent, as its first official communication to Chicago people, a copy of a "Bill of Complaint" to every Bishop, priest, preacher, rabbi, and minister in Chicago. This document is a legal one, covering five pages, "setting forth a technical complaint against a notorious house of ill-fame in Chicago, giving the name of the property owner (a gentleman who resides in Indiana), and the name of the proprietor, and asking for an injunction against these persons' illegal use of this property. A circular letter accompanied this legal document in each instance, calling attention to the facts, stating that Judge Baldwin of the circuit court has already granted a temporary injunction, which will probably be permanent, and especially stressing certain clauses in the "Bill of Complaint" which quote the illegal instructions published by the general superintendent of Chicago police, in 1910, for the commanding officers of the police stations. These instructions are so grossly unlawful and so flagrantly defy the plain statements of Chicago's city laws covering houses of ill-fame that some prominent jurists have publicly given their opinion that they amount to a malfeasance in office. The clergy and preachers thus addressed by this new "Vigilance Association" are asked to study these facts, and to use their opportunities for warning the parents and youth of the city against the dread diseases and terrible evils incident to these immoral conditions.

The July 1st reports from the Church Missions House show that while the Fifth Department had shown by that date a net increase of about \$4,000, in contributions toward the apportionment for the current year, the diocese of Chicago had furnished about \$2,000 of this increase, the same being \$18,715. The entire Department had contributed by July 1st \$62,715, against \$58,603 by the similar date last year. Twenty Chicago congregations had paid or overpaid their apportionments for the entire fiscal year by July 1st. These are encouraging figures.

TERTIUS.

CITY DWELLERS make money, make reputations (good and bad), make museums and subways, make charitable institutions, make with an hysteric rapidity, like excited spiders, more and yet more complications in the mazy labyrinths of their lives, but they never make each other's acquaintances . . . and that is all that is worth doing in the world.—*Dorothy Canfield.*

THE HOUR OF NECESSITY

BY LILLA B. N. WESTON

IN the hour of man's necessity, man prays. In that miserable hour he prays well and nobly and with exceeding zeal. He centers upon his prayer every force within him; he exacts from his soul the last measure of sincerity and devotion; he casts himself humbly at the feet of his Maker, divests his soul of every shred of pride, and speaks into God's ear with every energy in his being. He calls to his aid every expressive syllable at his command, lest by some trick of chance the Almighty might answer his prayer literally instead of reading his heart. It may be the first time in his life he has truly prayed as God intended man to pray. And it is because he wants something.

Man wants something, and wants it badly; therefore he prays hard. Upon the degree of his desire depends the intensity of his prayer. And yet, when the hour of necessity has passed, is his prayer of thanksgiving as fervent as his prayer for benefits? And in the following days, are his prayers of thanks and praise as earnest and deep and whole-hearted as they were when he wanted something, and wanted it badly? Probably not.

Still, the grim fact remains that when man can go nowhere else, when every other avenue is barred to him, he can still go to the Almighty and find a Listener. Curious, is it not, that we neglect that Great Listener during the days when trouble and sorrow visit us not?

The Creator, leaning His ear earthward, must hear little except human conversation. A few short words addressed to Him from some gentle and trusting heart, the soft cadence of some childish voice repeating an evening prayer, the strong plea of some strong man in distress and adversity—but where the sweet and intimate converse that God craves and to which He so dearly loves to listen and which He has every right to expect?

With the passing of the hour of necessity, passes the fervor and devotion of man's prayer. Does the love in man's heart weaken accordingly? No; for true love does not weaken. And it is true love for which the Creator yearns. If we truly love Him, we will long to go to Him in prayer, which is the heart's true conversation with God. At no time are we so near Him or He so near us as when our hearts reach up spiritual arms to Him in prayer. Spiritually, we kneel before the Throne and hear His blessed voice above the uproar of earthly commotion.

Our first thought should be always of God and His happiness. Our love and our good works and our kind acts mean His happiness. Here on earth, those whom we love we seek to make happy in just such ways; we strive to please them, to bring them gifts according to our means, to be ever surrounding them with an atmosphere of peace and sweetness and affection. Then why, if we love God, do we neglect to do these same things? It is not altogether a matter of form, or a lack of the knowledge of form. The heart dictates; and that which the heart dictates, God accepts at its exact value. Beyond all else is love. Where love is, there will be prayer. Not the urgent prayer of necessity, nor the desperate one of great distress, but the earnest, sincere, trusting prayer of the loving heart.

Let us not pray only in the hour of necessity. He who burns only signal-fires and forgets to light the camp-fire, is likely to suffer right speedily from the pangs of hunger.

Let us not forget to give thanks as heartily as we begged for benefits. Let us not forget to offer praise daily, for praise is daily due. Let us not, above all things, desist from praying just because we do not happen to want or need anything from God. God is not a servant; He is the gracious Giver who listens and pities.

Are we praying just as earnestly to-day as we would be if the life or reason of a dear one hung on a thread? Let us think about it; and let the love in our hearts be as deep and as earnest as our desire for blessings from His generous Hand!

EVERYTHING in life is not a mystery. It is open to us all to do our daily work with a single mind, to be patient amid the reverses of life, to be thoughtful in the discharge of our family duties, and to be self-denying in the management of our souls. Duty at any rate is no mystery, and it is grotesque that a man should proclaim that he cannot believe the most profound truths when he is making no honest effort to keep the plainest commandments.—*John Watson.*

THE SOUL which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance: its path opens daily more and more to perfect day.—*Fenelon.*

The Choral Service*

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

I.

JOHN RUSKIN writes:

"There is no law, no principle, based on past practice, which may not be overthrown in a moment, by the arising of a new condition, or the inventing of a new material; and the most rational, if not the only, mode of averting the danger of an utter dissolution of all that is systematic and consistent in our practice, or of ancient authority in our judgment, is to cease, for a little while, our endeavors to deal with the multiplying host of particular abuses, restraints, or requirements; and endeavor to determine, as the guides of every effort, some constant, general, and irrefragable laws of right—laws which, based upon man's nature, not upon his knowledge, may possess so far the unchangeableness of the one, as that neither the increase or the imperfection of the other may be able to assault or invalidate them."

There appear to be two opposing forces to be considered in the development of an art, and these may be described as—

- (1) The Law of Inertia,
- (2) The Law of Growth, or Development.

For healthy advance it is necessary that the two be balanced in a true and just relation. With the first in excess, there is no stagnation; with the second, extravagance and confusion. The first may be regarded as the conservative element in art. The law of inertia is the law that causes motion once commenced to continue in the same direction until opposed by some superior force. As applied to art, it is the tendency to reverence and preserve the great things of the past; to assume that they are right and best for us until they can be superseded by something better. The law of growth is the force that compels us to move forward and change—the force of evolution, the progressive element in art.

In no art is the just balance of these two forces so essential to true development as in music—the art that alone is entirely non-imitative, that depends wholly upon its own resources, that is helped and buoyed up by no external influences, that stands solitary and alone as *itself*.

Now the laws of inertia and progress are acting and reacting upon Church music to-day, and will continue to do so in the future. The question of interest to all lovers of religion and music is, how shall they be guided and influenced so as to produce a just balance? What, it is asked, are the merits and virtues of Church music? What defects require curing? What blemishes removing?

A further question of special interest to you and to me is: What is the future of American Church music? and what is its position with regard to the music of the old country across the water?

Edward Dickinson, professor of Musical History in the Conservatory of Music, Oberlin College, writes as follows:

"No new forms or methods have arisen on this side of the Atlantic. The styles of composition and the systems of practice which have existed among us have simply been transferred from the older countries across the sea. Every form of Church music known in Europe flourishes in America, but there is no native school of religious music, just as there is no American school of secular music."

I read the book in which this passage occurs in England, long before I had any thought of coming to this country. A prominent American Church musician recently told me that on a certain occasion he consulted the late Sir John Stainer with a view to obtaining his advice as to how to follow more closely in America the Church music of England. Sir John replied that he thought it would be a great mistake for the American Church to aim at being a mere replica of the English, but that he hoped it would develop and carry out a school of its own.

These two expressions of opinion from authorities on both sides of the Atlantic are of particular interest, and they open up a line of thought as to future possibilities which may lead in many directions.

Is a distinctive American school of Church music desirable, even if it is possible?

With two Churches in close communion, using practically the same liturgy, in the same language, and with the constant interchange of thought and ideas which modern science has facilitated, will they not inevitably develop side by side on

parallel lines? If they do not, in what way will they differ? What is the quality of originality which will make one depart from and excel the other?

Originality, the true and great originality, the quality which makes art work stand out preëminent, is to be achieved, it would seem, by nations and by schools in the same way as it has been achieved by individuals. It has been found by those who have sought it not; it has hidden its face from those who have desired it.

The great geniuses of the world have been the men who have used their "capacity for taking infinite pains" to study and make their own the work of those who have preceded them. They have striven merely to perfect that which has lain before them, and in so doing they have discovered and shown to mankind new forms of beauty.

A distinctive American school of Church music may come in the future—a school worthy of this great nation, a school which may achieve the only object of Church music; to breathe through its accents the vital truths of Christian doctrine, and to suggest through its gentle, persuasive force a more perfect following of the Christian ideal.

I would that some great writer should arise who could teach us about music as Ruskin has about painting and architecture; and who could show us, in his clear, convincing language, what are the eternal principles of our art. And yet, perhaps, without this we may learn the lesson he has to teach.

Every Church musician should read and study that noble book, *The Seven Lamps of Architecture*. The writer examines the causes and conditions of the glorious lost art of architecture, and shows how its excellence depended upon the illumination of what he calls the seven lamps. But on reading what he says, it seems to me that, by change of names and adjustment of necessary details, the greater part of it can be applied with almost equal force to music; and as he is ever dwelling upon the religious side of his art, so his words apply with special fitness to religious music.

Listen to the mere headings of his chapters:

1. The Lamp of Sacrifice.
2. The Lamp of Truth.
3. The Lamp of Power.
4. The Lamp of Beauty.
5. The Lamp of Life.
6. The Lamp of Memory.
7. The Lamp of Obedience.

Great architecture, he teaches, will glow with this sevenfold light. Could anything be a better guide for Church musicians! Could any imagery better indicate its perfection! And there is one happy and comforting consideration for us. Though architecture—Gothic architecture, the architecture of Ruskin—is dead, Church music is not dead. It has passed through its alternate periods of sickness and health, it has perhaps been nigh unto death before now, but it is surely alive to-day, with signs of vigorous growth and advance.

Now the Church music that we have in America has, I take it, been imported from England, and that very largely during the nineteenth century. American Church music has something in the way of tradition, but the traditions are of the nineteenth century. I want to show that nothing could be more fatal to the growth of true ecclesiastical music. The American Church has borrowed from England, with flattering kindness, the best that England had to offer at a bad period. England is herself now awaking to the mistakes she has made; she is finding that she has entangled herself in a false form of art, and she has been mustering her strength to break through the deadly meshes.

I suppose that in connection with American Church music no name is held in greater honor than that of the Rev. Dr. J. S. B. Hodges. Dr. Hodges has for many years advocated the revival of the *Choral Service*, and his efforts have resulted in a wide acceptance of principles which, at first considered alien, are now seen to be a true and essential part of Church worship.

By a happy augury the American Church, alone of all Christian communities, has put into the mouths of her children for daily use the exclamation: "O worship the Lord in the beauty of holiness!" Dr. Hodges has shown that these words

* A paper read to the Church Club of Philadelphia.

are not a mere figure of speech, but embody a direction to be literally carried out by loyal sons of the Church.

This result has not yet been completely achieved, but the time is ripe for its accomplishment. I feel myself that it is a fortunate circumstance that the Choral Service is not yet fully accepted here, for, if it had been, there would have been much to undo and correct, and the difficulties in the way of advance would have been greater than they actually are at present.

It may be well to make it clear what is meant by *the Choral Service* as distinguished from a mere service with music.

The liturgical service that is the inheritance of our Episcopal Church is not merely the expression of the soul's aspirations, shown forth in prayer and praise; it is a logical and consistent art work. It has its organic structure; its commencement, its continuation, its ending. It has been designed and executed with infinite care, with the intention that all the needs and all the pious aspirations of the faithful shall be expressed in a complete and ordered manner, and expressed in the most beautiful and telling language. Now if we rightly use the best chosen and most beautiful words in addressing the Creator, it follows that we rightly render those words with the best tones of voice of which we are capable. Singing and speaking are not so far apart as may be at first sight supposed. There is obviously a wide gap between the voice as used in a developed song and as used in ordinary conversation; but there is a borderland of carefully ordered and adjusted speech, the speech which is commonly referred to as "musical," and which in the old classical days actually included fixed musical inflections. The Choral Service may be briefly described as consisting of the latter. It is the words of the sacred service pronounced in the most cultured and impressive manner, and substituting for random and haphazard inflections (for it must be remembered that *all* speaking includes inflections), turns and phrases that are felt to be the most suitable and seemly for conveying the sense of the words.

It is sometimes asked: What is true vocal art?

True vocal art is the rendering of words combined with musical inflections in such a way that their sense and emotion shall be intensified and brought home in a greater degree than is possible with mere spoken sounds. The speech sounds have their own proper weight and force; these should be perfectly followed by the musical sounds, not obscured, but rather made more plain by the singer.

Now in actual practice to-day these principles are not always observed. Everyone is aware of this fact, but perhaps the reason for it is not always understood.

Vocal and instrumental music are now invariably found combined. But they were not always. They are two distinct forms of art, and in some respects antagonistic. Pure vocal art traces its origin to the natural inflections of the voice in spoken sounds; instrumental music traces its origin to the rythmical motions of the body in dancing. The characteristic feature of the former is freedom of motion; of the latter, strict recurrence.

For many centuries, until time comparatively recent, vocal art stood out preëminent as the ruling force in music (this was down to somewhere about the sixteenth century). As time progressed, and musical instruments were developed, the instrumental side of the art came more and more to the front, until, not content with asserting its own importance, it has at last encroached upon vocal art so far as nearly to throttle the life out of it.

In no department of music is this deplorable result more clearly seen than in Church music. There instrumental music has not merely filled full the whole of its legitimate field, but has actually brought it about that the parts of a service which are still admitted to be purely vocal, and some which consist of the identical notes used long before the instrumental usurpation was thought of, are now sung in the instrumental style, with strict, hard mechanical time, which has marred all their beauty, and turned them into a meaningless absurdity.

Now it seems to me that the way of advance in Church music lies in reviving the sense of the value of words—in themselves, in their form and structure, in their force and just pronunciation. Every word holds an element of interest not only in its meaning (or meanings) but also in its form and exact rendering. This fact was more fully realized in old classical days than it is at present. The ancients delighted in the study and adjustment of syllables and their arrangement into symmetrical groups, so much so that they built up an art system of wonderful intricacy and elaborateness founded entirely upon

the observation of the effects of the arrangement of words and syllables according to their *quantity* or length. Although it may appear to be somewhat outside the line of the present enquiry, it would yet seem to be of assistance to us in considering the treatment of language to-day to dwell for a few moments upon some of the details of this elaborate art scheme. A whole evening might well be devoted to it; here we can only give it a glance.

The old Greek and Roman poetry depended for its beauty not only upon its sense and imagery, but upon its following of a plan or design in the arrangement of its syllables, which might be compared to the formal designs of some architecture, and, with important modifications, to the rhythm of modern instrumental music.

The poet Horace, who alone stood for the Greek school in Rome, wrote verses in no less than twenty-two of these patterns or forms.

I will show you a few specimens:

Illustrations:

- a. Greater Alcaic: — — | u — | — || — u u — | u —
- b. Iambic Dimeter Hypermeter: u — | u — | u — | u — | —
- c. Minor Alcaic: — u u | — u u | — u | — u
- d. Sapphic: — u | — — | — u u | — u | — u.
- e. Adonic: — u u | — —
- f. Asclepiadic Choriambic Tetrameter: — — | — u u — || — u u — | u —
- g. Glyconic: — — | — u u — | u —
- h. Acephalous Iambic Dimeter: — | u — | u — | u —
- i. Iambic Trimeter Catalectic: u — | u — || u — | u — || u — | —

Consummate art was displayed in the structure of poems in which the words were made to fit into these forms. If not trespassing upon your patience I will repeat a few verses in each of them.

