

WISCONSIN HISTORICAL SOCIETY LIBRARY



The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—JULY 19, 1913

NO. 12

NEW YORK 416 LAFAYETTE ST.

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

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

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE SHEPHERD'S ARMS

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

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

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

THE LIVING CHURCH

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

CLUB RATES

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

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

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

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

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

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL

AND

WHITTAKER'S CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 8 cents.

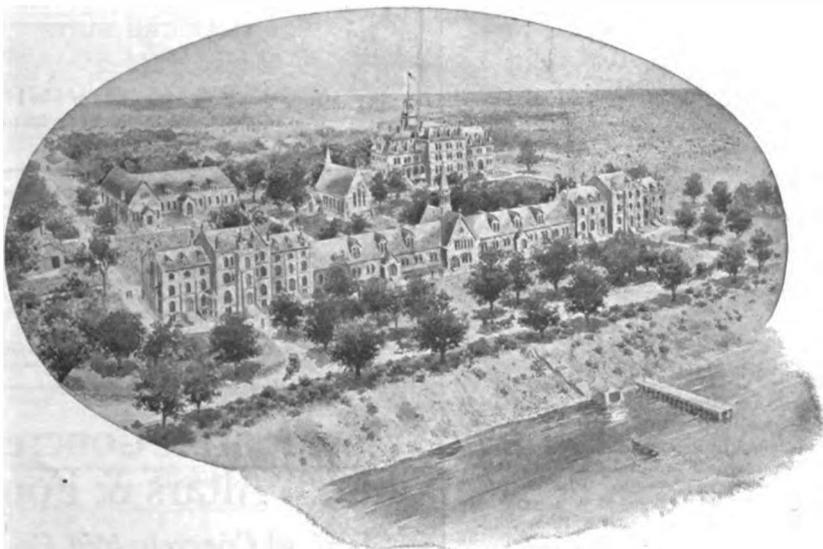
EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

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

RACINE COLLEGE SCHOOL

"The School for Manly Boys."—Chief Justice Winslow



The development of a strong, manly character is our first object.

Highest scholastic standards. Diploma accepted by leading Universities.

Athletics under the personal supervision of a resident Physical Director.

Modified military system, which preserves all the good features and eliminates the undesirable ones.

Modernized system of dormitories. Complete new sanitary equipment. One of the finest swimming pools in the country.

Special provision for the care of younger boys.

For catalogue and information address

REV. WILLIAM FRANCIS SHERO, A.M., Ph.D.

RACINE COLLEGE, RACINE, WISCONSIN

BOOKS ON THE

Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

With Our Dead

A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Fleur de Lis* Booklet series. Bound in ooze leather, very pretty and dainty. Price 40 cents; by mail 42 cents.

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

The First Five Minutes After Death; and the Future Crown

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of \$4.00 per hundred, carriage additional.

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

Published by
The Young Churchman Co.
Milwaukee, Wis.

CHURCH CHANGES, ENRICHMENT and DECORATION
Estimated on or Designed and Executed for any PART OF THE COUNTRY
to clients, limit of expense designated

Local Labor arranged for when advantageous. Correspondence Invited. Illustrated Data and Photographs mailed on request

J. & R. Lamb

Studio 23-25-27 Sixth Ave., NEW YORK

R. Geissler, Inc. 56 W. 8th St. New York
Church Work
WINDOWS · MEMORIALS
IN WOOD · STONE · BRASS · SILVER
EMBROIDERIES · FABRICS



MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 60
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

CHURCH EMBROIDERIES

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

EMMA HAYWOOD, 128 West 91st St.
New York

A Manual for the Holy Eucharist

By the Rev. J. H. MCKENZIE, D.D., Rector of HOWE SCHOOL. Price, 25 cents each, in any quantity. Postage 2 cents each.

The Young Churchman Company has become the publishers of this popular Manual, and has made a new and revised edition, printed from new plates, and greatly improved its typographical appearance.

Address orders to the publishers:

The Young Churchman Co.
Milwaukee, Wisconsin

Some Memory Days of the Church in America

By S. ALICE RANLETT. Cloth, illustrated, 75 cents; by mail 85 cents.

"It is a pleasure to commend [this book] just issued from the press. The old Jamestown tower, shown on the cover, gives to this American Church the impress of at least a partial antiquity. The chapters comprising this volume were originally printed as a serial in the *Young Christian Soldier*, and amply justified preservation in this permanent form. The beginnings, the foundations, of the Church in the several sections and older states are interestingly told, while portraits of many of the founders increase its value. The book should be widely circulated."—*The Living Church*.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

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

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

Heaton, Butler & Bayne

GLASS STAINERS

BY APPOINTMENT TO THE LATE

KING EDWARD VII.

Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.

Designs and estimates on application to

Heaton, Butler & Bayne
(N. Y.) Ltd.

427 Fifth Ave., Knabe Building, N. Y.



CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

72-74 MADISON AVE. NEAR 28TH ST.
NEW YORK

Pasters & Building Committees
Write Today For Our "Catalog No. 1"
An Authoritative Guide on Church Seating.
Gives valuable suggestions on design, installation, seating plans, etc. Please send Floor Plan and state fully your requirements.
Pews, Pulpit Furniture, S. S. Seating
American Seating Company
218 S. Wabash Avenue CHICAGO

White Marble Concrete Church Altars & Fonts

Standard Concrete Mfg. Co.

1565 E. 18th St., Brooklyn, N. Y.

CHURCH WORK
IN METAL, WOOD, MARBLE ETC.
O. LUETKE ART-WORKS
237-239 W. 14th St. NEW YORK CITY

EDUCATIONAL

COLLEGES

New York

ST. STEPHEN'S COLLEGE
Annandale, N. Y.

A Church College

\$300 incl. Opens Sept. 17th

SCHOOLS OF THEOLOGY

Connecticut

BERKELEY DIVINITY SCHOOL
MIDDLETOWN, CONN.

The sixtieth year begins September 16th, 1913.

Massachusetts

EPISCOPAL THEOLOGICAL SCHOOL
Cambridge, Massachusetts

For catalogue address DEAN HODGES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Pennsylvania

The Divinity School of the Protestant Episcopal Church in Philadelphia

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

Tennessee

Theological Department OF THE University of the South
SEWANEE, TENN.

For catalogue and other information address Rev. C. K. BENEDICT, Dean.

Virginia

The Protestant Episcopal Theological Seminary in Virginia.

The Ninety-first Session will begin Wednesday, September 24, 1913.

A course for special students. For Catalogues and other information address

THE DEAN,
THEOLOGICAL SEMINARY P. O.,
Fairfax Co., Va.

SCHOOLS FOR BOYS

District of Columbia



National Cathedral School

A Suburban School on Mount St. Alban, Washington, D. C. Offers exceptional advantages in the preparation of boys for colleges and for business. Students have unusual opportunity to hear and know men prominent in public life. Magnificent grounds; athletic field; gymnasium. Modern buildings. The Bishop of Washington (Episcopal) Pres. Board of Trustees. Send today for catalogue. Address E. L. GREGG, Headmaster, Box 110

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-ninth year begins September 22nd.