Illustrations:

1. a. Descende caelo et dic age tibia
regina longum Calliope melos,
b. seu voce nunc mavis acuta,
c. seu fidibus citharave Phoebi.
2. d. Rectius vives, Licini, neque altum
semper urgendo neque, dum procellas
cautus horrescis, nimium premendo
e. litus iniquum.
3. f. Crescentem sequitur cura pecuniam
majorumque fames. Jure perhorru
late conspicuum tollere verticem,
g. Maecenas, equitum decus.
4. h. Non ebur neque aureum
i. mea renidet in domo lacunar.

Now these are in the Latin language, and the form of our tongue is so different in detail that it would be impossible to-day to do anything with English exactly corresponding to them. But though we cannot reproduce the letter, we can and should retain the spirit of these great writers of antiquity—the spirit which led them to set so high a value upon words, and to deal with them with such loving care and such infinite patience.

There is a further point of great interest in this connection. This old poetry was not pronounced as I have spoken it, but it was recited or sung to certain fixed inflections, according to rule, which produced a definite tune to every verse. Many guesses at the strict effect of these inflections have been made by scholars, but it is impossible now to reproduce them with any certainty; we may rest assured, however, that the result was one of extreme beauty to the listeners of those days, from the many references to the impression made by them in contemporary writers.

It was by the use of these strains that

"Orpheus with his lute made trees
And the mountain tops that freeze
Bow their heads when he did sing."

This art then consisted in the perfect adjustment of words in accordance with the natural length of their syllables, and in the pronouncing of them with a rising and falling musical inflection—an inflection which did not interfere with the natural force of the words, but which followed and assisted it.

Allowing for the inevitable changes produced by time and varying circumstances, the music of the early and medieval Church was derived from this classical art. It varied in detail, but the underlying principles remained the same. Much of it is lost; much that survives is lost as regards the manner of ren-

dering; but some of it remains and is actually used to-day all over Christendom. This consists of the various simple inflections with which the monotone of our Choral Service is varied.

But here we have an illustration of the corrupting influence of what I will call the instrumental bias, already referred to. The only point of these inflections is that they shall coincide with the natural force of the words; but they have in recent times been so distorted by ignorance as to be a hindrance instead of a help to their rendering. This corruption reached its deadliest height somewhere about the middle of the nineteenth century, and its influence is to-day spread over our Church music in every direction. It is only recently that the tide has set in against it, and it will be some time before we can hope that its cure will be effected.

(Concluded next week.)

RELIGIOUS PERSECUTION IN GALICIA

BY COUNT VLADIMIR BOBRINSKY,
Member of the Imperial Russian Duma

DURING the last few months we find in the Russian newspapers mention of a new and strong religious movement among the Russian peasants in Galicia (Austria) and in the east of Hungary. The people there are by nationality Little Russians, often known by the Latin name "Ruthenes," belonging to the southern branch of the Russian people. There are three and a half millions of them in Galicia and half a million in Hungary. They have lived for more than 1,000 years there, on both slopes of the Middle and Southern Carpathians. In religion they are "Uniates," subject to the Pope and Roman dogma, but preserving the liturgy, marriage of clergy, and other customs and traditions of the Orthodox Greek Church, and their service is in church Slavonic, as in Russia, Bulgaria, and Servia. The Russians of the Carpathians and adjoining slopes were converted to Christianity in the 10th century, and up to the middle of the 14th century Galicia was part of political Russia and played a prominent part in early Russian history, but in 1340 Galicia was conquered by Poles, and from that year on dates the long and often bloodstained struggle between the original inhabitants, standing firm in defence of their Russian nationality and Orthodox faith, and the Polish conquerors doing their utmost to Polonize and Romanize Carpatho-Russia or Red Russia, as that part of ancient Russia is called. The issue of the struggle is not decided yet, but it seems to be nearing its climax to-day.

After the battle of Sadowa, in 1866, Galicia came under the exclusive government of the Poles, and in this new Poland all the bigotry of ancient Poland has sprung up with terrible vigor. The tolerant Austrian Constitution is trodden under foot, Russian schools, however private, are not allowed, Russian books are confiscated, and boys found reading a Russian author are expelled from the gymnasiums. At the elections, whether Parliamentary or provincial, Russian voters are either prevented by troops from entering the polling booths or the result of the election is falsified. "Galician elections" have become proverbial in Austria. In matters religious their state is even worse. An ex-officer of cavalry, a certain Count Shepstitski, has been appointed Metropolitan of Galicia, and is doing all he can to Polonize and Romanize his Russian flock, of which he has proved himself to be not the shepherd but the wolf. The "Uniate" priests who remain faithful to the ancient Slavonic liturgy so loved by the people are being harshly persecuted; new customs and ceremonies, abhorred by the people, are being introduced, and celibacy is being forced on the clergy. Count Shepstitki is completely under the Jesuits, who are now absolute masters of the "Uniate" Church; to them also has of late been given the training of future priests.

But, as says the English proverb, "The darkest cloud has its silver lining"; this policy has opened the eyes of hundreds of thousands of "Uniates," and now they see clearly that the only way to save their splendid Eastern liturgy and Church traditions is openly to sever the chain which by fraud and force has linked them to Rome and the Jesuits. Village after village has declared itself to a man no longer "Uniate" but Orthodox. The movement began in 1903, when the large village of Laluchie, in the district of Suiatin, joined the Greek Orthodox Church, and, though men have been imprisoned and soldiers quartered upon the villagers, the peasants have remained firm and such services as can be performed without a priest have been read clandestinely. In Hungary a similar

movement to that in Galicia broke out even earlier—more than ten years ago—because the Government began to substitute Magyar for the Slavonic language of the Church service. The villages of Tza, near the town of Hust, Welikii Luchki, and others have openly confessed the Orthodox faith and have suffered terrible persecution in consequence. For many years the Orthodox in Hungary and Galicia have been in search of priests, but the Orthodox Bishops in Austria-Hungary (in Bukovina and Croatia), named and watched by the Government, have been prevented from acceding to their prayers, and the Synod of Russia and the Russian Bishop in America, though constantly petitioned, were powerless, for the Austro-Hungarian Government expels from the Empire any Russian who dares to come near these "contaminated" villages.

But the year 1911 opens a new period of this splendid struggle for spiritual life. A number of fervent young men, all Russian Galicians and Russian Hungarians, subjects of Austria-Hungary, and therefore not liable to be expelled, have sought and obtained Holy Orders in the convents of Mt. Athos and in some of the Greek and Orthodox Churches of the East, and in the course of last year they have returned, some monks and some married priests, to minister to their Orthodox countrymen. Wherever they settle, the whole neighborhood passes openly from the Roman-Uniate confession to the Orthodox faith. In Hungary one of these priests has been imprisoned five times in the last eight months, but in Galicia the persecution is implacable. While I write all the Orthodox priests of Galicia, without a single exception, are in prison by order of the police, though there is no law which could be brought to bear against these peaceful missionaries. On Christmas Day, in the village of Telige in the district of Sokial, 500 people, assembled for the Communion service, were brutally scattered by the Polish police; 200 men of the village have been heavily fined, and those who could not pay at a moment's notice have had their cattle and warm clothes sold. No appeal was allowed.

Much the same took place also on Christmas Day in the village of Grab, in the district of Zinigorod. The peasants of that village, men, women, and children, have been summoned before the tribunal of Jaslo, 30 miles distant across hills deep in snow. Three times they have been brought on foot to Jaslo and three times has the case been postponed. "Come back to the Uniate Church," say the police, "and we will trouble you no more; when your children begin to die of the frost and fatigue you will be sure to yield."

But these Russian mountaineers will not yield. All these persecutions, of which I have mentioned only a few, kindle the flame of ardent faith among the Russian peasantry of Galicia, and the movement towards Orthodoxy is becoming wider and deeper every day. People who know the country affirm that there will be as many Orthodox parishes as there will be men ready to be priests and confront prison and other persecutions; and the newspapers in Galicia tell us that there are at least 50 men who will soon have Holy Orders, and then the movement is sure to become general. May some English writer come to Galicia and Eastern Hungary, see for himself what is being done, and tell his mind and the mind of England to the persecutors through the medium of the British Press! So might their smiting hand perhaps be paralysed.—*London Times.*

THERE is much about Jesus Christ that we do not understand, and concerning which we offer no explanation. How it was possible for Him who was very God to assume our flesh, and therein embody a consciousness that was perfectly human and at the same time divine, we are utterly unable to say. The question leads to the realm of faith, where we rise to the summit of divine fellowship, and there obtain the witness of the Spirit and cry, "Father!" By that witness we know that Jesus is the Son of God, and that we in Him partake of His life. We simply know His love and are changed into His image. With a glad and grateful heart we say, My Lord and My God! That is all, but it is enough.—*Selected.*

HE READS what we do by His knowledge of what we are. We reveal to one another what we are by what we do, and, as a commonplace, none of us can penetrate, except very superficially and often inaccurately, to the motives that actuate. But the motive is three-fourths of the action. God does not go from without, as it were, inwards; from our actions to estimate our characters; but he starts with the character and the motive—the habitual character and the occasional motive—and by these He reads the deed. He weighs, ponders, penetrates to the heart of the thing, and He weighs the spirits.—*Alexander MacLaren.*

**DEPARTMENT OF
SOCIAL SERVICE**

Edited by Clinton Rogers Woodruff

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

SOCIAL SERVICE AND THE SUNDAY SCHOOL

A PROFITABLE field of effort for the Social Service Commission, according to the field secretary, would be coöperation with the new General Board of Religious Education and with the Religious Education Association, in working out a programme of social service instruction, with adequate social expression for our Sunday schools. If the Church is to cope successfully with the social problems of our day it must do something to develop leadership. This work of education may well begin in the Sunday school. It is high time that the individualistic type of religion which, despite modernized methods and apparatus, is still almost exclusively taught in schools of religious instruction all over the land, should give way to—or at least be supplemented by—a socialized and socializing religion. Teachers' training courses, adult and Bible classes, and even the more elementary grades, should find place for some adequate presentation of Christianity as a service of man as well as a service of God. Sunday school students should be informed with regard to some of the most pressing phases of our social problem, and trained for effective Christian citizenship. To this end provision should be made for the actual working out, in some simple form of service, of the instruction. "No impression without expression" applies with even more force to religious than to secular education.

In such a matter, then, the Joint Commission and the Board of Religious Education might well coöperate.

SOCIAL SERVICE AND THE SEMINARIES

Closely connected with the problem of the Sunday school is the problem of the seminary. How shall our candidates for the ministry be trained for effective service not only of their prospective congregations, but of the communities of which those congregations are necessarily only a part? In this case it is high time that some vehement protest be made against the tendency to over-theologize the seminary and the student. The average graduate leaves the seminary with all too little appreciation of the needs of the world about him and of the methods of service which have been evolved by workers and agencies that are likewise, we trust, inspired by the Spirit of God. The need of a readjustment of the theological curriculum to the demands of modern life, perhaps first voiced some years ago by President Harper of Chicago, is increasingly insistent. Here, then, is opportunity for collaboration between the commission and the seminaries.

SOCIAL SERVICE AND THE COLLEGES

But the problem of education is even wider. Not only are the multifarious institutions of higher learning in the land not supplying their due proportion of candidates for the ministry, they are not even furnishing their quota of social workers. There is here an urgent need of propaganda. In practically every one of our colleges and universities there is at least a handful of students professing allegiance to the Church. Why not present to them the demand and the opportunity for social service as a life-work? Such a propaganda is being planned on a large scale by the International Y. M. C. A. committee; our commission might at least coöperate.

THE SANEST FOURTH

It is generally conceded that the recent Fourth of July was the sanest so far celebrated in this country. The adoption during the past year by many additional cities, villages, and hamlets of regulations forbidding the sale or use of fireworks resulted in a further saving of life and a lessening of the number maimed. In cities and villages in which the sale of fireworks was forbidden, the number of casualties was greatly reduced. In places where the use of fireworks was forbidden

and the regulation enforced by the police, there were no casualties. The record compiled by the *Chicago Tribune* gives the following figures:

DEAD	20	INJURED	643
By fireworks	5	By fireworks	316
By cannon	1	By cannon	47
By firearms	6	By firearms	34
By gunpowder	6	By gunpowder	93
By toy pistols	1	By torpedoes	33
By runaway	1	By toy pistols	48
		By bomb canes	7
		By runaways	20

Fire loss \$576,525

PREVIOUS RECORDS

Dead in country, 1911	57
Dead in country, 1910	131
Dead in country, 1909	215

To show further the results of the passage of "sane Fourth" ordinances over the country, the following comparison is made of figures this year with the Fourth of July four years ago in several large cities:

	—1912—		—1908—	
	DEAD.	INJURED.	DEAD.	INJURED.
Boston	0	22	4	51
Cincinnati	0	4	0	45
Cleveland	0	0	10	62
Harrisburg	0	0	2	28
Kansas City	0	0	0	30
Los Angeles	0	1	0	33
Milwaukee	0	22	1	67
New York	0	11	6	38
Philadelphia	2	156	3	258
St. Louis	30	17	1	188
Washington	1	0	0	41

The tabulated list of dead and injured by all cities includes only cities having "sane Fourth" ordinances.

A NEW CABINET OFFICER

THE HOUSE OF REPRESENTATIVES has passed the bill providing for a new executive department to be known as the Department of Labor, with the head serving as a cabinet member. To this department will be transferred the commissioner-general of immigration, the commissioners of immigration, the bureau of immigration, the immigration service at large, the bureau of labor, and the commissioner of labor.

The new department would have authority to collect and publish statistics relative to the conditions of labor and distribution of labor products, and would allow the new labor member of the Cabinet to call on other executive departments for such statistical data as they may have which would be valuable for such purpose. The act authorizes the new secretary to act as mediator and to appoint commissioners of conciliation in labor disputes, thereby, the advocates of the bill contend, gaining the influence of the Government toward industrial peace. For many years there has been a widespread desire among labor leaders for the establishment of this proposed new department. Advocates of the bill in Congress assert that the great development of industrial life since the introduction of machinery, and the large number of wage-earners frequently employed by a single individual or corporation, have made the labor question one of the greatest problems of the age.

The present Bureau of Labor was created by Congress in 1884 as part of the Department of the Interior. Four years later Congress created a department of labor without giving it the rating or dignity of an executive department, and the commissioner of labor has never been a member of the President's Cabinet. When the Department of Commerce and Labor was created the department of labor was merged with it as a bureau. Now it is to be shifted into the proposed new department.

INVITATIONS have been sent to the National Municipal League by the city of San Francisco, the League of California Municipalities, the Chamber of Commerce, the Panama-Pacific International Exposition, and the Civic League of San Francisco, to participate in a "World's Municipal Congress and International Municipal Exhibition" in connection with the Panama-Pacific International Exposition in 1915. The League has also been urged by the same group to appoint a special committee to coöperate with like committees appointed by other organizations to promote the idea.

THE UNITED STATES SENATE has passed a law prohibiting the interstate transportation of pictures of prize fights.

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.

WHY SO FEW CELIBATE PRIESTS?

To the Editor of *The Living Church*:

CONCERNING celibate priests as the greatest need of the American Church, will some one of your readers tell me why we have so few celibates to-day? Is it because we have so few spiritually zealous Bishops and older priests ready to teach the beauty of such a life of self-sacrifice or even encourage it where they find the seed sown? And if so, why? For of course our Bishops, at least, must well know that although the Church tolerated a married clergy in the first few centuries because there was not a sufficiency of others for the spreading of the Gospel, she soon found it no longer necessary, and so strongly was celibacy commended by our Blessed Lord and His apostles, both by word and example, that marriage to the priesthood and those in higher orders was absolutely prohibited in the third and fourth centuries as set forth in the Councils of Elvira (A. D. 310) and Ancyra (A. D. 314), etc., etc. They must of course know that, when in the eleventh century, the fearless Hildebrand waged war against violation of celibacy as one of the greatest corruptions which had crept into the Church, he was but enforcing a canonical law which for full six centuries had been in force. We Churchmen who hear our priests and Bishops declare they accept all the Church taught in doctrine and upheld as discipline during the first seven centuries, can well wonder at the Protestant relaxation and Protestant ignoring of a law so full of divine wisdom as this. Compare this with the law of the primitive Church regarding Fasting Communion, although this was not made a universal law until 691 A. D. in the Council of Trullo. Yet why do our priests and Bishops so earnestly contend for the reverent observance of this law and ignore the other? Is it because one is so comparatively simple to keep and the other difficult, that our spiritual fathers, unable to teach what they themselves so rarely practise, choose to ignore the difficult law of the primitive Church or interpret it to suit themselves after the manner of Protestants?

Or is it because our young priests within the American and Anglican Church of to-day are not capable of making the renunciation celibacy necessitates? Are not so filled with zeal for their spiritual Bride, Holy Church, that the purest, highest passion heart of man may know in love of God, is not sufficient in their lives?

Very truly yours,

West Stockbridge, Mass., July 22, 1912. C. P. LYNCH.

"THE WIFE IN THE RECTORY"

[CONDENSED.]

To the Editor of *The Living Church*:

THE "wife-in-the-rectory," and the "family-as-a-luxury" clauses of Mr. Moxie's letter in your issue of the 20th inst., would seem to be impossible to Mr. Moxie, or to any other member of the Anglican Communion loyal to its professions and standards. Moreover, there is evidenced by that gentleman a lack of knowledge whereof he speaks.

"The wife in the rectory" is seldom, if ever, a source of danger to the rector's devotion, but is often a balance-wheel for his relations with some of the stiff-necked "people of God." Usually she sets an example in the matter of outward duties of the Christian life by her unflinching presence at church. Most of the other women of the usual American parish only attend church when nothing else interferes. But if their housework or sewing is so pressing that they have been working early and late during the week-days, then Sunday morning is a good time to take a rest, and it is not fashionable to go in the evening, anyway. The rector's wife in many small parishes is his reliable congregation for his early Eucharist. Occasionally there are one or two others, and rarely a half dozen. She very seldom sees any of these at a later service, but she will attend all the rest, and teach in the Sunday school, too, if she does not rather reluctantly play the organ for the children's music.

In some parishes she is not desired to be president of any society, because it might thwart the ambition of some jealous woman. I do not speak of the presidency of the regular parish guild, but of one of the smaller societies, like the Woman's Auxiliary or the Altar Chapter. Verily, she is a much misunderstood person from the standpoint of Mr. Moxie, who regards her as a danger in the rectory to the priest's true devotion, and source of the family which is a mere luxury to the priest, down to the communicants who regard her as a drudge and parish servant. . . .

Many things have conspired to intensify this feeling of late

years—for one thing the arrogance of the automobile. Formerly a vestryman who kept horses and carriages often invited the gentlemanly rector and his lady-like wife to ride with his family. But does he do it now that he owns an automobile?

Most of the reforms being undertaken in the Church are in the right direction. The reform in the matter of clerical salaries is no exception. It aims at relieving the calling from extreme precariousness. It is better that diocesan conventions should act, than that clergymen should form a union. It is an evidence of "a right mind" governing the Church, which hitherto has been the trying-out ground for any theory a man cared to dig out of some old book, and rake up from some musty, by-gone age. Let us hope that these strange allusions to the wives of the clergy will prove but the fitful gleams of a dying fire, and the last shots of a retreating foe. Where they say Mass in Latin, and pay Peter's pence, is the place for men who like ancient things that are not too ancient. But what the enlisted workers of the present-day Church would like would be an episcopate and lay support that would remedy difficulties by meeting them, not by taking refuge along the line of least resistance. At any rate, the fault of things is not in the "wife-in-the-rectory."

FREDERICK A. HEISLEY.

CLERICAL SALARIES

[CONDENSED.]

To the Editor of *The Living Church*:

SOME of the statements concerning "Clerical Salaries" which have lately appeared in *THE LIVING CHURCH*, are truly surprising.

In the first place, I resent, and protest against, the inference that our clergy are less devoted than the priests and ministers of other Christian bodies.

One of your correspondents, Mr. G. F. Moxie, says: "The Roman Church, with her priests who find the love of God sufficient in their lives, are doing our work in the world."

It may be that Mr. Moxie has had a far wider experience than I have had, and is therefore better qualified to speak for the clergy of the Roman Church. From my own experience with them, and I am well acquainted with a number of them whom I respect and like, I should not think of holding them up as models for our own clergy. Nor is it true that they live on smaller incomes than the married priests of our own Communion.

Their salaries range from \$600 to \$800 a year, according to the diocese; and in addition to this they have free house rent, free fuel, and housekeeper's hire furnished them; while their fees are at least ten times as large as those in one of our parishes of the same size and ability.

Mr. Moxie seems to take it for granted that our own unmarried clergy are doing better and harder work than their married brethren; a thing which is still to be proven.

Nor can I agree with the position taken by the Bishop of Marquette, who is my own Diocesan, and whom I, in common with all his other clergy, love and respect.

The movement in his own diocese for larger salaries was started by the clergy who are now receiving living incomes; and whose own salaries would not in any way be affected by the raise. It is hard to understand how so kind and generous a man as Bishop Williams certainly is, can hold such an opinion. . . .

What the Church really needs is not a different type of clergy; she has the finest set of clergy to be found in the whole world. We do, however, need wholesale conversions, so that men will realize that to be members of Christ, children of God, and inheritors of the Kingdom of Heaven, carries with it both privileges and obligations. When men once realize that they are God's agents and stewards, then they will do their duty, and the clergy will all have living incomes; and we shall have abundant means to extend the Kingdom of God, in our own, and in other lands.

Very truly yours,

July 29, 1912.

JOHN E. CURZON.

"THE CATHOLIC CHURCH IN TENNESSEE"

To the Editor of *The Living Church*:

IN your Correspondence column (issue of July 13th) the Rev. J. H. Harvey calls attention to the expression, "American Catholic Church," used by Bishop Green in his memoir of Bishop Otey, and written in 1885.

Perhaps the following might be of interest to him and to the readers of his item:

Bishop Otey, the first Bishop of Tennessee, directed in his will that no other inscription than his name, date of birth, and date of death be placed upon the slab marking his grave, except the words: "The first Bishop of the Catholic Church in Tennessee." This was so done, and may be seen to-day on the grave at Ashwood, Tenn. Bishop Otey died in 1863.

On the certificate of consecration for Grace Church, Spring Hill, Tenn., which hangs in the church now, there appear the following words: "Be it Known by these Presents, that I, Charles Todd Quintard, S.T.D., M.D., by Divine permission Bishop of the Holy Catholic Church, exercising jurisdiction in the Diocese of Tennessee,

... do hereby consecrate . . . according to the doctrine, discipline, and usage of the Protestant Episcopal Church in the United States of America. May 11, 1878."

On the outside wall of the public school building in Franklin, the Old Glory Chapter of the Daughters of the American Revolution placed a tablet in memory of the Rev. Gideon Blackburn (Presbyterian), and Bishop Otey, as the first educators in this country. The inscription, in part, reads: "James Hervey Otey, born in Virginia, January 27, 1800. Founded the Episcopal Church in Tennessee, August 25, 1827. Consecrated First Bishop of Tennessee, January 14, 1834."

Thus the use of the term Catholic as applied to the Church in Tennessee greatly antedates the use cited by Mr. Harvey, while the tablet on the school wall, placed within a year or so ago, is interesting reading.

Yours truly,
ARTHUR L. SEITER.
St. Paul's Rectory, Franklin, Tenn., July 23, 1912.

THE CENTRAL SOCIETY OF SACRED STUDY

To the Editor of *The Living Church*:

WHEN we priests were ordained, we were asked this question: "Will you be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" and we answered: "I will endeavor so to do, the Lord being my helper." By this there was laid upon each priest the necessity of reading and study.

To get the best results from reading, one must read systematically along some line, and here is where most of us clergy fail. We read haphazardly and without purpose. Too many of us drop into a bookshop and pick up a book almost at random. There is very little of a definite plan in our reading. The parish priest, as a rule, is in his reading handicapped by two things: he has no definite, well-planned course of reading, and he has no guide as to the best books to read. As a remedy for this defect I desire to call attention to the Central Society of Sacred Study.

The Central Society of Sacred Study is a society composed of the clergy of the Anglican Church in Great Britain and the colonies, the object of which is "to bring the parochial clergy into touch with those who are directly engaged in the study and teaching of theology at the universities and elsewhere, and to assist the clergy in their biblical and theological studies by supplying (a) the stimulus which comes from united action through diocesan and other societies; (b) guidance with regard to courses of study and the choice of books; (c) such other helps as from time to time it may be found possible and expedient to offer."

"The following are among the means by which the society seeks to fulfil its purpose: (a) circulating among its members a periodical leaflet which contains queries and replies, together with brief notes on matters connected with the studies of the clergy; (b) promoting or assisting to promote courses of lectures for the clergy, and the formation of reading circles in various local centres in each diocese; (c) suggesting lines of study, and advising its members in reference to their theological reading."

The society is under the general supervision of a committee of which the professors of divinity at the universities are members. The officers for 1912 are: Warden, the Very Rev. Dr. Strong, Dean of Christ Church, Oxford; General Secretary, the Rev. Dr. Kidd, St. Paul's Vicarage, Oxford; the Executive Committee, Dr. Driver, Dr. Sanday of Oxford, Dr. Stanton, Dr. Barnes of Cambridge, Dr. Knowling of Durham, with others. The membership is 4619 or more, scattered throughout the British Empire.

The members pay to the Central Society one shilling a year, and each local branch is empowered to charge a further subscription of one shilling and sixpence. These are apart from the cost of books, etc.

The courses of reading with suggested books are sent to the members every year. To give an idea of the work proposed, I will give here briefly the courses for 1912-1913:

- I.—Old Testament. (a) Book of Numbers; (b) Ezekiel.
- II.—New Testament. (a) Acts of the Apostles, 1-12; (b) First Epistle of St. Peter.
- III.—Patristics. Justin Martyr's First Apology.
- IV.—Church History. Early Organization of the Church.
- V.—English Church History. Revolution and Restoration, 1643-1689.
- VI.—Book of Common Prayer. The Christian Year.
- VII.—Pastoralia. Holy Baptism.
- VIII.—Theology in Relation to Modern Thought. Miracles.

With each of these, there is given an outline of study, and a list of books.

As I understand it, the members have the privilege of referring doubtful and disputed points to the General Secretary for solution; many of these are printed in the periodical leaflets.

Dr. Kidd writes: "We very much want to establish ourselves in the United States." I take this occasion to call the attention of the clergy to this desire. The method of establishing a branch is to get the support of the Bishop of a diocese, who will appoint a warden

to organize a branch. This warden will be the means by which any group is brought into contact with the Central Society in England.

I also take it that any individual may subscribe for the leaflets and pursue the courses of reading independent of an organized group. There is no reason why a clericus could not take up any course for its work during the winter.

Me judice, the books suggested for any course of reading are not onesided. Authors representing the different views are in the list, but any branch can through its members add to the list.

Evergreen, Colo., July 23, 1912. H. P. SCRATCHLEY.

ONE MAN TO A THOUSAND FRIENDS

[CONDENSED.]

To the Editor of *The Living Church*:

THE "General Clergy Relief Fund \$120 x 1'000 Underwriters" plan has been begun. The first numbers of this honor roll have been taken. Those who follow will not be the first "to have and to hold" this unique privilege and opportunity of underwriting and quietly supporting this noble and necessary work: The Pension and Relief of the Clergy, Widows and Orphans of the Church.

I hope the numbers will be taken rapidly. Report of progress will be made from time to time. After the 1,000 numbers are taken there will be no vacancies in this special honor roll save as the "Master of all good workmen" takes one and another to a higher work.

You, who have shown your interest in many ways; you who have promised to "hold up my hands" by many letters of sympathy; you who believe in the reality and blessedness of this work, and have given help by money and prayers: I appeal to you to embrace this opportunity quietly and effectively to accomplish this work of the Church and put an end to the wasteful methods and distressing appeals, and months of anxiety, both here at headquarters and in the field.

Give me the great and inestimable privilege of seeing the fruit of my labors now. . . . What has been planned has often been misunderstood and progress has been hindered and the way blocked and time and money wasted. I have wept and prayed alone; now, 1,000 friends, subscribing \$10 a month, or \$30 a quarter, or \$120 a year, can do the work, save the expensive advertising, save the expensive printing, save the anxiety and distressing appeals. The plan has been begun. If you cannot take one of the numbers from ten to one thousand, get someone else to do so.

This is the filing reference: I will become one of the 1,000 General Clergy Relief Fund Underwriters for \$120 annually, and will pay the same, \$10 per month or \$30 per quarter or \$120 per year (select and cross out unselected).

Send notice to me; month I will hope to keep up this subscription, but if not, will send notice so that someone else may take my number and thus keep up the 1,000.

Faithfully yours in the work,

ALFRED J. P. MCCLURE, *Treasurer*.

Church House, Philadelphia, Pa.

TITHES AND TAXES

To the Editor of *The Living Church*:

I HAVE just been reading in Nelson's *Festivals and Fasts of the Church of England* the instructions and devotions for St. James' Day. This valuable and delightful old book, written more than two hundred years ago (1703), was one of the cherished companions of my childhood. Has this book ever been printed in this country? It would be a great service to the Church and her children if this companion to the Festivals and Fasts could be published (perhaps somewhat revised and abridged) in popular form and price.

But my present purpose is to quote what I have just come upon, in reading the admirable instructions for the Ember Days in December.

The statement of facts, made two centuries ago, is especially valuable and timely in view of the threatened spoliation of the Church in Wales. It affords also an honest and absolute refutation of the loud assertions, so constantly and disingenuously repeated, that the Church of England is supported by the taxation of the people.

"What maintenance do the Laws of the Land assign to the Clergy?"

"A. First, the Manse, or House and Glebe, which was the original endowment of the Church, without which it cannot be supplied, and without which it could not be consecrated; and upon which was founded the original Right of a Patronage.

"Secondly, the Oblations, which were the voluntary offerings of the Faithful, very considerable in the primitive times; so that the necessities of the Church were liberally supplied from the great bounty of the people; and, when, upon the spreading of Christianity, a more fixed and settled maintenance was required, yet somewhat of the ancient custom was retained in voluntary oblations.

"Thirdly, Tithes, which are the main legal support of the parochial clergy. The reason of their payment is founded on the law

of God; and their settlement among us hath been by ancient and unquestionable laws of the land; so that in the judgment of the greatest lawyers nothing is more clear and evident than the legal right of tithes.

"What makes it highly reasonable that the subjects of England should cheerfully submit to the payment of tithes?"

"A. Because tithes were granted by the bounty and munificence of the first monarchs of this realm to the clergy, out of all the lands of the kingdom, and the perpetual payment thereof laid as a rent-charge for the Church on the same, before any part was demised to others. And if perhaps some of the great men of the realm had then estates in absolute property, as it is certain there were very few, if any, that had, they charged the same with tithes by their own consent, before they did transmit them to the hands of the gentry, or any who now claim from them. For it appears from Sir Edward Coke, that the first kings of the realm had all the lands of England in demesne, and *les grands manours* and *les royalties* they reserved to themselves; and with the remnant they enfeoffed the barons of the realm for the defence thereof, with such jurisdiction as the court baron now hath. And at this time it was, when all the lands of England were the king's demesne, that Ethelwulf,* the second Monarch of the Saxon race after the Heptarchy, conferred the tithes of all the kingdom upon the Church by his Royal Charter, which is extant in Abbot Ingulf, and in Mathew of Westminster. So that land being thus charged with the payment of tithes, came with this clog unto the Lords and great men of the realm, and hath been so transmitted and passed over from one hand to another, until they came into the possession of the present owners, *who must have paid more for the purchase of them, and required larger rents of their tenants, if they had not been thus charged.* And whatever right they have to the other nine parts, either of fee simple, lease, or copy, have certainly none at all in the tithe or tenth, which is no more theirs than the other nine parts are the clergy's."