For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector Box K., Howe, Ind.

Maryland

The Donaldson School
Grovemont, Ilchester, Maryland

A thorough College Preparatory School for Boys, belonging to Mount Calvary Church, Baltimore, in which the Faith, Worship, and Discipline of the Church are fully taught. Eighth year. Country estate of 184 acres. Low tuition fees.

Rector: REV. W. A. McCLENTHEN, Headmaster: REV. H. S. HASTINGS.

For catalogue and information, address

THE RECTOR,
816 N. Eutaw Street, Baltimore, Md.

ST. JAMES' SCHOOL

FOUNDED 1842

Washington County, Maryland

Six miles south of Hagerstown.

The Maryland Diocesan School for Boys.

Illustrated Historical Sketch and Catalogue.

ADRIAN H. ONDERDONK, Headmaster.

Minnesota

SHATTUCK SCHOOL

Is notable for success in training boys. Its ideal is character-building on Church lines. The Alumni generally are convincing evidence of its superior training and educational advantages. Judicious discipline and exclusion of evil-minded boys make it an exceptionally safe school home. The U. S. Government classifies it a "Distinguished Institution." Age 13 to 16: boys 8 to 12 are by themselves a mile distant.

Send for 1913 Catalog and Book of Views and learn all about it.

REV. JAMES DOBBIN, D.D., Rector.
REV. EDWARD T. MATHISON, Associate Rector.
FARIBAULT, MINN.

Nebraska

KEARNEY MILITARY ACADEMY
A CHURCH SCHOOL FOR BOYS

SITUATED AT KEARNEY, NEBRASKA. \$350.00 A YEAR

Boys prepared for University or Technical School. Special training for Business, Scientific Agriculture and Animal Husbandry. Gymnasium and Swimming pool. Athletics carefully Supervised.

The K.M.A. track team won first honors in the Nebraska Inter-Scholastic Athletic Association meet at Lincoln this year. Separate Building for little boys. For Catalogue apply to REV. ROBERT H. H. BELL, M.A., Rector.

SCHOOLS FOR BOYS

New Hampshire

Holderness School

FOR BOYS Plymouth, N. H.

Prepares for Colleges and Technical Schools. Ranks with the highest grade schools in New England, yet the tuition is moderate. Individual influences and instruction. New Gymnasium, Athletic field, running track. 84th year.

Rev. Lorin Webster, L.H.D., Rector.



The Phillips Exeter Academy

Unusual opportunities for boys of exceptional character and ability. 183rd year opens Sept. 17th, 1913. Catalogue and views address HARLAN P. AMEN, Principal, Exeter, New Hampshire.

New York

ST. PAUL'S SCHOOL

Healthfully located in beautiful Garden City, Long Island, 18 miles from New York. Buildings completely equipped. Gymnasium, swimming pool, fine athletic fields. Prepares for any college or scientific school. Competent master at the head of each department.

A LOWER SCHOOL FOR YOUNGER BOYS

For information and Catalog address WALTER B. MARSH, Headmaster, Box 14, Garden City, L. I.

CHRIST CHURCH SCHOOL

EAST SETAUKET, LONG ISLAND, N. Y.

Pro Fide Catholica et Litteris Humanis

Education according to the English method for boys. Thorough training in manners and morals. Preparation for any college. Special attention to little boys. Rates: \$250-\$400 (including board and laundry).

Rector: REV. J. MORRIS COERR.

Pennsylvania

Chestnut Hill Academy

A Church School for Boys

Every modern convenience for study, health, recreation and comfort. With surroundings conducive to highest intellectual, religious and social life. Prepares for college or scientific school or for business. The high standard of scholarship, the attractive and healthful location in the elevated country north of Philadelphia, and the unsurpassed equipment for physical training are some of the features which commend this school to parents and boys.

For catalogue and views address J. L. PATTERSON, Head Master, Chestnut Hill, Pa.

Wisconsin

RACINE COLLEGE GRAMMAR SCHOOL

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

EDUCATIONAL

SCHOOL FOR NURSES

New Jersey

CHRIST HOSPITAL JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Text Books furnished. Apply to
MISS HOOPER, Supt.

KINDERGARTEN TRAINING

Illinois

Pestalozzi-Froebel Training School

A Kindergarten Normal School

Seventeenth year opens September 24th. Regular Diploma Course, two years. Post Graduate, Home-Making, Primary and Playground courses; special courses by University of Chicago professors. Includes opportunity to become familiar with social settlement movement at Chicago Commons. For catalogue address Mrs. BERTHA HOFER HEGNER, Supt., Box 12, 509 South Wabash Ave. (opposite Auditorium), Chicago, Ill.

Ohio

The Cincinnati Kindergarten Training School University and Public School Affiliation

Unusual opportunities for public, private and mission kindergarten practice. Special courses for college graduates and social workers. More positions offered our graduates than we can fill. 34th year begins Sept. 19, 1913. For circulars address LILLIAN H. STONE, Principal, Number 6 Linton Street, Cincinnati, Ohio.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

Bishop Strachan School

FORTY-SEVENTH YEAR
A Church Residential and Day School for Girls.
Full Matriculation Course.
Elementary Work, Domestic Arts, Music and Painting.

PRESIDENT: The Right Rev. the Lord Bishop of Toronto.

PRINCIPAL - MISS WALSH
VICE-PRINCIPAL - MISS NATION

Wykeham Hall, College St., Toronto
Also 423 Avenue Road

A BRANCH JUNIOR DAY SCHOOL
Kindergarten, Preparatory and Lower School classes under well-qualified mistresses. Reopens Wednesday, Sept. 10th, for Resident Pupils, and Thursday, Sept. 11th, for Day Pupils.

BISHOP BETHUNE COLLEGE OSHAWA, ONTARIO

Visitor, The Lord Bishop of Toronto.

A Residential School for Girls
Young Children also received

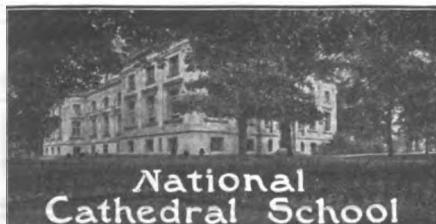
Preparation for the University. Art Department. Healthful situation. Outdoor Games. For terms and particulars apply to the SISTERS-IN-CHARGE, or to the SISTERS OF ST. JOHN THE DIVINE, Major Street, Toronto. College reopens September 17th.

THE CARLETON SCHOOL FOR GIRLS

183 Argyle Avenue, OTTAWA

Home-like residence - cheerful schoolrooms - sound education - personal care.
MISS CLARABEL SMITH, B.A., Principal.

District of Columbia



National Cathedral School FOR GIRLS

141 St. Albans, Washington, D. C.

Within the Cathedral Close of 40 acres. Fireproof building. Accommodation for 100 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

The Bishop of Washington, President Board of Trustees
JESSIE C. McDONALD, M. S., Principal,
HELEN L. WEBSTER, Ph. S., Academic Head.

COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

SAINT MARGARET'S SCHOOL Waterbury, Conn.

SITUATED in an attractive and healthful New England town with all the advantages of a country school. Outdoor sports, Gymnasium. Modern equipment.