Faithfully yours,

Arlington, Mass., St. James' Day.

JAMES YEAMES.

* *Obit.* A. D. 858.

PROTECTION FOR CHILDREN

To the Editor of *The Living Church*:

AS the milk stations, etc., post up notices around the streets to mothers for the saving of infants' lives, would it not be good for the police department to post up some such notices as these to children. "Never go away alone with a stranger. Don't go into an empty house with any man outside of your family."

A few simply expressed rules pasted low down on telegraph poles, in large print, may save—if be only one little girl from the fate of Mary Halida, Julia Connors, and Sigrid Ekstrom. Any amount of labor would not be in vain if a little life was spared.

Sincerely,

MARY MCE. EHRHARD, *A Mother.*

Butler, N. J., St. James' Day, 1912.

RELIEF WHERE NEEDED

To the Editor of *The Living Church*:

WE who read our Church paper week by week seldom think, perhaps, of the many, many others whose hearts are gladdened also by the good words spread on its pages. A story was published in one of our Church papers recently, telling in narrative form of an aged widow living in poverty in a southern state, with no one to pity her but a kind neighbor or two who kept her from starvation; until the rector of the little church found out her sad condition, and then he, having keen insight into the world's business, wrote to one who is striving by every means to bring into co-ordination cases of need and cases of willingness to furnish relief. Some funds as a result were sent to this rector for immediate aid to this desolate woman. These funds came from the secretary of a society which shall be nameless just yet. This story went out to the waiting readers—whoever they may be and wherever they may be waiting—and within three days, that same secretary received three very interesting letters. Two were from persons living in different sections of Virginia, and the third from one located just midway between the other two. The first two wanted to join in work of ministering unto oppressed people; but the third was herself an aged woman (past four score), blind and suffering from many ills. She had some one write for her, to tell how her heart was stirred by hearing that story of relief going to that other poor sufferer. She recited her own sad story, and it is going to be a glad story, for help is coming to her from virtual neighbors.

Are there not some who read this who will join with us in such work? The society is known as The Parcel Post Society of the Holy Name; the secretary is Mr. P. G. Melbourne, Hyattsville, Md. The president is the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa. All communications should be addressed to the secretary, who will furnish full information.

P. G. MELBOURNE.

LITERARY

A PRESBYTERIAN HERETIC

Life of William Robertson Smith. By J. S. Black and G. Chrystal. Lectures and Essays of Same, edited by Same. London: A. & C. Black. Two vols. Price, \$8.00 net.

An English magazine, on the occasion of Robertson Smith's death, called him "the greatest scholar of our generation." Such generalizations are seldom defensible; yet a man who already at the age of twenty-four had made important original contributions to philosophy, physics, mathematics, who before his early death at the age of forty-eight had gained a world-wide reputation as a student of Hebrew and Arabic and had become one of the founders of the new science of anthropology, and comparative religion, whose vocation was to teach the whole English-speaking world the higher criticism of the Old Testament, and whose avocation was a sort of omniscience, for he had, as editor, read the whole *Encyclopedia Britannica* and was believed by his friends to have remembered most of it—such a man may certainly be fairly ranked among the most notable scholars of the nineteenth century. It is as the picture of a great scholar that this biography is chiefly interesting. Yet the story of Smith's condemnation of the Free Church of Scotland, which takes up nearly half the volume, is of great value and interest to the student of modern Church history. And, in fact, his learning, his controversies, and his influence are all inextricably interwoven.

Robertson Smith's father had left the "Auld Kirk" of Scotland in the great disruption of 1842, and it was in a little Free Kirk manse in a remote district of Aberdeenshire that the son was born, in 1846. Educational fads and child psychology had not then come in; possibly to that fact the son owed his future eminence. "All their education," writes the father later of his sons, "was got at home, and mostly by their own exertions." After a brilliant career at the University of Aberdeen, Smith went for his divinity course to the Free Church College at Edinburgh. Here he had the advantage of studying Hebrew under A. B. Davidson, and during vacations he went to Germany, where, under the influence of Lagarde, Wellhausen, Rothe, and Ritschl, he broke away from the old hard-and-fast Scotch Protestantism. At the age of twenty-four he was made professor of Hebrew in the Aberdeen College of the Free Church. He taught there quietly for five years, until, in 1875, the article "Bible," which he had contributed to the ninth edition of the *Encyclopedia*, started up a hot theological controversy. Needless to say, that article would to-day be considered quite conservative. But during five or six years, passionate controversy waged around the question of whether its author was or was not a heretic according to the standards of orthodox Presbyterianism. *Amor theologicus* was not conspicuously present. And the canonical procedure was as technical and intricate, probably, as that of any heresy trial on record. In 1880 he was acquitted in the Assembly by a vote of 299 to 292, though he was publicly reprimanded for his "unguarded and incomplete statements," and publicly expressed his sense of the blame that rested on him for the same. Then a second persecution broke out, this time over the article "Hebrew Language and Literature," in a later volume of the *Encyclopedia*, and with a different result. He was removed from his chair on the ground of expediency by a vote of 304 to 231. He had conducted his case with great skill. He was a born controversialist. But the historical criticism of the Old Testament was in those years a new thing in the English-speaking world, and the result is not to be wondered at. The chief trouble, as is usually the case in ecclesiastical and academic controversies, was made by the weak-kneed brethren, people who didn't know what they thought except that they wanted to be on the winning side. Such a one was Principal Rainy, Moderator of the Free Church, whom in later years Smith did not hesitate to call a Jesuit. In 1883 Smith was appointed Reader in Arabic at Cambridge University, England, where, soon after, he became Fellow of Christ College, and librarian of the University library, and where he remained till his death in 1894.

The best known of Robertson Smith's works to the reader is probably *The Old Testament in the Jewish Church*. It is the reprint of a series of popular lectures given at Edinburgh and Glasgow during the period of the last heresy trial, and it remains to-day perhaps the best introduction in English to the modern critical view of the Old Testament. But his most original work was undoubtedly that which he did in the more general field of Semitic religion. Such books as *Kinship and Marriage in Early Arabia* and *Religion of the Semites* started scores of investigators along wholly new lines of study. If some of his ideas, as for instance his emphasis on totemism, are to-day the object of widespread attack, yet other of his principles have certainly not even yet received sufficient attention, as, in particular, his insistence that religious phenomena must be studied not from the point of view of the individual but from that

of the family, the community, the tribe, the nation, or the Church. Beside his larger works, he contributed innumerable articles, long and short, to the ninth edition of the *Britannica*, many of which are reproduced in the latest edition of that work. And in the volume of *Lectures and Essays*, noted above, there are reprinted a number of his occasional papers on scientific and biblical topics, and two Arabian studies.

Dr. J. S. Black, one of the authors of the biography, was associated with Robertson Smith in the editorship of the *Encyclopedia Britannica* and had planned to edit with him the *Encyclopedia Biblica*, a work which he later carried through in coöperation with Dr. Cheyne. It is needless to say that any work associated with Dr. Black's name must be thoroughly well done. As a document in the ecclesiastical history of Scotland this biography will have a great and lasting value. And it brings vividly before us a man we are glad to know, one endowed with extraordinary critical and creative intellectual powers, yet of rare purity of character; one whom circumstances made a man of war yet who possessed a profoundly religious nature and a rare genius for friendship; one who in spite of the handicap of a weak physical constitution and the obstacles put in his way by theological obscurantists, exercised in his short life a wholesome and lasting influence on the development of Anglo-Saxon Christianity.

W. P. LADD.

OTHER BIOGRAPHIES

A Biography of Thomas Deacon, the Manchester Non-Juror. By Henry Broxap, M.A. Manchester: At the University Press, 1911.

A pathetic and romantic interest attaches to everything that relates to the Non-jurors. But while we admire their unswerving and self-sacrificing adherence to principle, while we sympathize heartily with their loyalty to the royal house of Stuart, we must deprecate the schism into which they were led. This life of Thomas Deacon, which is admirably written in a scholarly manner by Mr. Broxap, brings before us vividly the picture of a non-juring divine. One of the most interesting features of the book is that which describes the Jacobite risings of the '15 and the '45, in both of which Deacon was involved, in the first through his ministrations to two sufferers and in the second through the active part taken by three of his sons. The description of Prince Charles Edward's arrival in Manchester, quoted from the journal of Elizabeth Byron, is particularly interesting. John Byron, the author of "Christians, awake, salute the happy morn," was an intimate friend of Deacon, and is mentioned frequently in these pages. The point of most practical importance to us is the fact that the liturgy of the Non-jurors was followed by both the Scottish and American Churches, as well as by the body which styles itself the "Catholic Apostolic Church." Among the Non-jurors themselves there was a division of feeling owing to what is known as the "Usages Controversy." The "Usagers" were those who wished to bring their practice nearer the primitive model. They contended for the mixed chalice, the Invocation of the Holy Spirit and the Oblation of the Elements in the Prayer of Consecration, and the commemoration of the departed, and they desired the omission of the words "militant here in earth." It is interesting to note that with the exception of the last two matters referred to, the American Church possesses now what the "Usagers" contended for. Deacon himself belonged to the extreme wing of the Usagers' party. His position was briefly this: he believed that the Greek, Roman, and English Churches had all alike departed from primitive practice. He claimed to represent the British Catholic Church, and to stand for the faith and practice of the Christians of the first four centuries. Thomas Deacon was a Bishop of this British Catholic Church. He presided over a very small congregation in Manchester. He was a keen controversialist, but his sincerity and piety are shown in the little volume of his *Devotions*, in which he has included a translation of the Clementine Liturgy. His pastoral staff and communion service are now in the possession of the Society of St. John the Evangelist at Cowley. His body lies in St. Anne's churchyard, Manchester, and over his grave is this significant inscription: "Here lie the remains (which through mortality are at present corrupt) but which shall one day most surely be raised again to Immortality and put on Incorruption, of Thomas Deacon, the greatest of sinners and most unworthy of Primitive Bishops, who died the 16th February, 1753, in the 56th year of his age."

FOR YOUNG PEOPLE

The Dragon of Wessex. A Story of the Days of Alfred. By the Rev. Percy Dearmer, M.A. London: Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.40.

This is an apparently accurate and vivid picture of life in England before the Norman Conquest, when the Saxon immigrants who had settled Wessex were struggling to keep their possessions from the clutches of the covetous Danes. It is also a story of Christian proselytism among the heathen; when the example of Alfred's noble character and the teachings of his brave followers made converts of their enemies. The story is told with straightforward simplicity. The characters, Saxon lads and lassies and their young Danish enemies who subsequently became more than friends, are sympathetically drawn, and the plot, which is chiefly the chronicle of battle

and sudden death, intermixed with romance, runs interestingly on to a logical close.

The Greater Triumph. By Archibald K. Ingram. London: Mowbray. Milwaukee: The Young Churchman Co. Price, \$1.00.

A spirited and interesting story for boys of from 12 to 16. The scenes are laid at Osborne School and Dartmouth Naval College, in England. The story concerns itself with the doings of three naval cadets whose characteristics, good and bad, are well contrasted. There is a well developed, though somewhat improbable plot, and a mystery calculated to hold juvenile attention through the 200-odd pages. The lesson that there may be a greater triumph in apparent failure than in what the world calls success is well brought out; and the tone of the book, while manly and free from mawkishness, is thoroughly Christian. It is a wholesome type of book, akin to *Tom Brown at Rugby*. One serious literary fault mars the book: the mistake of having the climax take place without a witness or evidence to account for its being chronicled. And one dramatic fault mars the story from the point of view of the juvenile reader: the apparent hero, though morally triumphant, dies in the hour of success, and it is the secondary and less attractive hero who lives happily ever after.

Roses of Martyrdom. By C. M. Cresswell. London: Mowbray. Milwaukee: The Young Churchman Co. Price, \$1.00.

A volume of "stories of the noble army of martyrs," prepared for children of from 8 to 12 years. The author here tells in the form of narrative with much imaginary dialogue, the tales of eight martyrs of the Church; some of them being little known to ordinary readers. The style of these stories is simple and at times vivid. There are eight illustrations in color. The appropriate attempt of the author to spare the children the many harrowing details in chronicling these martyrdoms is in some cases frustrated by the illustrator.

Saints and Heroes. By George Hodges. Henry Holt & Co. \$1.35.

This is a volume of biographies suitable for children from 10 to 16 years. The list includes the great fathers of the Church—saints and martyrs—fathers like Charlemagne and Hildebrand, and fathers of important religious movements like Wycliffe and Savonarola; men whose lives affected the religious history for all time, and whose lives form interesting reading in themselves. The stories are written in Dr. Hodges' familiar and colloquial style, in short sentences and simple words, with little attempt at literary effect, and no attempt at dogmatizing. The book is illustrated with reprints from famous portraits.

SOCIOLOGY

Fatigue and Efficiency. A Study on Industry by Josephine Goldmark. New York: Charities Publication Committee. Price, \$3.50.

Several years ago, when Mr. Louis D. Brandeis argued the constitutionality of the ten hours' laws for women before the supreme courts of Illinois and Ohio, and later before the United States Supreme Court in the now well-known case of *Muller vs. Oregon*, he had the active coöperation of Miss Josephine Goldmark, now publication secretary of the National Consumers' League. The brief which Miss Goldmark then prepared has ever since been recognized as a standard publication on the subject of women in industry. These briefs have been made the basis of the present volume, which has been enlarged by 250 additional pages interpreting the material. It is impossible for a brief notice more than to indicate the spirit of this remarkable contribution to the subject. One can, however, join Dr. Frederic S. Lee's statement in the introduction, to the effect that "Miss Goldmark has performed a helpful task well. She is fortunate in possessing a knowledge both of physiological laws and of the conditions of industrial labor. Her keen vision, her intelligent sympathy, her capacity for critical analysis, and her apt power of expression are effectively united in this book. She has made a powerful plea for the alleviation on rational, scientific grounds of human misery in one sphere of its manifestation, and she deserves the appreciation and gratitude of all who are interested in the promotion of human efficiency."

In Part I., Miss Goldmark discusses the nature of fatigue, the new strain of industry, some specific studies of physical overstrain in industry, the economic aspect of regulation, the new science of management, the enforcement of labor laws, labor laws and the courts, prohibition of women's night work.

In Part II. she discusses with great detail the world's experience upon which legislation limiting the hours of labor for women is based.

The book concludes with the opinion of the United States Supreme Court in *Muller vs. State of Oregon*, and a full and adequate index. For some reason, not explained, the two parts are paged separately.

C. W. R.

THE MACMILLANS have issued a new edition of Jane Addams' *The Spirit of Youth and the City Streets*, to which we called attention at the time of publication. The new edition is sold at 50 cents.

DEPARTMENT OF
SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

JULY has been a month of Sunday school institutes, and of Teacher Training conventions. In increasing numbers the teachers are taking advantage of the opportunities offered by these courses. No longer are the teachers of the large cities and their suburbs the only ones who can come into personal contact with men and women who, by experience and knowledge, are able leaders in the forward movement. Through these various summer institutes and conventions the opportunities are opened to all and are being laid hold of by many.

It is interesting and, at the same time, significant to notice how large a proportion of last year's students have attended the meetings this summer. It means first of all that they have found the work practically worth while. Their first experience, often, opened a new vision and gave them quite new ideals. They came with a partial knowledge of what they might learn. They went away with an opened vision of what was possible, with suggestions as to methods and motives that were full of promise. And as they tried to work out the theories and put the suggestions into practise they found that teaching was so different and so much more inspiring that they determined to come back for another year.

THE PRESENCE of these "old students" in the summer schools involves a problem that must be faced and definitely dealt with. It was quite simple, the first time a school was held, to plan for general topics, or general treatment of department questions. The second year new instructors along similar lines could deal with closely allied general topics; or carry the schools along similar, if not identical, paths. But such a condition would involve certain failure if it was continued indefinitely; for the "old students" would not come over and again unless there was really added knowledge, and new experience.