There is a happy spirit of good-fellowship between teacher and pupil. College Entrance Certificate. General Courses. Household Arts and Crafts. Special advantages in Music, Literature, and Science.

Thirty-ninth year opens September 17, 1913. For information address
Miss EMILY GARDNER MUNRO, A.M., Principal

District of Columbia

Bristol School

For Girls Washington, D. C.

Has the only really fireproof school building in Washington, is the only school with its own swimming pool and its own gymnasium large enough for indoor regulation basketball. Exceptional opportunities for physical development.

The three connected buildings stand in their own park of three acres on the Heights, in the most healthful and finest residential section of the city. The property is valued at \$250,000.00.

Preparatory, Academic and two-years' Collegiate Courses. Elective Courses. Conversational French a specialty. Scholarly work. Literature, Psychology, Civics by Merril E. Gates, Ph.D., LL.D., LL.H.D., ex-Pres. Amherst College. All advantages of the Capital.

MISS ALICE A. BRISTOL, Principal

Illinois

UNIVERSITY OF ILLINOIS OSBORNE HALL

The Bishop of Springfield has provided a residence hall for Churchwomen and others attending the University, Facing Campus. Good rooms, large parlors, excellent management; Reasonable Terms. Apply to Mrs. G. H. SALTONSTALL, MATRON, 907 S. Wright street, Champaign, Ill.

ST. MARY'S KNOXVILLE, ILLINOIS A CHURCH SCHOOL

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892), Principal.

ST. MARTHA'S affiliated with St. Mary's

A SCHOOL FOR YOUNGER GIRLS
Unique and beautiful Home for Girls under thirteen. EMMA PRASE HOWARD, Principal and Founder (1910).

MONTICELLO SEMINARY



76th year opens Sept. 15th. A home school for young women and girls. Preparatory and Junior College Courses.

Domestic Science, Music, Art. Certificate privileges. Well-equipped laboratories. Gymnasium. Tennis courts, archery range, basketball and hockey fields. Bates moderate. Music and Art extra. Send for catalog.
Miss Martina Erickson, Principal. Godfrey, Ill.

LUCIA GALE BARBER SCHOOL OF Rhythm and Correlated Arts
Academic and Special Courses. Rhythm for mental, physical, and artistic development. Music, Fine and applied Arts. Department of primary politics, parliamentary law, and public speaking. Highest endorsement. Chaperonage. Catalog on request. MARY GALE DAVIS, Ph.D., Principal, 2003 Columbia Road, Washington, D. C.

HAMILTON SCHOOL

For Girls and Young Ladies

823-25 Fifteenth St., McPherson Square, Washington, D. C.
For particulars and catalog apply to
Mrs. PHOEBE HAMILTON SEABROOK, Principal

GUNSTON HALL 1906 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics. Mrs. BEVERLEY E. MASON, Principal; Miss E. M. CLARK, LL. A., Associate.

Martha Washington Seminary

For Young Women, 1601 Conn. Ave., Washington, D. C. In finest residential section of National Capital. Two years' course for High School graduates, general and special courses. Domestic science. Outdoor sports.
EDWARD W. THOMPSON, PRINCIPAL.

Florida

Cathedral School, Orlando, Florida

A Church Boarding and Day School for Girls
Regular and Special Courses: Music, Art, Elocution, Physical Culture, Domestic Science. Careful Home Life, Capable Teachers, Low Rates, Lovely Climate. BISHOP GRAY, Pres. of Board.
Rev. ROEBICK P. COBB, A.M., Principal.

Illinois

Waterman Hall SYCAMORE ILLINOIS

The Chicago Diocesan School for Girls
Twenty-fifth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., D.C.L., President; the Rt. Rev. William E. Toll, D.D., Vice-President of the Board of Trustees.
Address
REV. B. FRANK FLEETWOOD, D.D., Rector.

Maryland

The Hannah More Academy Diocesan School for Girls

P. D. REISTERSTOWN, MARYLAND

In country 15 miles from Baltimore. Healthful location. Surroundings of culture and refinement. College Preparatory and Academic Courses. Aim—Simplicity and excellence with moderate terms.
Address, Miss Anna L. Lawrence, Principal.

Michigan

AKELEY HALL A School for Girls GRAND HAVEN, MICH.

Finely situated on high ground near Lake Michigan, and overlooking the valley of the Grand River, offers exceptional advantages in climate and surroundings for thorough training of the mind and body.

Full Courses, College Preparation, Music, Art, Domestic Science, and General Culture, are under supervision of trained specialists. Separate house and enlarged playground for younger girls.
Address: MISS MARY HELEN YERKES.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Minnesota

St. Mary's Hall

FARIBAULT, MINN.

A Home School for Girls

Established by Bishop Whipple in 1866

Healthful climate. Certificate admits to Wellesley, Vassar, Smith and other leading colleges. Special advantages in music and art. Physical culture, etc. Write for catalog. Rt. Rev. S. C. Edsall, D.D., LL. D., Rector, Miss Caroline W. Eells, Principal

Missouri

BISHOP ROBERTSON HALL FOR GIRLS

St. Louis, Missouri

In care of the Sisterhood of the Good Shepherd. Established in 1874.

ADDRESS

4344 WASHINGTON BOULEVARD

Lindenwood Junior College for Women. Estab. 1831. Fully accredited by the University of Missouri. Two years' university work. Music and Art. Regular Domestic Science course with diploma. Preparatory Department. Only 50 minutes from St. Louis. Terms \$350 per year. George Frederic Ayres, Ph. D., Pres. Box 289, St. Charles, Mo.

Nebraska

Brownell Hall

OMAHA, NEB. 50TH YEAR. A Church School for Girls and Young Women. Certificates to College. Household Arts and Music. Gymnasium. Bishop of Nebraska, Pres. MISS EUPHEMIA JOHNSON, Prin. (A.B. Columbia University).

New Hampshire

St. Mary's Diocesan School for Girls

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

New York

ST. FAITH'S

A Home School for Girls

SARATOGA SPRINGS, - NEW YORK

Thoroughness of Instruction, Vocational Guidance, Sunny Home Life, Definite Church Teaching, Invigorating Climate.

\$250.00 PER SCHOOL YEAR

For Catalogue Address the

Rev. HARRY CLARKE PLUM, A.B., Prin.



Cathedral School of Saint Mary

Garden City, Long Island, N. Y.

A School for Girls, 19 miles from New York. Healthful location; spacious buildings. Excellent advantages in music and art. General and college preparatory courses. MISS MIRIAM A. BYTEL, Principal.

COLLEGES AND SCHOOLS FOR GIRLS

New York

Saint Mary's School

Mount Saint Gabriel

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

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

ST. JOHN BAPTIST SCHOOL

233 E. 17th St., New York

A Resident and Day School for Girls under the care of the Sisters of St. John Baptist. Board and Tuition \$500. Pupils prepared for College. Elective Courses. Gymnasium. Swimming. Riding, if desired. Reopens October 1st. Number of Resident Pupils limited to 20.

Address: THE SISTER SUPERIOR.



Glen Eden On-the-Hudson

The School Beautiful for Girls

Poughkeepsie, N. Y. In the Highlands

College Preparatory, Finishing Courses, Music, Art, Elocution, Domestic Science. Outdoor life a specialty. No examinations. Ideal climate; three buildings; 12 acres; limited membership. Address Director DR. FREDERIC MARTIN TOWNSEND

TERMS: — \$600 a year

North Carolina

St. Katharine's-in-the-Mountains

Waynesville, North Carolina A Church School for Girls THE RT. REV. JUNIUS M. HORNER, D.D., Pres. of the Board of Trustees. The Rev. WILLIAM B. ALLEN, M.A., Rector. General and College Preparatory courses, Intermediate Department, Music and Art, Arts and Crafts, Physical Culture, Household Economics. Unsurpassed opportunities for outdoor recreation.

MISS MARY LAFAYETTE ROBBINS, Principal.

Tennessee

Columbia Institute

A Tennessee Diocesan School for Girls Established by Bishops Otey and Polk 1835 Columbia, Tennessee

An ideal school for the development of your daughter. Wholesome surroundings with an unsurpassed social, moral and educative atmosphere, and well-planned, well-taught study courses. Seventy-seven years of continued success. Medal of Honor at World's Fair.

Superb location in the Blue Grass Region. Climate soft, and agreeable. Excellent health record. Institute Course. College Preparatory and Advanced Elective Courses — diploma awarded. Music, Art, Elocution, Physical Culture, Domestic Science, Cultural faculty. Buildings steam heated, and electric lighted. Gymnasium and Athletic Field. Personal references required of applicants for entrance. For catalogue address

Rev. Walter Branham Capers, President COLUMBIA, TENN.



St. Mary's School

Poplar Avenue Memphis, Tennessee

Boarding and Day School for Girls

Elementary and Academic Courses. Certificate Privilege Reference, Bishop Galfor. Mary Harris Paoli. Helen A. Loomis.

COLLEGES AND SCHOOLS FOR GIRLS

Ohio

HARCOURT PLACE SCHOOL FOR GIRLS

College Preparation and Advanced Courses in Languages. Literature, History, Expression, and Music. Summer travel class in Europe. Winter vacation cruise to Panama. Address

MISS MEEWIN, Principal, Gambier, Ohio.

Vermont

HOPKINS HALL BURLINGTON VERMONT

An endowed school for girls. 130 acres overlooking Lake Champlain. Modern buildings. Outdoor sports. Upper and lower school. College preparatory and general courses. Write for circular.

Miss ELLEN SETON OGDEN, Principal

Virginia

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.

On Main Line Southern R. R. Rt. Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor

Rev. C. Orlando Pruden, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium, College Preparatory, Literary, Music, Art, Expression Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B.P., Prin., Box 8



St. Anne's Church School FOR GIRLS

CHARLOTTESVILLE, VA. Three hours south of Washington. Thorough college preparation and special courses. Excellent Music, Art and Modern Language departments. Large campus, modern buildings. Terms \$300. Illus. Catalog. MISS MARY HYDE DUVAL, Principal.

STUART HALL STAUNTON, VA. A Church School for Girls. Founded in 1843. In the Blue Ridge Mountains. Two years' course for High School graduates. Best advantages in Music and Art. Gymnasium and field sports. MARIA FENDELTON DUVAL, Principal.

Washington

BRUNOT HALL

RT. REV. L. H. WELLS, D.D., Rector A Church School for Girls (Boarding and Day Pupils) SPOKANE, WASHINGTON

Certificate admits to Smith, Wellesly, and other colleges. Advantages in Music, the very best. Fine Art Studio.

For further information, address

MISS JULIA P. BAILEY, Principal

Wisconsin

Milwaukee-Downer College Milwaukee-Downer Seminary

MILWAUKEE, WISCONSIN

COLLEGE COURSES lead to Bachelors' Degrees. HOME ECONOMICS COURSES for Teachers. SEMINARY admits to Eastern and Western Colleges. MUSIC, DEPARTMENT directed by Emil Liebling. ART, ELOCUTION, ATHLETICS. Location combines advantages of city and country. For information specify College or Seminary catalogue. MISS ELLEN C. SABIN, President

Sisters of St. Mary

KEMPER HALL, Kenosha, Wis.

A School for Girls. The Sisters of St. Mary. The forty-fourth year opens in September, 1913. References: The Rt. Rev. W. W. WEBB, D.D., Milwaukee; the Rt. Rev. C. P. ANDERSON, D.D., Chicago; the Rt. Rev. R. H. WELLES, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address THE MOTHER SUPERIOR.

Saint Katharine's School for Girls

Davenport, Iowa

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

School Libraries

Secular as well as Religious, should have strong and accurate works relating to the difficult subject of English History, treating the Church of England fairly and honestly.

Some of those works—each one of which should be in every School Library and every Public Library are—

The Historians and the English Reformation

By the Rev. JOHN S. LITTELL, D.D. 8vo, over 300 pages, \$2.50; by mail \$2.68.

"The present volume effectively disposes of the claim as to Henry VIII. by documents which admit of no reasonable gainsaying. Its record also of the error which abounds in writers on both sides of the question is well-nigh encyclopædic, a pretty complete dictionary of the misinformation current on this subject.—*The Outlook*.

"A valuable study. . . . The best verdict we can pass upon it is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity."—*Springfield Republican*.

"The book will prove a useful guide to the literature (in English) on the Reformation."—*London Times*.

A History of Great Britain

From the Coming of the Angles to the Year 1870. By E. M. WILMOT-BUXTON, Author of "Makers of Europe," etc. Cloth, \$1.25; by mail \$1.35.

"In every way satisfactory. It treats of history by periods and topics—not by reigns—and it does it admirably. One only needs to compare it in its ecclesiastical references to the American text-books, to see how totally different is the perspective. . . . And Mr. Buxton's treatment of such a matter as the American Revolution could not be improved upon, even by our own writers."—*The Living Church*.

Everyman's History of the English Church

By the Rev. PERCY DEARMER. Illustrated. Boards, 40 cents; by mail 48 cents. Cloth, gilt, 80 cents; by mail 88 cents.

Published by

The Young Churchman Co.

Milwaukee, Wis.

The Hannah More Academy

Diocesan School for Girls
P. O. REISTERSTOWN, MARYLAND

In country 15 miles from Baltimore. Healthful location. Surroundings of culture and refinement. College Preparatory and Academic Courses. A I M — Simplicity and excellence with moderate terms.