The problem that must be faced by the leaders in such schools, as they now plan for next year, is how to give the new students the general introduction work which they need, and at the same time supply positive instruction for advanced students who already have been at the school one or two years. There can be no question as to what, in a general way, is needed. The different departments in a graded school not only deal with different topics, but by different methods. Therefore the students will want lectures, or talks, on methodology in some form, advancing in thoroughness from year to year. They will then want beyond general discussion of such topics, careful study of the great central topics. For instance, a school in its second, and still more in its third year, might well study the life of Christ, the life of St. Paul, the history of Israel, the Church, or the Catechism. This work again might well be first of all of a broad sweep, giving the great central teachings that belong to the different subjects, and then a careful study, in a few specific cases, of the method for handling the topics with different grades.

Again, if such schools are to be truly effective, there ought to be some guidance and leadership in reading and study. It is assumed that those who come, come to learn, and are willing to work. If this assumption be justifiable, certain very definite, but not too extensive, reading might well be asked for, or at least outlined.

ACTUAL INCREASE in knowledge and in skill is only a part of the value of these summer institutes. To our minds two other factors stand out still more. The first is the view of the work as a whole which the teachers gain. They have, too often, thought of "my class," or "our department," or "our school." They have missed the wider outlook that makes them see, first of all, that "my class" is but one of many, and that "my boys" or "my girls" are simply a part of the entire Sunday school. They come in this way, to understand the relationship between the different parts of the school, and recognize still more prac-

tically the interdependence of them. Their children, in more than theory, depend upon the training they received in earlier grades for what they can do now, and what they are doing now will play an equally important part in what they can do in the future. The vision of the school as a whole, made up of its several parts, is a very useful vision that these summer institutes put before their students.

But a still wider view is given the students. They find that their school with its problems is just one of many whose problems are not a bit unlike their own. They learn that the Sunday school work of the Church is a work as a whole, and in learning that they get a still wider vision, and a still deeper comprehension of their work.

The second factor in connection with these institutes is the greatest of all. What all workers need, whether they are Sunday school workers or not, is inspiration, and if there be one impression that is made beyond all others it is the inspiration to better and to greater things. There is no question of the inspirational value of these gatherings. The company of fellow teachers; the body of leaders, and often experts; the fellowship of co-workers, together with the public and general addresses, all tend to quicken and inspire the students and to send them home again with a new desire to do still better work. It is here we find the ultimate highest value of these summer schools and institutes.

APROPOS of what has just been written, attention must be called to an address made at the Sunday School Institute held at Sewanee by Professor Mynders, Superintendent of the State Normal School at Memphis and for some time Superintendent of Education for Tennessee. He approached the subject from the standpoint of a secular school man who is also a Churchman and has been a successful Sunday school superintendent. The subject of this address was "Motive Power in Successful Sunday School Teaching." The speaker, humorously following the "preacher's" method, said he must have a text, but claimed the privilege of taking a series from the "best collection of pedagogical books written in modern days, Dickens' novels." His first point was the definite character of child life, developing and changing from age to age. The first text was then from *Dombey and Son*, where Paul says, "I had rather be a child." Sharply distinctive characterizations were given of the boy of seven, of twelve, of sixteen. The importance of reaching the younger children through the concrete, was made plain by practical instances. Their interest in their fellows supplied the starting point for really helpful work for others. Missions, we were reminded, needed to be concretely set before them; not as abstract ideas but as definite cases calling for help. The adolescent boy or girl begins to think in the abstract; and to question causes and to draw conclusions. He must be met at that point not by enforcing conclusions but by giving him right methods of thinking and proper premises to argue from.

The second text was from *Oliver Twist*, "I only know beef-faced boys and mushy-faced boys." The speaker emphasized here that "children are most accommodating and generally give what you look for." His idea, based on broad experience, is that there are few bad boys, much fewer bad boys than bad men. His thesis was that what we look for, or expect, in the moral and religious life of children we are pretty apt to find. The boy he reminded us wants to be like some noble person, or to possess a certain admirable quality which he has seen in a definite person. We must try to set proper ideals before him and through our confidence in him, lead him on to acquire them.

The last text was taken from the greatest of all the pedagogical novels, *Bleak House*, "My comprehension is quickened as my affection is," or as Professor Mynders translated it: "I understand better the more interest I have." Here was the secret, and the real motive to successful teaching, interest springing out of love. If there be this, then everything else will follow. We will know our children, and understand them, they will be attentive, and orderly and respond to our teaching. But our interest must not be Sunday interest only. It must last over the whole week and never die. It must keep close watch over our thought and words as well as our deeds. Love the inspiration of all our work, is the motive power in successful teaching.

THIS is but a cold outline of a very brilliant address, which filled all those who heard it with new enthusiasm, and proved conclusively the primary principle of all the forward movement, that children vary from age to age, and successful training in religion must be based upon this fact and grow out of it.

THE NINTH SUNDAY AFTER TRINITY

Writ for our learning was the history

How God of old dealt with His heritage—
Enfranchised them by Moses' embassy,
Baptized them in the cloud, and in the sea,
Fed them with heavenly food, and wondrously
Gave water from the rock, their thirst to assuage;
How, when they set at naught His counsel sage,
He scourged them sore for their iniquity:

Let none, then, confidant in self-conceit,
Think he can stand alone; let each take heed
Lest he should fall; and in your sorest need
Be brave, dread not disaster or defeat;
'Tis but the common lot of man ye share,
God will free you, or strengthen you to bear.

JOHN POWER.

Church Kalendar



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.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA.

HANKOW:

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

WUHU:

Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

Rev. J. J. Chapman of Nara.

Personal Mention

THE Rev. WILLIAM HENRY BARNES, priest in charge of St. Michael and All Angels', West Philadelphia, Pa., will have charge of St. Stephen's Church, Baltimore, Md., during the absence of the rector in August. His address in that city is 2433 North avenue.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., has sailed for Bermuda to take charge of the churches in Paget and Warwick until September. He may also preach at St. George's Church, Belfast, Ireland, in the interim.

AFTER September 1st the address of the Rev. ELLIS BISHOP will be Grace Church Rectory, Amherst, Mass.

THE Rev. DAVID BOWEN, for two years curate at Calvary church, New York City, has accepted a call to become curate at Christ church, West Haven, Conn., where he has entered upon his work.

THE Rev. THOMAS C. CAMPBELL, rector of St. John's Church, Jamaica Plain, Mass., is spending the months of July and August at Chester, N. S. For a part of the time during his absence the services are in charge of the Rev. George D. Harris of San Antonio, Texas, and the balance of the summer the services will be taken by the Rev. Dr. Shearman, rector emeritus of the parish.

THE new address of the Rev. E. NORMAN CURRY, vicar of St. Matthew's Church, is 799 South Eleventh street, Newark, N. J.

THE Rev. ARTHUR GORTER, who since 1908 has been rector of St. John's Church, Louisville, Ky., has resigned that cure, his resignation becoming effective on August 31st. He still retains charge of St. Peter's Church, Louisville, and the three missions in Meade county at Garnettsville, Grahamton, and Rock Haven.

THE Rev. RALPH M. HARPER of St. Paul's Church, Boston, Mass., is at present at Camp Lowell, Winthrop, Me., where a group of the choir boys of St. Paul's are camping under his guidance.

THE address of the Rev. GEORGE H. HARRIS is changed from 315 South Limestone street, Lexington, Ky., to 320 North Vine street, Paris, Ky.

THE Rev. JOHN DOWS HILLS, D.D., president of the Standing Committee of the diocese of Pittsburgh, will spend August at Eaglesmere, Pa.

THE address of the Rev. S. D. HOOKER, recently appointed Archdeacon of the diocese of Montana, is changed from Dillon to Helena, Mont.

IN the absence of the Rev. C. A. JESSUP, D.D., rector of the Church of the Ascension, Buffalo, N. Y., the Rev. W. S. Barrows, president of De Veaux College, Niagara Falls, has had charge of the services at Ascension Church during July, and the Rev. Custis C. Gove, rector of St. Michael's Church, Oakfield, N. Y., will supply through August.

THE Rev. ALEXANDER McMILLAN, rector of St. John's Church, Carlisle, Pa., and Archdeacon of Harrisburg, has gone with his family to Lake St. Joseph, Province of Quebec, Canada.

THE Rev. FREDERIC CHARLES MEREDITH, who for the last eight months has been acting rector of the American Cathedral, Manila, Philippine Islands, under Bishop Brent, has been elected rector of the Cathedral.

THE Rev. WILLIS E. H. NEILER of Kittanning, Pa., will have charge of the services at Grace church, Newton, Mass., during the month of August, while the rector, the Rev. Laurens McLure, is away on his vacation.

THE Rev. JOHN EMORY PARKS of Shippensburg, Pa., was elected rector of St. James' Church, Stanton, Del., with the care of St. Barnabas', Marshallton, and St. James', Newport, and entered upon his duties on July 21st.

THE address of the Rev. H. M. T. PEARCE, U. S. N., is changed from U. S. Naval Station, Tutuila, Samoa, to 42 Purcer Place, Yonkers, N. Y.

THE address of the Rev. GEORGE J. D. PETERS, in charge of St. George's Chapel, Vailsburgh, is 456 Sanford avenue, Newark, N. J.

THE Rev. ROZELLE J. PHILLIPS will have charge of the Church of the Ascension, Mount Vernon, N. Y., during August.

THE Rev. LESLIE F. POTTER, rector of Grace Church, Kirkwood, St. Louis, Mo., will spend August at Bay View, Mich. The Rev. H. H. Mitchell, rector of Trinity Church, Jacksonville, Ill., will have charge of the Kirkwood parish during the month.

THE Rev. ALBERT E. RACE of St. Phillip's Church, Laurel, Del., is officiating at St. Peter's Church, Lewes, Del., during the absence of the rector, Archdeacon C. H. B. Turner.

THE address of the Rev. W. D. ROBERTS of the diocese of Massachusetts, is Georgenstrasse 22, Munich, Germany. Mr. Roberts is doing some special work at the University of Munich.

THE Rev. GEORGE SHEPARD SOUTHWORTH has resigned the charge of St. Stephen's Church, Silver Creek, Neb., and become priest in charge of St. Matthias' Church, and Chaplain of Brownell Hall, Omaha, Neb., where his address is 2110 South Ninth street.

THE Rev. HENRY E. SPEARS is taking duty during August at Christ Church, Little Rock, Ark., and should be addressed accordingly.

THE Rev. JOHN W. SUTER, rector emeritus of the Church of the Epiphany, Winchester, Mass., will have charge of the services at the Church of the Epiphany, Dorchester, Mass., during the absence of the rector, the Rev. Thatcher R. Kimball, on a tour around the world.

THE Rev. DR. VAN ALLEN will spend August at the Marshall House, York Harbor, Maine. After attending the B. S. A. Convention in Chicago, early in September, he hopes to visit the Maritime Provinces for the rest of the month.

THE Rev. JOHN D. WING, who since his ordination two years ago, has been in charge of the Church of the Holy Comforter, Atlanta, Ga., has accepted a call to the rectorship of the Church of the Incarnation, West End, Atlanta, Ga.

ORDINATIONS

PRIESTS

MARQUETTE.—In Trinity church, Houghton, Mich., on the Festival of St. James the Apostle, July 25, 1912, the Rev. FRANCIS JOHN BARWELL-WALKER, missionary at St. George's Chapel, Hancock, Mich., was advanced to the priesthood by Bishop Williams. The candidate was presented by the Rev. William Reid Cross, and the sermon was preached by the Rev. Joseph A. Ten Broeck, and with these the Rev. William Baker of Bloomington, Ill., united in the laying on of hands.

OHIO.—In the Church of Our Saviour, Salem, Ohio, on Monday, July 22, 1912, the Rev. JOHN SYLVANUS HAIGHT was advanced to the priesthood by the Bishop of Ohio. The preacher was the Ven. A. A. Abbott, and the candidate was presented by the Rev. Henry E. Cooke, both of these presbyters uniting in the laying on of hands.

DEGREES CONFERRED

WASHINGTON AND JEFFERSON COLLEGE.—D.D., upon the Rev. JACOB BRITTINGHAM, rector of St. Luke's Church, Wheeling, W. Va.

MARRIED

WILLIAMS-MASON.—In St. John's church, Chelsea, London, England, on Wednesday, July 10th, 'PHYLLIS, daughter of A. E. MASON, Esq., of "The Homestead," Telford, Farnham, Surrey, to CECIL HAYWARD WILLIAMS, third son of the Bishop of Marquette.

DIED

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

NORTON.—In Burlington, Vt., on July 24th, aged 56 years, Mrs. HENRIETTA E. NORTON, widow of the late John W. Norton, of Vergennes, Vt., the funeral being held at St. Paul's church, Vergennes, Vt.

PAGE.—At Adrian, Mich., on Saturday, July 20, 1912, JOHN CHANNER, the dearly beloved son of Homer O. and Mary Aileen (Channer) PAGE, aged 1 year and 7 months.

"Of such is the kingdom of God."

MEMORIALS

GEORGE LOUIS FIELD

The death of Mr. GEORGE LOUIS FIELD of Ripon, Wisconsin, on the 20th day of July, deserves more than a passing notice. In this death the Church on earth has suffered a great loss. There are not many laymen who have served the Church more faithfully, in the midst of an active business life than did Mr. Field. He was one of the few survivors of an age of the Church in the Middle West that will not soon be forgotten—the age of Kemper and De Koven, the days of small beginnings, of planting the Church almost in the wilderness.

Mr. Field was born in New Berlin, New York, in 1836. He was of an ancient English family, and was the son and grandson of Churchmen. His early training in his home and in the Church was of the best. A maiden aunt of a beautiful, gracious presence, a devout Churchwoman whose life was a daily setting forth of the sweet and simple Christianity which is the fruit of the Church even in her darkest days; had the care of him until his fifteenth year. To her he owed the careful training in the principles of Churchmanship, rectitude, courtesy, and restraint which were so characteristic of him. His rector was the Rev. Richard Whittingham, the brother of the great Bishop of that name.

Not long after his fourteenth birthday, circumstances seemed to make it necessary that he make a start in life for himself. He entered a counting house in Albany, N. Y. Here he identified himself with the parish of the Holy Innocents. An incident he once related to the writer illustrates the character of the training he had received. A relative told him that a boy of his age who worked so hard in the office needed more recreation, and advised him to spend his Sundays in the country, rather than in church. He followed this advice once, and it proved the most unhappy day he had ever spent. "I never repeated the experiment, and since that day I have never stayed away from church for business or pleasure, or for any cause save illness or some other equally hindering nature," he added.

At the age of 19 he became a vestryman. It was thought that his earnestness and ability made up for the want of years required by the canon. Since that year till his death he was a vestryman in some parish. He married after coming to the west, and for a short time after his marriage, while at Dixon, Ill., he came under the influence of Canon Street. He was the first priest he had ever seen adopt the "Eastward position." He came to Ripon very soon after the organization of the parish, in 1863, and became a vestryman at once, and in 1866 became warden, which office he held until his death. Here the logical trend of his Churchmanship worked itself out. Ripon was founded on Tractarian lines, and the rectors who have succeeded the founder, Dr. Fayette Durlin, have carried on the work along the same lines. Mr. Field accepted each development of the Catholic movement and used his influence to forward it. He threw himself into the fight for the election of Dr. De Koven, and it was mainly through his efforts that the delegation from Ripon voted for him at the council at which he was elected.

On the division of the diocese of Wisconsin, he became a member of the Standing Committee of the diocese of Fond du Lac and remained on it until his death. He had known and loved the present Bishop of the diocese while rector of the Advent, Boston, and worked for his election.

During all these years the parish in Ripon

was steadily advancing along the line of Catholic restoration. Mr. Field accepted it when after calm consideration he saw the sweet reasonableness of the ancient faith. He began the practice of fasting Communion many years ago, and made his first confession at a mission given in the parish by the Holy Cross Fathers in 1901. He loved a beautiful and stately service, and when consulted by the writer, when rector of the parish as to the advisability of the habitual use of incense, said: "I know of no reason why you should not use it." He used to say, "Let the Church have all that belongs to her." For many years he acted as lay reader, and anyone who heard him read, knew that he felt it a great honor thus to help in the worship of God. He had an intense love for the house of God. He could not bear any disorder, anything out of repair.