Address MISS ANNA L. LAWRENCE, Principal

THE LIVING CHURCH

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

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

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2½ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS :	423
Problems of Education—The Race Issue among Americans—The Relief Fund—The War in the Balkans	
THE UNJUST STEWARD. R. de O.	426
ANNIVERSARY OF ST. ALBAN'S, HOLBORN. London Letter. J. G. Hall	426
SPEAKERS SELECTED FOR BROTHERHOOD CONVENTION. New York Letter	427
VACATION BIBLE SCHOOLS IN PHILADELPHIA. Philadelphia Letter	428
SUMMER CARE FOR CHICAGO WAIFS. Chicago Letter	428
THE PHILADELPHIA PILGRIMAGE TO UNIVERSITY OF WISCONSIN. Hubert W. Wells, in <i>National Municipal Review</i>	429
UNIVERSITY STUDENT WORK AT PENNSYLVANIA	429
STUDENT WORK AT THE UNIVERSITY OF VIRGINIA. Rev. B. D. Tucker, Jr. [Illustrated]	430
KENYON COLLEGE PLANS. [Illustrated]	432
SEWANEE. (Poetry.) Rev. Louis Tucker	433
SOCIAL SETTLEMENTS, THE CHURCH, AND RELIGION. Graham Taylor, in the <i>Surrey</i>	433
VERMONT REPORT ON HISTORICAL MIS-STATEMENTS IN SCHOOL HISTORIES	434
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	435
THE HOME FOR THOUSANDS. (Poetry.) Mrs. Margaret Noble Lee	435
CORRESPONDENCE:	436
The Late Dr. Coolidge (Rev. Alfred Evan Johnson)—Authority to Administer the Sacraments (Rev. George S. Southworth)—The Laborer and His Hire (Rev. G. H. Hefflon)—Impatience Over General Convention Trivialities (Wm. Stanton Macomb)—An Unfortunate Acquaintance (Rev. Wm. Hothersall Gardam, D.D.)—Fear of Schism (J. G. Pyle)—Possibilities of the Title Page (Rev. Enoch M. Thompson)	
LITERARY	437
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	438
A LAWYER'S DELAYS. Roland Ringwalt	439
PERSONAL MENTION, ETC.	440
THE CHURCH AT WORK	443

THOSE who are always good-humored are very useful persons in this world, by diffusing a generous cheerfulness among all who approach them. Habitual vivacity has the recommendation of not only its pleasurable feelings, but it has a sanitary benefit, for it keeps the blood in proper circulation, quickens the understanding, and even helps digestion. Indeed, it conduces to long life; while on the other hand, the habit of yielding to and fostering sadness of heart embitters and shortens the days of the young. It is well said by Solomon that "a merry heart doeth good like a medicine; but a broken spirit drieth the bones."—*Great Thoughts*.

The Living Church

VOL. XLIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 19, 1913

NO. 12

EDITORIALS AND COMMENTS

Problems of Education

IT cannot be questioned that the institutions of learning which directly foster Churchmanship or, indeed, any definite form of religion, are undergoing dangers to-day that threaten their very existence. Bishop Gailor well expressed one of those dangers when, in his address as Chancellor to the Sewanee trustees last month, he said:

"And even now, after all our appeals to the Church to come to our assistance and to support this great enterprise, which God Himself has so wonderfully blessed, we are denied assistance and recognition by the great moneyed Educational Boards, because we are a Church college. We find ourselves poor, our resources inadequate, our endowments small; but our professors and students filled with enthusiasm and doing splendid work."

He refers, of course, to the refusal of the educational boards that administer great wealth to render assistance to "denominational" schools. If direct Churchmanship is to be encouraged in an institution, it must be at the expense of forfeiting any share in the bounty of the great educational foundations. Others feel the same difficulty, and one cannot fail to admire those Methodist Bishops who are seeking to have Mr. Carnegie's gift of a million dollars to Vanderbilt University for its medical department declined, preferring rather to see Vanderbilt definite in its religious teaching but poor, than to accept wealth at a sacrifice of the right to teach. In spite of the criticism of the Bishop of Western New York upon the almanacs that record Hobart and Trinity Colleges as "non-sectarian" institutions, both of them having declared that position officially and being so recorded by the United States Commissioner of Education, we feel that Churchmen ought distinctly to recognize that the Church has three colleges—the University of the South, Kenyon, and St. Stephen's—that continue to tell the world openly and frankly that they are Church colleges, and by doing so, forfeit any financial assistance from the Carnegie and Rockefeller foundations. We offer no criticism of the other institutions; but it would be a grave injustice to confound institutions that are avowedly "non-sectarian," whatever fragments of Churchly influence remain to them, with others that must suffer financially because they avow themselves to be of a Churchly character.

Of course this does not mean that Churchmanship is forced upon any student at any of these institutions. Theology is not mixed with other sciences, nor is the Creed forced upon any one. It means only that Churchmanship is *encouraged* in those colleges and that each of them openly avows its intent to make good Churchmen of its students if it can and if the students themselves give their hearty assent. In no other sense have we, or do we desire, a Church college. Let nobody suppose that any theological tests are maintained at any of our educational institutions (other than those for preparation for holy orders), or that there is the first suggestion of coercion. Our Church colleges are manned by twentieth-century educators of liberal ideas and a thorough knowledge of the world of letters and the world of action. When such men deliberately set aside the prize that is so alluringly held before them on the terms merely of ceasing publicly to avow their Churchmanship, it means that they deem the latter a virile thing that is immedi-

ately connected with life, and that to sacrifice that thing would seriously impair the efficiency of their work. One regrets that Mr. Rockefeller and Mr. Carnegie should not desire to promote, rather than to embarrass, ideals of this sort.

When we learn, as the Commissioner of Education told us in his report for 1911, that approximately \$200,000,000 has been given to higher and professional educational institutions during the previous decade, we realize something of the extent to which men of wealth are giving to build up these institutions, in addition to the large amounts expended for the state universities from public grants or income derived from state-given endowments. How, then, can we understand how our own men of wealth leave our Church institutions so hampered by relative poverty as we find them? According to the same authority, in his report for 1912, the value of buildings and grounds and of endowments of our Church colleges is as follows:

	BUILDINGS AND GROUNDS	ENDOWMENTS
University of the South	\$476,909	\$350,545
Kenyon College	495,266	440,071
St. Stephen's College	206,000	92,485

Realizing that these are the accumulations of many years, and not of a single decade only, and realizing further that very much of the money given to other institutions comes from Churchmen, one is wholly at a loss to discover why these, our own institutions should be left with such inadequate provision. Wesleyan University, in Connecticut, was recently able to raise a million dollars for endowment and has now started on a second million for new buildings and expansion. We are in no sense in opposition to other institutions; but why will not Churchmen place our distinctively Church institutions on a more liberal basis, especially now when conditions compel them actually to suffer for their faith?

WHEN WE LOOK over the field of our secondary institutions, we do not find the distinction between Church and non-sectarian schools so pronounced. The great wealthy foundations have thus far given their chief attention to building up non-sectarian colleges of higher education. The "bait" of non-sectarianism has not therefore been held quite so alluringly before the secondary schools. Moreover, particularly in girls' schools, there is possible in the secondary school a truer approach to family life, in which religion takes its natural place more easily than it does in the different environment of college life.

Yet it is quite true here also that Churchmen have been sadly apathetic. Our institutions of this character have been built up in spite of this apathy. In a delightful essay on *Christian Education* recently sent out by the Mother Superior at Kemper Hall, it is well said:

"We do not, for the most part, seem to take our Faith seriously, and men judge cheaply of it from our attitude of distrust and indifference. The Church's system will not prove antiquated or ineffective, even in these days, when things change quickly and profoundly, if we give it a fair chance. Education in the Church, for the Church, and by the Church. It is vital to our welfare as a

Church that we guard education as a preparation for life. From the Roman Church, it has passed down the lines to the various denominations, each and all impressed with the conviction that alone through the education of the young in their creeds—or no creeds—can their existence as corporate bodies be maintained. The Church, alone, seems lukewarm on this great issue. One questions why it is thus. Upon the face of it, one would say that the Church in America is best equipped to educate its own children."

Yet Kemper Hall, asking, after all these years of splendid service, for an endowment of \$200,000 from Churchmen, is by no means the only one of our secondary schools that is feeling the like need. No satisfactory school can ever be maintained by its income from tuition alone, and the "paying" student at the most expensive school is quite as truly the recipient of the bounty of others as is the student who wins a scholarship. The difference is in degree only. We must endow all our schools if they are permanently to do efficient work.

THERE HAS BEEN, in recent years, a new stimulus in the field of Religious Education among Churchmen. The General Board and the many diocesan boards that have been created by Church agencies are taking their duties seriously. We are realizing how dubious is the future for the Church when our

children are educated in an unchurchly, if not an anti-Churchly environment. We have awakened to the puerility of much of our Sunday school work.

We have not, however, begun to realize the immensity of the task before us. We cannot, probably, look for a system of parochial schools in rivalry with the public schools of the land. We must face the fact that our children will be educated very largely apart from the opportunity to have religion and definite Churchmanship in their true relation as a part of education and of life. To supplement the work of the public schools, not to supplant them, is bound to be the form in which the problem must be worked out.

But the strengthening of Church schools for children of high school age, while it could do little more than seek to train picked individuals, here and there, would be a long step in advance. This we could do if Churchmen were thoroughly in earnest in providing for the need of Churchly, religious education as a normal part of a liberal training. Gradually, as endowments and scholarships increase, it ought to be possible for students to be educated at a much lower cost than is necessary under present conditions.

May we hope that Churchmen are gradually taking a truer perspective in this matter, in all its branches?

The Race Issue Among Americans

WHAT our government is seriously embarrassed by reason of state and local enactments directed against the Japanese is a matter of common knowledge. That the great majority of Americans have no sympathy with most of these enactments is highly probable; but that the federal government can stop them is improbable and that they are likely to lessen of their own accord is still more so.

What, then, ought to be the official attitude of the government, and therefore of the American people, toward a condition that exists in this country, that neither government nor people can help, but that gives offense to a nation to whom we feel entirely friendly and whose friendship we desire to retain?

In our judgment the position for us to take is that the American people feel very strongly that race admixture of any sort is an evil, and is to be prevented by establishing social barriers between the races; but that these barriers do not imply that one race is superior and another race inferior. It only implies that they are different. This explanation ought to be sufficient to prevent unfriendly feeling on the part of nations of different races. It would embarrass the Japanese government quite as truly if there should be an immigration of Europeans such as should give promise of ultimate absorption in the Japanese people, as does the contrary possibility disturb Americans.

This does not mean that race intermarriage is necessarily wrong, and it is quite easy to think of cultivated Americans who have married cultivated Japanese or Chinese and have been happy throughout their married life. But that sort of racial intermixture is too rare to need consideration. The more usual race intermixture is between the lowest elements of both races, and the social problem resulting is one that does not make for the best interests of either race.

The American people are more keen about this social necessity for race preservation than are any European people because they alone have had to work out the problem of racial relations with two races side by side. They had the Indian problem first, and they failed to solve it wisely. It was partly a problem of civilization versus savagery, but it was also a problem of race versus race. They had secondly the negro problem and they failed still more sadly to solve it wisely. After slavery came the pathetic attempt to create a social equality by law, and it was a failure. Now, thirdly, comes the Pacific coast problem of dealing with the Asiatic races on our soil. It differs from the Indian problem in that there is no element of savagery involved, and from the negro problem in that there is no element of previous condition of servitude. But the lesson that the American people have learned is that law cannot eradicate the distinction between races, and that it is for the best interest of the people of every race that the blood of every race should be preserved from admixture with the blood of any other race.

No doubt there may be, here and there, Americans who do not subscribe to this doctrine. The fact remains that it is the

working hypothesis of the American people as a whole, and wherever two races are, in considerable numbers, side by side in our country, there, rightly or wrongly, the people of European descent do, in fact, demand race separation. It may take extreme forms and result in criminal acts, for which the perpetrators ought to be severely punished but in which justice has often been defeated; but there will be less of this race bitterness and consequent crime if it can become generally recognized that the demand that races be carefully separated in all social relations rests on an intuitive sense of the overwhelming necessity for preserving the blood of each race pure from admixture with the blood of any other.

But the point upon which our government ought to insist, and which we must religiously insist upon among our own people, is that it by no means follows that we maintain one race to be inherently better than another race. What constitutes "better"? An Englishman may feel himself "better" than a German, and a German be quite as confident that he is "better" than an Englishman, but the two nations do not go to war for the sake of compelling the other to recede from its local point of view. Each considers his nation superior to the other. A like condition may prevail among races. Race consciousness, like love of country, is commendable, though it may be carried to an unwarrantable extreme; but just as nations must reasonably allow for the natural love that a German has for his own people in excess of those of England, so the people of one race will naturally have a race-patriotism that will seem to exalt their race above other races, precisely as they exalt their nation over other nations. But that is not equivalent to saying that other races are "inferior" races, any more than it implies that other nations are "inferior" nations.

We believe that it is on these lines that our national attitude toward the Asiatic races must be explained by our government to the government of Japan. We do not claim that their people are "inferior" to us. We only hold that two races should remain two races. That means that the social life of each must be totally distinct from the social life of the other, without in any way maintaining that either is a superior or either an inferior race. It ought to be possible for Japan to accede to that view, and certainly it cannot fail to be possible for her to understand that it is the view of the vast majority of the American people.

And by the application of that principle our other race problems may, perhaps, be ultimately worked out. The negro should have every opportunity to rise to the highest pitch of culture that he can attain; but to insist that his social life be found in his own race, no more reflects upon that race than it reflects upon the white race to insist upon a like racial solidarity.

Let the members of each race cultivate a pride in his own race and a determination that, without blood intermixture, it shall be brought to the very highest level of which it may be capable; but let that race pride be sufficiently mixed with humility for it to be recognized that members of another race

may be quite as sure of their own racial preëminence, and that Almighty God is the only ultimate arbiter between them.

Most absurd of all ideas on the subject is that social relations of one race with another could be changed by means of war. If Americans are sometimes bad mannered in their way of testifying to their satisfaction with their own race, as we fear they are, war could not teach them better manners. Even after a severe defeat their manners would not be improved. And whenever one race shows bad manners and another race shows good manners, it is the good mannered race that shows its superiority. We fear that some Americans are, by this test, making us seem, in the eyes of the world, an inferior people. Races and nations, like individuals, become superior or inferior to other races and nations, not by proclaiming superiority or denying inferiority, but by the superiority or the inferiority of their racial or national character. And character shows itself in action.