A few days before his death, in speaking of the faith of the Church, he said in his deliberate, emphatic way, "I believe it *all*." One of the last intelligible things he said before lapsing into unconsciousness, was, "I have set my house in order." He received Extreme Unction and Holy Communion two days before his death, at the hands of his rector.

Of his life as a husband and father it is not for us to speak here, but no praise is too high for his discharge of those sacred relations.

As a diocesan officer he was ideal. No one who has ever heard him speak in council could fail to see how thoroughly he had digested his subject. His mode of expression was in faultless English, and was a model of brevity and lucidity.

The writer of this, for seven years his rector, feels that it is due to the Church to speak of the life and work of this good man. He was trained up in her fold. He loved her, he gave largely of his means to advance her work. He was generous of his time in her service, he was passionately loyal to her, he died in her communion—"the Communion of the Catholic Church"—and the church and community in which he lived so quietly and blamelessly is the better for his life. St. Peter's, Ripon, is unique for the number of men of standing and position who are communicants at its altar, and this we believe is due to a large extent to the steadfast loyalty, and uncompromising attitude of Mr. Field to the Mother at whose breasts he had been nourished. His memory will long be precious to those, who behind the reserve of his manner, penetrated to the sweetness and gentle goodness of his life.

May he rest in peace, and soon come to the open vision of Him whom he loved and served.
A. PARKER CURTIS.

MRS. LOUISA OAKEY BRATENAHL

WHEREAS, Our heavenly Father in His wisdom has called from our midst Mrs. LOUISA OAKY BRATENAHL, the beloved wife of our former rector, the Rev. G. C. F. Bratenahl, D.D., of this city, and

WHEREAS, Mrs. Bratenahl during her husband's fifteen years' pastorate of this parish endeared herself to all who came within the sphere of her saintly influence and service; be it

Resolved, That the vestry deeply realizes the loss her death brings to all who were privileged to have a place and part in her life; and tenders to her bereaved husband and family their sorrow and sympathy; be it further

Resolved, That a copy of these resolutions be spread upon the minutes as a memorial of the respect and affection of the parish; and that an engrossed copy be sent to Dr. Bratenahl and the family; and that the same be published in THE LIVING CHURCH and in the local press.

CHARLES T. WARNER,
Rector.

JAMES B. NOURSE,
EDWARD BROOKE,
Wardens.

JAMES H. TAYLOR,
Register.

JAMES R. ELLERSON,
F. BAKER WEAVER,
RICHARD D. SIMMS,
RICHARD H. GOLDSBOROUGH,
ROBERT S. CHEW,
DAVID F. WEAVER,
Vestry.

St. Alban's parish, Washington, D. C.,
May 29, 1912.

RETREATS

A RETREAT for clergy is to be held at Christ Church, Swansea, Mass., beginning Monday evening, September 16th, and closing Thursday morning. The conductor will be the Rev. Father Bull, S.S.J.E. The clergy can secure rooms at the Diocesan Rest House, a few minutes' walk from the church. Those who hope to attend are asked to send their names as soon as possible to the Rev. A. E. Johnson, 108 Harrison Street, Providence, R. I.

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, choir-masters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR with country parish in East desires change. Salary \$1,150. Address "RURAL," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

WANTED.—Supply work in, near, or east of Chicago. Address "WILLING WORKER," care LIVING CHURCH, Milwaukee, Wis.

YOUNG, capable priest, about to be married, desires parish. The East preferred. "WILMINGTON," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER, first-class man, of exceptional ability and experience, desires position September 1st, or earlier. Brilliant player, expert, successful trainer of boys and mixed chorus. Well-known recitalist. Churchman. Good disciplinarian. Total abstainer, non-smoker. Recommended by bishops, clergy, and eminent musicians. Address "ORGANIST," 5361 Wingohocking Terrace, Germantown, Pa.

CHIMER, well experienced, desires a position in some large city. Will play the chimes for any church, free, for one year, whose rector, warden, or vestryman, secures for "Chimer" a position in some large office, at \$960 per year. Have had 14 years experience in general office work. Can furnish excellent references. Address "CHIMER," 6 South Sixth street, Newark, N. J.

WANTED.—Position as organist and choir-master, September or after, good voice trainer for mixed or boy choir, capable of giving recitals if necessary, and teaching all branches of music. Graduate M.A., Music Doctor. Also can conduct orchestra. Address "CHURCH STREET," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A position as housekeeper or chap-eron in a boarding school, or other institution for girls, by a refined, competent woman. Address, the Rev. C. E. REMICK, Christ Church Cathedral, St. Louis, Mo.

POSITION WANTED as Housemother or Supervising House keeper in a Boys' School, by a widow with three sons. Address "CHURCH-WOMAN," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An Anglican clergyman writing to sixty eminent organists east and west found the great weight of advice received was for Austin Organs. That Austin is the leading organ maker of America seems now undisputed. Many large organs now building. Same relative care on smaller instruments. Twelve organs for Episcopal Churches now building or being erected. Austin Organ Company, Hartford, Conn.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits

correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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

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

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

FREE LENDING LIBRARY

THE SISTERS OF THE HOLY NATIVITY have a free library of Church books to be loaned by mail to priests and laity. For catalogue and rules, address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

NEW PUBLICATIONS

ALIIEN ROMANISM vs. AMERICAN CATHOLICISM." Dr. van Allen's new book on the Roman Controversy. A reprint of three sermons and two essays. Pp. 112. 25 cents a copy, postpaid, \$18 a hundred. Address J. H. HUNTING, 30 Brimmer street, Boston, Mass.

HEALTH RESORTS

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NOTICES

AN URGENT APPEAL

The Trustees are unable as yet to make the July quarterly payments to beneficiaries because of the lack of funds. The distress and need is great. Hundreds of anxious letters are arriving from the between 500 and 600 beneficiaries upon the lists.

It is incredible that in this crisis and emergency the Church and the brethren should be indifferent. Failure to make promptly this

quarterly payment means distress and hardship of all kinds.

We need \$30,000 per quarter. Not a great sum. Surely there are 1,000 Churchmen who can and will annually contribute \$120 each, and thus surely make up the \$120,000 required annually. Will you not, dear fellow Christian of means now reading this, start this ONE HUNDRED AND TWENTY DOLLARS PER YEAR honor roll, to the glory of God and in loving appreciation of the labors of His servants? Send for circulars and information.

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For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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"RESPONSIBILITY"

We have just reprinted *Responsibility: A Talk With Girls*, by the Ven. Archdeacon Holmes of London. The pages were reset and a beautiful border of red surrounds each page, so that typographically it is a very handsome book bound in light-colored cloth, with gold title on side. The chapter headings are: "Myself," "My Sex," "My Appearance," "My Health," "My Faults," "My Neighbor."

To all who wish to make a small gift to a girl in her teens, we commend this book most highly. It is not "preachy" in style, but a simple talk which any girl will be pleased to read. The book is made so tastily, that it is a much more attractive present than its price would signify. We published the book because we believe it to be useful. 25 cents; by mail 28 cents. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

LUMINOUS CROSSES

We have a new supply of LUMINOUS CROSSES, of which we have been out for a year past. Those not familiar with them will understand that the cross is white, mounted on a dark paper board. When exposed to light during the day, the cross is luminous in the darkness. They are particularly desirable in an invalid's sleeping room, as the cross is frequently of great comfort in hours of wakefulness. The size is 8½ x 6½. Mailed postpaid for 35 cents. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

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We have received a new supply, and can now fill orders for Dr. Wirgman's *Foreign Protestantism Within the Church of England; The Story of an Alien Theology and Its Present Outcome.* A book of 265 pages. Paper cover, 40 cents; by mail 46 cents. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

"A BISHOP AMONGST BANANAS"

Isn't that a "taking" title for a book? It is the title of a new book by the Rt. Rev. Herbert Bury, D.D., lately Bishop of British Honduras and Central America, and now of Northern and Central Europe. Truly it was a "Unique Diocese," as the Bishop calls it. In the first place, how many know where British Honduras is located? The Bishop kindly explains that in his first chapter. Americans will be interested in learning that the Canal Zone, now a part of the United States since the beginning of the Panama Canal, was in Bishop Bury's jurisdiction. Not the least interesting chapter in the book is his description of the canal work and how the United States officials have conquered the most unhealthy spot in the world, and made it habitable by the white race. The Bishop says: "I can imagine Panama becoming just the place for a rest cure, and taking its place as one of the health resorts of the world."

The book is fascinating from Preface to the end of the 236 pages. It is illustrated by photographs taken mostly by the Bishop himself. The book closes with a chapter—"A Few Words to Laymen." Would that all would "read, mark, learn, and inwardly digest" these closing words!

The book is published at \$2.00 (\$2.15 by mail). The publishers in the United States are **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

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PASS DE HAT, DEACON

AN APPARENT inconsistency which may have bothered many a thoughtful person is admirably explained by a story told by a writer in the *Detroit News-Tribune*. The colored parson had just concluded a powerful address on "Salvation is Free," and was announcing that a collection would be taken for the benefit of the parson and his family. Up jumped a brother in the back of the church.

"Look a-yeah, pahson," he interrupted; "if salvation am free, what's de use in payin' for it? I ain't goin' to gib yo' nothin' till I find out. Now—"

"Patience, brudder, patience," said the parson. "I'll 'lucidate. S'pose yo' was thirsty an' came to a river. Yo' could kneel right down an' drink yo' fill, couldn't yo'? An' it wouldn't cost yo' nothin', would it?"

"Ob co'se not. Dat's jest what I—"

"Dat water would be free," continued the parson. "But s'posin' yo' was to hab dat water piped to yo' house, yo'd have to pay, wouldn't you?"

"Yas, suh, but—"
"Waal, brudder, salvation is free, but it's de havin' it piped to yo' dat yo' got to pay fo'. Pass de hat, deacon."—*Selected.*

THE CHURCH AT WORK

HOW ONE RECTOR HELPS CHINA

THE FOLLOWING LETTER has been sent by the Dean of St. Paul's Cathedral, Detroit, to his parishioners:

"To the Members of St. Paul's Parish:

"I never read long circular letters. I put them in the waste basket. Fearing that you do the same, I spent a great deal of time trying to frame up a brief note telling you something about the work of the Church in China. This letter is as brief as I could write. It can be read in less than two minutes.

"China, after four thousand years of slumber, has suddenly awakened. The awakening, it is conceded by all, is chiefly due to the work of the Christian missionary.

"The late Hon. Charles Denby, father of the Hon. Edwin Denby, of Detroit, whose residence at Peking for thirteen years, as American Minister, gave him unusual opportunities for observation, makes this statement: 'The adoption of Christianity means to the Chinese a new education. He becomes mentally regenerate . . . His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spread of civilization which is comparable to the propagation of Christianity.'

"The leaders of the new China are of the same opinion.

"General Li Yuan-hung, commander-in-chief of the republican army, said in an interview for the press: 'Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican Government be pleased. China would not be aroused to-day as it is, were it not for the missionaries, who have penetrated even into the most out-of-the-way parts of the empire, and opened up the country.'

"Note the following facts and pass them on to the man who does not believe in missions:

"1. The first president of the provisional republic of China, Dr. Sun Yat Sen, is a Christian. He is the product of a *missionary school*. He is the chief organizer of the new republic and has worked for it steadily for twenty years.

"2. The man who did the chief work in framing the tentative constitution for the new republic is a Christian. He is the son of a Chinese clergyman of the Church of England mission. He is a graduate of Yale.

"3. The secretary of the late Board of Foreign Affairs at Peking, W. W. Yen, is a Christian. He is the editor of the standard Chinese-English dictionary. He was a member of the Chinese Legation at Washington. He is a graduate of St. John's University, *one of our own Church schools*.

"4. The graduates of our two great Church universities in China, St. John's University and Boone University, are centres of influence and leadership in the new movement throughout China.

"Many more facts similar to the above could be given. Our missionaries in China are statesmen. They are the makers of the builders of a new republic. Mr. Littell is one of the men who has had a part in this work of world-wide interest. He needs money to

equip his mission at Hankow for the greater task which now lies before it. *Will you contribute liberally to this work?* Money sent to me will be acknowledged and sent to the proper authorities.

"Very sincerely yours,
"SAMUEL S. MARQUIS."

June 20, 1912.

DEATH OF ELIZA ANNE GILL

ELIZA ANNE GILL entered into her rest on Tuesday, July 23rd, at "The Pines," Kenosha, Wis.—a true maiden lady, belonging to another generation—shall we say a better generation? At least it was one in which cul-



THE LATE ELIZA ANNE GILL

ture and refinement of character were found with simple habits and plain living. She was born in Yorkshire, England, and came to this country as a young girl several years after her father had settled in America. Mr. Charles Gill was professor of mathematics in Dr. Muhlenberg's College at College Point, L. I., N. Y. Miss Gill was graduated at the Brooklyn Seminary, now the Packer Institute, and began her teaching in a young ladies' academy at Alexandria, Va. After her father's death she returned to the Packer Institute as book-keeper and became interested in the Church of the Good Angels, Brooklyn, which had been started by a young deacon, who afterwards became Bishop Brown of Fond du Lac. In his family she formed dear and life-long friendships.

The health of her mother and sister failing, a northern climate was recommended, and they moved to St. Paul, Minn., where she opened a Church school for girls, and among her patrons were all the Church people of St. Paul. The Church life in the city received an impetus by the coming of Dr. Patterson, and soon after old St. Paul's church was built and Miss Gill threw herself heart and soul into Church work in spite of the care and fatigue of her regular duties.

She nursed her mother and sister in their last illness, at the same time maintaining the school, which was necessary for their support.

Failing health and financial embarrassment and the opening of other schools in St. Paul, made it necessary that her work there be given up. But she had done a noble work for the Church in those crude early days. Upon retiring, she asked for a home and work with the Sisters of St. Mary, Kemper Hall, Kenosha, Wis., where she and her brother lived for the last twenty-five years. She made many warm friends among the faculty and pupils. She was a good correspondent, never losing touch with her friends until her eyes failed her. But her best work was with mature minds. She had a voice of rare modulation and sweetness in reading. Her taste and culture in literature was of the best. She had a wonderful memory. These gifts made her readings and classes with the ladies of the town an inspiration and pleasure. And they have shown a most generous appreciation of her work by gifts toward her comfort and support during the six years of her illness. And her old friends and pupils in St. Paul have also remembered her with gifts.

Several of the most prominent business men in the town showed gracious Christian courtesy in offering to bear the body to its last resting place, thereby showing the respect in which she was held.

There is nothing within one's reach quite so satisfying as throwing open a door of opportunity to some young soul, making the larger chance possible; but to cherish and succor the decrepit, passing body of one not of our own is a deeper loyalty to the principle that we are children of one Father, members of one household. So the faithful friends of Miss Gill will win the larger blessing.

May she rest in peace!

THE CONFERENCE AT SILVER BAY

THE TENTH annual conference of the Missionary Education Movement held at Silver Bay, Lake George, N. Y., July 12th to 22nd, was an inspiration to all who attended. It is significant that in this, the tenth year of the movement, the hopes for the future look brighter than ever. We are glad to notice that the Church has increased its membership at these conferences from two in 1902 to 105 this year, when they celebrated their tenth anniversary.

There were 558 from all the Christian bodies registered, and the Church had next to the highest registration, the Presbyterians numbering 112. Eighteen states and four foreign countries were represented.

The Church meetings were held in Ingle Hall, the small building named in memory of Bishop Ingle who gave his life for the Church in China, and there Bishop Lloyd and the Rev. Arthur R. Gray, our Educational Secretary, held the early morning Communion service on Sunday morning. At other times it was used as a class-room for Mission Study and for social gatherings for the Church people. Mr. Gray was taken ill the second day of the conference, and though Miss Sturgis of Boston ably carried on his Study Class on Japan, he was greatly missed, for it had been hoped that many words of

counsel and advice would be received from him on the work for next year.