If the Japanese people can be shown how different is this sense of a need for race preservation from a desire to vaunt any pretended race superiority, there can be no friction even over the bad manners that some Americans have shown in their desire to protect their race.

THROUGH the instrumentality of Bishop Lloyd, acting in consultation with the Bishops of the six dioceses that have been devastated by flood and tornado, distribution of a portion of THE LIVING CHURCH RELIEF FUND has already been made as follows:

Southern Ohio	\$562.06
Nebraska	196.75
Indianapolis	44.65
Michigan City	168.85
Kentucky	44.65
West Virginia	168.85
	\$1,185.81

This, indeed, does not go far toward restoring the losses in those dioceses, which we had estimated as requiring, beyond what could be cared for locally, about \$60,000, and which was later estimated by the *Spirit of Missions* at \$70,000. Still, we are not alone in making this effort, and Bishop Lloyd was able to distribute, in all, something in excess of \$10,000 from special funds raised for the purpose. It is the many littles that make up this amount, and, as the acknowledgments below indicate, we have quite a little nest egg on hand (at the Missions House) for the next distribution. All receipts for the fund are forwarded weekly to Mr. E. Walter Roberts, whom we have constituted special treasurer of the fund.

The need is still great; we cannot possibly drop the matter at this stage. We earnestly ask our friends to contribute liberally to this fund. The young people, at home and at summer resorts, we ask to constitute themselves solicitors and go about among Church people and others and seek to increase the fund very materially and as quickly as may be possible.

In thanks for his own portion received, the Bishop of Michigan City writes:

"I am in receipt this morning of a check for \$1,500, from Bishop Lloyd, for the relief of the loss occasioned by the spring floods in this diocese. I am informed this is from the finances secured by THE LIVING CHURCH and the *Churchman*. Few can appreciate what this help means to those who most severely suffered. Trinity Church, Peru, was so severely crippled that their best efforts were almost paralyzed by their loss. I have sent the check to relieve them, and desire to express to THE LIVING CHURCH, and through you to your subscribers, my sincere appreciation and deep gratitude.

"I have the honor to remain,
Very truly yours,
South Bend, Ind., July 9th. JOHN HAZEN WHITE,
Bishop of Michigan City."

Thanks are also received from the rector and wardens of the parish at Peru. Bishop Vincent sends his thanks for assistance rendered in his diocese of Southern Ohio, and says, in part, as follows:

"I think I am safe in saying that in all this and in the many other contributions which have come in to us directly from every quarter, the Church has reached the high water-mark of her practical charity and Christian fellowship. There has never been anything like it. I wish I could tell you of some of the nobly munificent gifts in some instances and of the many pathetic and blessed 'mites' in others; and on the other hand, of the grateful and devout appre-

ciation by the beneficiaries of such brotherly loving-kindness. We can never forget it.

"Again let me say, too, that all contributions have been carefully applied as follows: All 'specials' exactly as designated. Then undesignated funds—

- "(1) To general public relief, as long as necessary;
- "(2) To personal losses and needs of our own clergy and our own people;
- "(3) To first necessary repairs on rectories, churches, and parish houses;
- "(4) To salary accounts.

"One of the heaviest items of loss, in a number of instances, has been in serious or hopeless damage to organs. The repair of such damage has of course been left to the last. So that the funds still on hand, including your own present contribution, will now be applied as follows:

- "(1) To complete the restoration of buildings (repairing and small furnishings);
 - "(2) To repair of organs;
 - "(3) To salary accounts as shall appear necessary.
- "Later on, when our commission accounts are closed, we shall publish them in full in pamphlet form."

Make checks payable to THE LIVING CHURCH RELIEF FUND, and address to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS
to July 14, 1913

Previously acknowledged	\$1,440.15
Church of Good Shepherd, Walluku, Maul, T. H.	24.65
Sunday School of above	6.30
Young People's Club, Church of Atonement, Chicago	1.00
Christ Memorial Church, North Brookfield, Mass.	6.00
A Friend, Pablo Beach, Fla.	1.00
St. Andrew's Mission, Manchester, N. H. (for Southern Ohio)	19.00
A Friend	2.00
Ladies' Guild, St. Paul's Church, Lancaster, N. H.	4.00
Clyde, N. Y.	1.00
St. Matthew's S. S., Newton, Kan.	12.50
St. Matthew's Branch, W. A., Newton, Kan.	3.50
One of the Guild of the Love of God	1.00
Miss Maud L. Cady, Decatur, Ga.	2.00
Holy Trinity S. S., Yale, Oreg.	2.05
All Saints' Church, Waccamaw, S. C.	2.60
Christ Church, Susquehanna, Pa.	9.88
Church of the Ascension, St. Paul	3.00
Elizabeth Haslam, Little Rock, Ark.50
A Teacher, Auburndale, Mass.	2.00
	\$1,544.13

WHAT a crime against civilization, against humanity, against Christianity, is this internecine war among the Balkan States! It is not easy to find the rights and wrongs in the case, but it is perfectly certain that the war is unnecessary, and the former allies have forfeited much of the sympathy of the Christian world by this failure to govern themselves.

And its folly is so stupendous as to seem unbelievable. After securing the basis for united action among themselves, after successfully defying the united Powers, after achieving brilliant victories against the Turks, after a bloodshed and a money expenditure that must cripple them for years, after receiving the plaudits of the whole western world, they have proceeded to make each one of these marvellous achievements valueless to themselves and to humanity, by proceeding to cut each others' throats. Very likely the Turk will now quietly reoccupy the territory from which he had been driven out, and perhaps annex a little more!

What a spectacle! What a chapter to have written in the history of the world!

THERE IS much earnestness on the part of Filipinos to learn and copy from the American his political institutions and his methods in education. An incident that occurred in a municipality of southern Luzon a short time ago shows what peculiar twists the American idea gets in the process. A faithful church-goer was elected president of the town. He had in the meantime been studying the new political ideas to be in readiness for the task if he should be elected. On the Sunday morning after his election, he accompanied his wife to the church, but stopped at the door and, letting her go in alone, returned home. The priest saw him and later questioned him as to his strange behavior. The new president informed him that since there had come about a complete separation of Church and state in the Philippines, his new political duties forbade him longer to participate in the Church services.—*Alfred M. Bruce, in the Los Angeles Churchman and Christian Messenger.*

THE UNJUST STEWARD

FOR THE NINTH SUNDAY AFTER TRINITY

FOR the children of this world are in their generation wiser than the children of light"; because, as children of this world, they live according to the law of the world. The children of light try to live according to the law of both worlds, very often; and they fail because it is impossible to serve God and Mammon.

The lord of the unjust steward commended him, being himself a man of the world, and knowing that his servant had done the wisest thing that the philosophy of the world could inspire. The Lord of life bids us show the same consistency with regard to spiritual things—to be, indeed, children of light; and to walk in the spirit of our calling. We pray therefore for the spirit to think and to do always such things as are right; that we, who cannot do anything that is good without Him, may by Him be enabled to live according to His will.