Japan is to be the subject for Mission Study the ensuing year, and a normal class in that was the first hour study of many educational secretaries, while classes on methods, Sunday school work, and institute work, by men with trained minds for these subjects were most helpful. Open conferences morning and evening helped further to develop discussion and a profitable interchange of ideas increasing the missionary fervor. There were fourteen dioceses represented by their educational secretaries, while Bishop Lloyd, the Rev. Arthur R. Gray, and Miss Grace Lindley represented the Mission Board.

Silver Bay is on beautiful Lake George about twenty-eight miles from Lake George Station. The main hotel and the rustic cottages among the trees on the mountain side accommodate over 600 people, and the auditorium, in which is held the morning service of intercession and the evening meetings as well as Sunday services, would hold 800 easily. The results of such an association of delegates united by prayer and the same desire for service cannot be estimated. The afternoons are given over to rest and recreation, tennis, boating, bathing, and sports of all sorts are enjoyed by the visitors. The expenses of the ten day's stay at Silver Bay are so small that it is hoped that next year every Auxiliary to the Board of Missions, including the Sunday school, might send at least one delegate to share the knowledge and inspiration that is to be gained.

At the last meeting of the Church delegates the following was adopted:

We, the delegates of the Church to the Missionary Education Movement Conference assembled at Silver Bay, New York, July 12th to 22nd, with deep gratitude to Almighty God for the wonderful inspiration here received, the evidences of real missionary spirit and love of Christ, here seen, do herewith unanimously adopt the following resolutions as expressing our views as to our definite policy.

First.—We will endeavor to secure delegates to the conferences and institutes of the Missionary Education Movement from as many parishes as possible and will endeavor to persuade members of vestries, Sunday school teachers, and scholars, members of the Brotherhood of St. Andrew, the Woman's Auxiliary, and the Girls' Friendly Society, and other parochial and diocesan organizations, to send delegates.

Second.—Education being essential in the Forward Missionary Movement, we will endeavor—

- (a) To promote the formation of district missionary institutes and community missionary exhibits.
- (b) To encourage the appointment of missionary educational secretaries in every diocese.
- (c) To urge the appointment of representative missionary committees of men and women in our own parishes and as many others as we can reach; and also the adoption of more efficient methods of missionary finance.

Third.—We resolve that we remember each other, especially at all the five great feasts of the Church year.

CORNERSTONE OF CHURCH LAID AT LONG BRANCH, N. J.

THE CORNERSTONE of the new St. James' Church, Long Branch, N. J., was laid on the afternoon of St. James' Day by Bishop Scarborough. The parish choir was present and assisted in the service. There was a large attendance of parishioners from near-by places on the sea coast. The site of the new edifice is at Slocum Place and Broadway. It will cost \$30,000, and will be ready for use early in 1913. Meanwhile services will

be held in the hall adjoining. Later, a rectory will be built. The whole improvement will cost about \$60,000. For more than half a century the congregation worshipped in a quaint frame building in the business section. President Garfield attended service here on the Sunday morning before he was assassinated. This building was razed three months ago. Plans were begun and a building fund was collected a few years ago during the rectorate of the Rev. Elliot White, now rector of Grace Church, Newark. The Rev. E. B. Nash is now rector of Long Branch.

NEW RECTORY IN MINNEAPOLIS

THE ACCOMPANYING illustration is a picture of the recently completed rectory for the Church of St. John Baptist, Minneapolis, Minn. The rectory is most convenient in every way and is one of the most attractive in the diocese. The style of architecture is



RECTORY OF THE CHURCH OF ST. JOHN BAPTIST, MINNEAPOLIS, MINN.

English half-timber. The exterior trimmings are white with a dark rough-casting and a dark colored brick base up to the window sills. It is a house of eleven rooms, two of which are solaria on the east side which look out on one of Minneapolis' prettiest parkways. The study is on the ground floor in the rear, with an outside entrance, which makes it of easy access to the chapel. The work at St. John's is a rapidly growing one. The parish is situated in the Lake District of Minneapolis, which is rapidly becoming one of the beautiful home districts of the Twin Cities. The communicant list has grown thirty-three and one-third per cent. since last September. St. John's has a very promising future. The Rev. Elmer N. Schmuck took charge a year ago last June.

MEMORIALS AND OTHER GIFTS

ST. JOHN'S CHURCH, North Adams, Mass., has lately been the recipient of an endowment fund of \$8,000. This fund has been established by Mrs. Charles H. Read, in compliance with a wish expressed by her daughter, the late Mrs. Frederick A. Wilcoxson. It is given as a memorial to Mr. Frederick A. Wilcoxson and Mrs. Annie R. Wilcoxson. The fund will be put in the hands of the trustees of the diocese of Western Massachusetts and the income will be paid to the parish to be used for current expenses, and will be a source of strength for years to come. Mr. William A. Gallup, who is senior warden of St. John's Church, as well as one of the trustees for the diocese, is arranging the business details for

Mr. Read. The same donor has also recently given \$1,000 toward the endowment fund of the North Adams hospital in memory of Mr. and Mrs. Wilcoxson. Mr. Wilcoxson was prominently identified with the business and financial interests of North Adams, and was a most faithful and loyal communicant of the Church. He served St. John's parish for a number of years as treasurer, and at the time of his death was senior warden. St. John's Church was very dear to the heart of Mrs. Wilcoxson; and during her life she gave very generously to her Church of her time, her ability, her devotion, and her means. Few women fill a larger place in the life of a parish than did she. These funds are indeed fitting memorials to two of St. John's faithful departed.

Mrs. Read is also having the interior of St. John's church redecorated and a new carpet laid. It is her desire to keep in neat and dignified order the parish church, a

church which she and her husband have borne so large a part in developing from infancy up to its present dignified standing, with its beautiful group of buildings. Perhaps no one name in the life of this parish has stood out more prominently or is more pleasantly remembered than that of Charles H. Read, who during his life, held and filled practically every position in a parish open to a layman. One idea of the work now being done is to honor his memory.

THE TYPES and prophecies in the Old Testament form the subject of the large west window recently placed in Christ church, Norfolk, Va. (the Rev. Dr. Francis C. Steinmetz, rector). The name of the donor of this most beautiful and costly gift is, by request, not made known; but a very grateful congregation will "thank God and take courage."

This window is the work of Messrs. Mayer & Co., of Munich, Germany, who have carried out with inimitable skill, rare beauty, and rich color the entire glass work in this church. Most wonderfully have the designs, made by the rector for each panel, been taken by the artist into the minutest detail; even the costume and type of each age and nationality are marked with significant accuracy.

The new Christ church was opened for its first service on Christmas Day, 1910; only the clerestory windows were filled with glass at that time. Now, but one of the smaller windows remains to be placed. The subject scheme on the chapel side, all memorials, embraces some of the chief events in the per-

sonal life of our Lord, terminating in the baptistry window representing His Baptism—eight windows in all. Correspondingly opposite, the six windows will picture scenes in the spiritual side of our Lord's life and teaching. Thus, from the types and prophecies of the Old Testament to their truest fulfillment in His most holy life, "His precious Death and Burial; His glorious Resurrection and Ascension," the vast host of prophets, saints, confessors, and martyrs, are represented in the very beautiful *Te Deum* window over the main altar.

BISHOP SPALDING ADDRESSES CHAUTAUQUA

BISHOP SPALDING addressed a large audience at the Ogden (Utah) Chautauqua on Sunday, July 21st. His subject was "The Difference Between Superstition and Religion." He pointed out that superstition had three distinctive marks: It dethroned man's reason; it made him a mere automaton; it degraded his conception of Deity. Religion on the other hand, called for the fullest and freest exercise of man's reason; increased his responsibilities and furnished him with strength to meet them; and exalted his conception of Deity. The Bishop's address was lauded by the press as one of the ablest discourses of the Chautauqua, and was a splendid evidence of the intellectual leadership of the Church in Utah.

CHURCH SCHOOLS HONORED

THE PULITZER residence scholarships at Barnard College have recently been awarded. It is interesting to note that the two successful candidates were both prepared in our Church schools. Miss Eleanor H. Hubbard of Sioux City, Iowa, was prepared at St. Mary's Hall, Faribault, Minn., and Miss Louise Talbot of Baltimore, Md., at Hannah More Academy, Baltimore County, Md. This speaks well for the standard of scholarship in these schools, as the awards were the result of competitive examination.

ST. JOHN'S CHURCH, KANE, PA., CONSECRATED

ON THE MORNING of St. James' Day, Bishop Israel consecrated St. John's Church, Kane, Pa. (the Rev. Clarence M. Conant, M.D., rector), the Rev. Martin Aigner of Franklin, president of the Standing Committee, preaching the sermon, and the Bishop celebrating the Holy Eucharist. After the consecration a luncheon was given to the Bishop and Mrs. Israel, the visiting clergy, the vestry, and the choir. In the evening, after choral evensong and addresses by the Bishop and others at the church, a general reception was held in the new rectory. During the past year the debt upon the church building has been paid, new seats installed, the basement fitted into a hall for Sunday school and guild uses, and a suitable house obtained for the rectory.

CORNERSTONE FOR PARISH HOUSE LAID AT UPPER MONTCLAIR, N. J.

ST. JAMES' CHURCH, Upper Montclair, N. J., is to have a new parish house, costing about \$25,000, the cornerstone of which was laid on Sunday afternoon, July 21st, at 5 o'clock, with appropriate services. The rector, the Rev. Nassau S. Stephens, conducted the services, assisted by the Rev. James L. Strong of Brandford, Ontario, and Archdeacon McCleary as the representative of the Bishop of the diocese laid the cornerstone. The vested choir led the procession from the old parish house, and a large congregation was present to witness the ceremony.

The new parish house is due to the activ-

ities of the Men's Guild, which has doubled its membership in the last three years. Through its efforts a special Easter offering was made in 1910, which amounted to more than enough to purchase outright the additional land needed for the new building, and pledges were secured for a sufficient income in excess of the current expenses of the parish to provide a sinking fund. A second offering through the Men's Guild was made last Easter, which amounted to about \$4,800. This spring the vestry concluded there was a sufficient amount of cash in hand to justify the planning and construction of the new parish building.

The new building will contain an auditorium with a seating capacity of 300, choir room, guild rooms, kitchen, and other offices, and the plans call for a further addition when the money is available. The building will take in a portion of the present parish house and, like it and the church, will be constructed of field stone.

The Woman's Guild has raised a fund for the purchase of a new organ, which will be installed in the church when the new parish house is completed. The other guilds of the church and the Sunday school have assumed the responsibility for certain furniture and fixtures, so that the entire parish is working as a unit under the enthusiastic leadership of the rector in all departments of temporal and spiritual life, not neglecting, however, its obligations to the diocese and missions. From the last annual report it appears that over 20 per cent. of the year's income was devoted to purposes outside of the parish.

SUNDAY SCHOOL CONVENTION AT UNIVERSITY OF THE SOUTH

THE Sunday School Convention of the fourth missionary department, known as the Department of Sewanee, held its annual Sunday school conference and institute from July 9th to 14th, inclusive, at the University of the South, Sewanee, Tenn. Those who attended this conference will find it difficult to say which they found more charming, the natural beauties of the Cumberland or the cordial welcome and hospitality of the people of Sewanee. The authorities of the University of the South placed the university buildings at the service of the conference and institute. Bishop and Mrs. Gailor entertained the delegates at a most delightful reception, and the people of Sewanee did all in their power to make the conference a pleasure and a help to all.

The programme provided for lectures or conferences from 9:30 A.M. to 11:40 A.M. each day except Sunday. The afternoons were free. Evening Prayer was said at 6 o'clock, and a lecture was given at 8 o'clock. The principal speakers were Miss Prudence Polk of Nashville, Tenn., who gave a series of most valuable lectures on methods of work in elementary grades; the Rev. C. S. Lewis, Dean of All Saints' Cathedral, Indianapolis, Ind., and member of the General Board of Religious Education from the fifth department, who spoke on the work in intermediate grades; Professor Henry Meier, Ph.D., of Vanderbilt University, and Mr. H. Frederick Wilson of Philadelphia, managing director of the Drexel Biddle Bible Classes, both of whom spoke on Bible class work. The night lectures were given by Professor Meier, Dean Lewis, Professor S. A. Mynders of Memphis, Tenn., Mr. Frederick Wilson, and the Rev. H. D. Phillips of Lagrange, Ga. The Rev. Mercer D. Logan, D.D., secretary of the Sunday school convention of the Department of Sewanee, presided, and to his untiring efforts the success of the conference is largely due.

At the close of the conference the following resolution was unanimously adopted by a rising vote: "Resolved, That the thanks of this conference and Institute be extended to

the authorities of the University of the South, to Bishop and Mrs. Gailor, and to the people of Sewanee for the many kindnesses extended to this conference and to its individual delegates, and also that thanks be extended to all the programme speakers for their inspiring and instructive addresses and to all who have aided the work and worship of this conference and institute."

At this conference a meeting was held at which the organization of the Sunday school convention of the Department of Sewanee was completed. A constitution was adopted and officers elected as follows: President, the Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta; Vice-President, the Rev. Robert S. Coupland, New Orleans, La.; Secretary, the Rev. T. S. Russell, Cleveland, Tenn.; Department Secretary, the Rev. Mercer P. Logan, D.D., Nashville, Tenn.; Members of the Board of Religious Education, the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and Mr. B. F. Finney, Savannah, Ga.

THE COLORED WORK IN TENNESSEE

AT THE last diocesan convention the Bishop of the diocese appointed the Rev. E. Thomas Demby, the rector of Emmanuel Church, Memphis, as the Archdeacon of the colored work in the diocese, and the manifested interest and progress of this work within the last two months are evidence that Bishop Gailor made no mistake in his appointment, which is gratifying to all the colored workers and Churchmen of the convocation. The Ven. Archdeacon Demby has done a great work for the Church among his people in Memphis and they highly respect him and look to him for advice along many lines. He is the president of the Colored Federated Charities of Memphis, which organization works in sympathy with the Associated Charities of Memphis. Archdeacon Demby is interested and active in every laudable phase of his people's educational and industrial life and gives much thought to the National League for the Urban Condition of Negroes; he is even interested in women's clubs, and in them all he never fails to present the lofty and high ideals of the Church.

There are wonderful possibilities for the Church work among the colored people in Tennessee, where there are more than 500,000 of them—the field is large and inviting—many of the best colored people in the large cities of the diocese are looking toward the Church, and the Archdeacon asks the question, "Will the Church look towards them?" During the last two months the colored work in the diocese has increased in importance, the progress has been encouraging, and the white Churchmen of the diocese have pledged to render every possible assistance to the Archdeacon in his work.

Some of the greatest and pressing needs of this work, at present, are chapels and school houses. A church and school house are needed at Bolivar, one for Covington, a school house for Jackson, a chapel and school house for Klondyke, Columbia, and Knoxville; in Memphis a building for parochial school and social reform work, which would greatly solve the problems of the Church work among the colored people in west Tennessee—all this work could be done with a small outlay of money. One Churchman, only a few weeks ago, gave one of the colored sectarian schools in the state enough money to erect the several needed chapels for our colored people in the diocese. Archdeacon Demby believes in distributing Church tracts, Bibles, hymn books, and other Church literature, and holding conferences and missions among his people as he goes among them, and would appreciate any assistance to enable him to do this.

There are five organized mission churches in west Tennessee, five Sunday schools, and two parochial schools with 272 communicants, 157 Sunday school children, and more than

200 parochial school pupils; in the middle of Tennessee we have two organized mission churches with 111 communicants and 75 Sunday school children. There is one organized mission station at Sewanee with quite as many Sunday school children. There are four priests, one deacon, and two catechists now laboring most faithfully and acceptably under most trying circumstances for the extension of the Church among their people. There are evidences of growth and prosperity in all the colored missions. The value of Church property is \$50,000. Contributions for all purposes amount to more than \$2,000. The Bishop hopes to have the High and Vocational School for colored boys and girls, which is to be near Mason, ready for opening by October, 1912.

ATLANTA

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

Atlanta Parish Purchases Building for a Rectory

THE VESTRY of All Saints' Church, Atlanta, Ga., have purchased a splendid house and lot adjoining the church property on the west, which will be used for a rectory, instead of building a rectory on the property presented by the late Mrs. Richard Peters, adjoining the church on the north. This purchase gives All Saints' control of its neighborhood, and the room to extend the church building if it should ever be deemed necessary. The purchase was made at a little more than half of what the new rectory would have cost.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Clergy Scattered for Vacations—Open-Air Services in Wilmington

THE CLERGY of the diocese have scattered for their vacations. Archdeacon Hall has gone to New Bloomfield, Bellefonte, and other places in central Pennsylvania. His assistant, the Rev. Charles H. Holmead has returned from a vacation in Chelsea, Atlantic City, N. J. The Rev. F. M. Kirkus and family are spending a while in New Hampshire and Maine, he filling an engagement in Trinity, Boston, on Sundays, and the Rev. W. C. Patterson, his assistant having charge of Trinity, Wilmington, in his absence. The Rev. Mr. Wolven, vicar of Old Swedes, Wilmington, and his mother are spending the summer at Bishopstead, while the Bishop and his family are at Birchmere, Me. The Rev. Kensey J. Hammond will spend his vacation in Virginia at Virginia Beach, and the Rev. Alexander Rich of Hawkinsville, Ga., will officiate at Immanuel, Wilmington, in his absence. The Rev. William H. Laird will go in August to Sea Girt, N. J., with his family. The Rev. Benjamin F. Thompson of Dover, and the Rev. Clarence E. Ball, rector of St. Luke's, Seaford, are spending their vacation in Rehoboth, Del.

FOR SOME SUMMERS individual congregations have been holding open-air services in Wilmington with success in additional numbers attending them. The seasons have been dry, and the temperature in the open air far more comfortable than inside a building, no matter how high and lofty the roof. Immanuel Church has so used a very convenient churchyard, with chairs, portable organ, and lectern (for both reading desk and pulpit), brought from the church just before and easily returned afterward. The hour of worship was fixed so that it might be brought to a close while enough daylight remained for seeing the words of the last hymn that was sung.

EAST CAROLINA

ROBERT STRANGE, D.D., Bishop

Colored Missions at Roper and Edenton Are Prospering

THE CONGREGATION of St. Ann's Church (colored), Roper, N. C., are working hard for

the completion of their church. The mortgage of \$400 has been reduced recently to \$270, and it is hoped will soon be paid in full. The Church of St. John the Evangelist, Edenton, raised \$80 on the third Sunday in July toward the purchase of a new organ. These two missions for colored people are under the charge of the Rev. W. J. Herriage, and are making good progress.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop
R. H. WELLES, JR., D.D., Bp. Coadj.

Novices Professed at Fond du Lac—Requiem at Ripon for the Late G. L. Field—Bishop Grafton's Condition

AT THE chapel of the Convent of the Holy Nativity, Fond du Lac, two novices were recently received into the Sisterhood. They were Miss Jarrett, under the name of Sister Mary Gertrude, and Miss Magnusson, as Sister Louise. Assisting at vespers and the service of reception were the Dean of the Milwaukee Cathedral, the Very Rev. Selden P. Delany, Dr. Barry of the Church of St. Mary the Virgin, New York City, and Dr. Rogers, Archdeacon of Fond du Lac.

RIPON is mourning the death of George L. Field, which occurred on July 20th, as reported last week. A solemn requiem service was held at St. Peter's church, at which the rector, the Rev. A. C. Chapman, and Bishop Weller officiated, the Rev. A. P. Curtis, a former rector, reading the lesson. Other clergy present and assisting were Archdeacon Rogers, Canon Sanborn, the Rev. N. D. Stanley, and the Rev. H. B. Sanderson, as Bishop's chaplain. Mr. Field was the last surviving member of the first diocesan council of thirty years ago.

THE HEALTH of the Bishop of Fond du Lac continues to improve.

KENTUCKY

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

Bishop Woodcock Receives Unusual Honor—Pre-Lenten Missions in Louisville

BISHOP WOODCOCK is receiving congratulations upon his recently conferred honor, the rather unusual one of having become a grandfather twice within three days. His younger daughter, Mrs. Ernest Lee Hughes, gave birth to a daughter on Thursday, July 11th, in Louisville, and on Sunday, July 21st, his elder daughter, Mrs. Raynale Whitehead of Detroit, also gave birth to a little girl. The Bishop is now the happy possessor of three grand-children, all girls.

IN THE pre-Lenten mission which it is proposed to hold next year in all of the Louisville parishes, it is announced that the services of the Rev. Harvey Officer, O.H.C., have been secured to conduct the mission at Grace church, of which the Rev. Lloyd E. Johnston is rector.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Many Clergy Away for Vacations—Death of Mrs. Irene Clopton—Resigns as Head of St. Paul's School for Girls

MOST of the clergy of Baltimore and vicinity are now away on their summer vacations. Bishop Murray has finished his official visitations for the summer and with his family is occupying his summer home at Emmitsburg, Md. The Rev. A. B. Kinsolving, D.D., of St. Paul's Church, is spending his vacation with his family at Fisher's Island, N. Y. The Rev. A. C. Powell, D.D., of Grace and St. Peter's Church, will spend August and September at his cottage at North Hatley, P. Q., Canada. The Rev. Romilly H. Humphries, also of Grace and St. Peter's, is at Heron Island, Maine. The Rev. Charles Fiske, D.D.,

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MILWAUKEE, WISCONSIN

of St. Michael and All Angels, is recuperating from his recent illness at Haven, Maine. The Rev. C. P. Sparling, vicar of the chapel of the Advent, is spending six weeks with his family in England. The Rev. F. H. Staples, vicar of St. Paul's Chapel, is at Cape Elizabeth, Maine. The Rev. William D. Gould of Holy Trinity, Baltimore, and the Rev. J. Poyntz Tyler of Hagerstown, chaplains respectively of the Fourth and First Regiments, Maryland National Guard, have been spending the past ten days with the troops in the Camp of Instruction at Mt. Gretna, Pa. Emmanuel Church, Baltimore, at present without a rector, is closed for the month of July and the congregation has been invited to worship at Christ Church. The Rev. F. H. Harding of Charleston, S. C., and a former curate, is in charge of the services at Grace and St. Peter's Church, Baltimore, during August and for the first Sunday in September.

MRS. IRENE CLOPTON, wife of the Rev. J. J. Clopton, rector of St. Matthew's Church, Sparrow's Point, Baltimore County, died on Sunday, July 21st, at the Church Home and Infirmary, Baltimore, after an illness of several months, in her 43rd year. Besides her husband she is survived by five daughters. The funeral services were held on July 23rd in Grace Church, Casanova, Va., the Rev. D. C. Mayers, rector of the parish, officiating.

MRS. ELIZABETH PAGE HARROLD, who for the last nine years has been the head of St. Paul's School for Girls, Baltimore, has resigned her position, and will accept a similar one at the Kent School for Boys at Kent, Conn., of which the Rev. F. H. Sill, O.H.C., is headmaster.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAYATT, Bp. Coadj.

Eight Vacant Parishes Filled in Past Month in This Diocese

EIGHT CLERGYMEN have assumed charge of vacant parishes in this diocese during the past month, leaving only one vacancy, St. Andrew's, Wheeling, which will continue to have services supplied by the Lay Readers' League indefinitely.

CANADA

Items of Interest from Across the Border

Diocese of Ontario

THE MEETING of the diocesan Synod, which was held on July 10th, was merely *pro forma*. The next regular meeting will be in Febru-

COLLEGES

New York

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ary, 1913. A large number of the clergy were present at the meeting of the Board of Missions on the 10th, in Kingston, Bishop Mills in the chair. Dean Bidwell presided at the Missions Giving Committee, on the 9th, when the Chancellor, Archdeacon, and a number of other clergy and laymen were present.—A NEW parish hall is to be built for St. Thomas' Church, Belleville, east of the rectory. It is to be much larger than the old building.—A RECENT gift to St. George's Cathedral, Kingston, is a beautiful Bible for the lectern.

Diocese of New Westminster

THE RECENT automobile accident in which Bishop de Pencier was injured, caused much anxiety in the diocese.—It is thought that the new Church of St. Aidan's, recently consecrated by the Bishop, will be of great use in the Church work in the district.

Diocese of Huron

MANY improvements have been completed in the parish of Trinity, Mitchell, where Bishop Williams dedicated the new bell. The choir has lately been vested.—THE BISHOP has not been well and some of his early July confirmations were obliged to be postponed.

Diocese of Saskatchewan

THE TWO DAYS' meetings in July, of the Lloydminster Deanery and the Woman's Auxiliary branch in connection with it, which were held at Lloydminster, were rich in discussions of matters of interest to Church work in the district. Bishop Newnam was present at all the meetings. The Rev. G. F. Trench has been made rural dean in place of the Rev. C. Carruthers, who has gone to Edmonton, to take charge of Holy Trinity Church, Strathcona.—A MISFORTUNE has befallen the Church at Fartown, which was blown down in a heavy storm, and almost entirely destroyed. The church at Stoney Creek was almost as much injured.—It was urged at a recent Deanery meeting that one of the ways of preparing for the forthcoming Mission of Help, would be to hold a short service of intercession after evensong on Sunday evenings.

Diocese of Toronto

CANON CODY, of St. Paul's, Toronto, has been away, and the Rev. Prebendary Rudolf, one of the prebendaries of St. Paul's Cathedral, London, England, preached for him on Sunday morning, July 14th.—THE NEW rector of St. Matthew's, Toronto, the Rev. J. R. H. Warren, was given a reception on July 9th, which was held on the church lawn, some hundreds of the parishioners being present. The Rev. Dr. Boyle, who has had charge of the parish for some months, introduced the new rector.—THE VESTRY added to St. John's Church, Cambray, fills a very much-felt need.—IT HAS been decided to have a missionary campaign throughout the Deanery of Durham and Victoria, next November.

Diocese of Mackenzie River

THE EFFORT begun ten years ago to raise an endowment fund for the see has just reached completion. The fund which amounts to \$50,000 has been all contributed and the last sum paid in the second week in July. The three English societies, the S. P. G., the S. P. C. K., and the Colonial Bishopric's Fund, each gave £1,000. The first Bishop of Mackenzie River was the saintly Bishop Bompas. It is sometimes called the North Pole diocese. Bishop Reeve, assistant Bishop of Toronto, was formerly Bishop of Mackenzie River, and though he resigned his work there, he has never ceased in his efforts toward raising an endowment fund for that see.

Diocese of Caledonia

AN INTERESTING service took place at the Indian village of Tahl-Tan, on the Stikine river, when Bishop Duvernet confirmed twenty adult Indians in St. Mary's church. They were presented by the devoted missionary sta-

tioned at the village, the Rev. T. P. Thorman. The Bishop has now returned to Prince Rupert after a visitation in the Stikine district. He reports that there is great excitement over the discovery by Indians of placer gold fields beyond the northern boundary of British Columbia. The Bishop was detained on his way home by the lowness of the water in the river.

THE FLY AND THE WINDOW

THE WINDOW was up at the bottom perhaps five or six inches, but the big bottle fly was busy bumping his head against the pane at the top. Again and again he drew off from the window and hurled himself against it until by and by in a frightened swoop he swung low enough to find the opening below, and out he went into the freedom of the limitless atmosphere. Undoubtedly it was poor science to let him escape. But it was worth something for the moral significance of the manner of his escape. How many of us are bumping our heads unnecessarily against obstacles which could be easily avoided if we had but the grace to stoop and pass under them. There is always a way out into any freedom which belongs to us. The poorest way in the world to meet difficulty is to go on bumping and bumping yourself against it. Swing far enough from it and swing low enough from self-concern and you will find the window open to your flight.—*Selected.*

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THE ART OF FORGETTING

I REMEMBER an occasion when I gave utterance to a narrow-minded, unworthy opinion while talking with a man that I then knew only slightly. The words were hardly out of my mouth before I regretted them. He said nothing—just looked at me. His silence was impenetrable. It disarmed and rebuked me.

For days and weeks I thought about it, and then one day when I had a chance, I said to this man that I hoped he would excuse my folly. He declared—bless his heart—that if I had said anything of the sort he had forgotten it. I believed him. When I knew him better I learned that while he had his full share of patience and temper-trying things, disappointments, and so on, he had the happy faculty of keeping his mind off them—of forgetting them and going on—when it no longer did any good to think about the unpleasant things. He saved the powers of his mind for things that were worth while, and to-day he is a \$10,000 man!

But you know, and I know, folks very close at home who for years will keep fresh in their memories little differences of opinion, discourtesies, injustices, losses, misfortune, and so on—people who allow their minds to fill up with these morbid weeds when they need all of their concentrative powers for the things that are at hand and that are to come, rather than for the mistakes, ills, and wrongs of the past.

"What do you think?" said a department head of a big concern some time ago, as he rushed into the office of a fellow-worker. "So-and-So said to me just now—" and on he went, relating how a prominent man in the company had just given expression to a rather harsh criticism that had hurt the feelings of Mr. Sensitive Man. And Mr. Sensitive wound up his recital with, "What would you do about it?"

"Aw, forget it," said the other. "Smile at him to-morrow as if he hadn't said it. You are not going to let a little thing like that 'ball you all up,' are you?"

Forget it—that's it. A sure way to have a hard time in life is to keep thinking about the unpleasant things.

Time is a great healer. We hear much about the blessedness of a good memory; but, valuable as a good memory is, often it is more blessed to have a good "forgettery."—*S. Roland Hall.*

THE SECRETS OF REPOSE

THERE is little doubt that while the majority of women nowadays are more vivacious, more talkative, more fluent, perhaps better informed, than were the women of a generation ago, they are often deficient in the rare grace of "repose."

The fascination of this quality is hard to define; it must not be confounded with vacuity, with apathy, with a manner which is the natural result of a phlegmatic temperament. Any of these make an uninteresting personality. It was once remarked of some one whose stillness and silence suggested unplumbed depths, "No. Look at that empty face. Her silence is the locked door of an empty room." True repose really indicates unplumbed depths—it is the locked door of a treasure house. Repose—real repose, not emptiness—can change to a gracious vivacity where there is need. But it can also make its possessor interesting and wholly unembarrassed when obliged, say, to stand alone in a crowded room or to sit in a corner unattended. It also is the accompaniment of a most charming power of listening. Your true listener—and a good listener, be it remarked, is rarer and ten times more popular than a good talker—never fidgets, is never in a hurry to reply.

Granted, then, that repose is a grace, and one to be desired, one worth effort to attain,

how are we to reach it if we do not already have it?

First, be sure of yourself in every way. Be well dressed, and, above all, well groomed. Have every detail of both toilet and grooming so perfectly attended to that your appearance may be comfortably dismissed from your mind. You will then be free to think of others. "A heart at leisure from itself," as Wordsworth sings, is the secret of repose. And how can one's heart be at leisure from itself if a collar is not fitted well, and if one knows that unbecoming little wisps of hair are straying down one's neck?

Next, practice repose of muscle. Lie back in a chair, at some pleasant and restful angle, relax as thoroughly as you have learned how, and then keep still. Let your finger tips stay where they fell. Let your arms lie supine and rest. Rest in perfect repose. When you have done this alone, try keeping this relaxed stillness, this purposeful quietude, while some one tells you a story or relates some happening. Listen attentively and look at the speaker with interest. Once you acquire this way of listening, you will be astonished at the way in which you are sought out by those who wish to talk.

A third way to attain this eminently desirable repose is to steadily refuse to be flustered. Suppose there is a car almost at the stopping place, and you can catch it by hurrying. Don't hurry! Let it go, and wait calmly for another. This is but one illustration of a thousand ways in which you can attain calmness, sweetness and stillness. They are worth a sacrifice to gain.—*The New York Tribune.*

"THERE ARE two crowns with which Jesus Christ may be crowned. We may crown Him with the words of those who loved Him; and this is no mean crown. We may crown Him with the words of those who hated Him; and this is as lustrous as the first."

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Introductory Note by the Rev. Samuel Hart, D.D., LL.D.

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