It is so difficult, however, even to think the things that are right. Right and wrong are so closely associated; and there is such a narrow line between. So many things not wrong in themselves, nevertheless bring untold misery when abused, that sincere zeal bids us eschew them altogether; and many things are condemned, which God evidently intends for our use to His glory. Perhaps there is no expression of the soul so capable of a deeply spiritual quality as music, unless it be that other expression of the deeper being that is so intimately allied to music—art. And yet, music and art can be abused until they become a menace to morals and religion. But where is the line that separates these extremes?

It is unsafe to assert where the line is to be drawn across the things themselves. The line must be drawn *within us*; and the standard of judgment is set by the "spirit," purpose, motive, or whatever else we care to call the actuating impulse of our lives; so that, whether we give or receive, the right or wrong will lie in the "spirit." The prude will see evil where none is intended; and to the pure, all things are pure.

The sin of the unjust steward was this: that he misused that which belonged to another. His wisdom consisted in his doing without hesitation the one thing which his judgment dictated as a way of escape from the consequences of his error. And does not our sin likewise arise from the misuse of that which is Another's? Do not all things come of Him; and can we render back to Him except of His own?

Money is the modern Mammon. It is not a hard thing to believe that the love of money is the root of all evil, when we see how great a part money plays in the indulgence and sins of our day. But money is not an evil, in itself. It is an evil only when we consider it as our own to use for our own gratification, in which event it becomes the medium of exchange for all that is unholy in the kingdom of godlessness.

For the love of money men forego truth, rob children of childhood, betray virtue, withhold from the laborer his hire, cheat and steal, profane the temple of God, and rear an image of gold, and worship it in place of the Living God. All these, and more, are done for money, until money has become the Mammon of unrighteousness to this generation. And of this enemy Christ bids us make friends. How?

Surely it is a simple solution; merely to acknowledge God's ownership of all things, and our stewardship and accountability to Him. Money that is dedicated to the service of God is a holy offering as truly as is any other gift bestowed upon us by God and offered back to Him in service. There is no intrinsic merit in poverty, no necessarily inherent evil in money; for all things do come of Him, and of His own may we give Him. In all things we are stewards; and it is required in a steward that he be found faithful.

R. DE O.

HOW OFTEN do we run to meet trouble! Those good women on their way to the sepulchre, hastening with pious zeal to perform their loving task of anointing the dead body of their dear Lord, suddenly bethought themselves of the great stone which sealed the door of the tomb. In dismay they said: "Who shall roll us away the stone from the door of the sepulchre?" And they began to worry. But when they reached the sepulchre "they found the stone already rolled away, and an angel sitting on it." So is it often in our life. We anticipate some obstacle, some great stone beyond our ability to move, but when we come to the fancied difficulty, lo! the stone is rolled away, and perhaps an angel of light is in the place of the stone.—*Holy Cross Magazine*

ANNIVERSARY OF ST. ALBAN'S, HOLBORN

Chapel to be Erected in Memory of Father Stanton

STRENGTHENING THE SUPPORTS OF ST. PAUL'S
WITH CONCRETE

American Church Wishes Fragment from Lincoln Minster

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, July 15, 1913 }

THE Pastoral Festival of St. Alban's, Holborn, on the Feast of St. Alban the Martyr, has this year been a specially notable occasion from being also the fifteenth anniversary of the completion and consecration of this perhaps most widely known church associated with the Catholic Revival. At the Solemn High Eucharist on the day of the feast, Saturday week, the sermon was preached by the Bishop Suffragan of Willesden (Dr. Perrin, formerly Bishop of Columbia), who took for his text our Lord's words in St. Matthew 5:14, "A city that is set on a hill cannot be hid." He said that St. Alban's, set amongst the poorest of the people, was such a city, and was known everywhere. Such a position had its dangers, its advantages, and its responsibilities. St. Alban's, and other churches like it, had done great things for the Church in this land by standing firm at great cost. The preacher laid special stress upon their responsibilities as a congregation in the war against great social evils like drunkenness and sexual impurity, in diocesan life, and in missionary work. After the service the annual luncheon was held in Holborn Hall, the Rt. Hon. Viscount Halifax presiding. Among the large number present were Lord Addington (son of the peer who built and endowed St. Alban's) and Lady Addington, the Rt. Hon. G. W. E. Russell, Canon Newbolt, Lady Henry Somerset, Father Waggett, S.S.J.E., and Mr. D. C. Lathbury. Lord Halifax, in proposing "Prosperity to St. Alban's," said that in the fifty years of this church's life a work had been done there which affected the whole Church in this country, and none could tell the blessing that was to be learned from the record of that period. He went on to give some of his own recollections of events and persons in connection with the early and stirring times at St. Alban's. The lesson to be learnt from its history was the "wickedness" of allowing themselves to despond; it was "utter ingratitude to God, who had done so much for them in the past." The vicar of St. Alban's (the Rev. R. A. J. Suckling), on rising to respond to the toast, read a message from the Bishop of Oxford, who was to have been the preacher on this anniversary. Writing from Italy Dr. Gore said:

"I am so sorry to fail you on your festival. It is rather the end of a great and memorable chapter. There is no successor, there can be no successor, to Arthur Henry Stanton; but after all his life is a splendid witness to true religion and the real power of the Catholic Gospel. There is a great deal of Gospel that is not Catholic, and Catholicism which does not sound like the Gospel, but Stanton's Catholicism was a magnificent Gospel, and his preaching never lost tone or became conventional. I have several times of late years got an inspiration from hearing of the texts he preached from. For instance: 'Now Jesus knew that they desired to ask Him,' and, 'One, Jesus, who was dead, whom Paul affirmed to be alive.' One cannot help thinking of his happiness. It is rather a weary and disappointing world. I am to be home, quite well I trust, by the end of this month. Please give my love to Edward Russell."

The vicar, in his speech, observed that with such a history of the Catholic Revival it would be a most terrible thing to be pessimistic. The Rt. Hon. G. W. E. Russell's response to the toast of "The Visitors" was soon turned into a Church Disestablishment and Disendowment speech. Lord Halifax afterwards amiably referred to the sentiments expressed by Mr. Russell, and said that notwithstanding the advice offered he was going to Hyde Park that afternoon to join in the protest against the robbery of the Church, and he should do his best to take Mr. George Russell with him to the meeting in order that he might realize the determination of Churchmen to resist the proposals of the government respecting the Church in Wales. He had no doubt that if Mr. Russell came with him, a complete change would come over his own opinions. (Applause.) At Solemn Evensong Canon Newbolt was the preacher.

It appears that in response to the appeal for a memorial to Arthur Henry Stanton at St. Alban's, Holborn, sufficient money for the site of the proposed Lady Chapel has been sub-

scribed. But the fund will be kept open until the beginning of the coming year to receive subscriptions for the chapel itself and the effigy of the departed priest.

A large body of leading architects have recently paid a visit to St. Paul's, and Mr. Macartney, architect to the Dean and Chapter of the Cathedral, has informed a representative of the *Times* newspaper that the object of this visit was to inspect one of the piers supporting the dome, and also the buttresses of the Cathedral. They examined the southwest pier in the crypt, which measured 45 feet by 20 feet. It was found to have an outer skin of ashlar work, or dressed stone, varying in thickness from 6 inches to 18 inches. The interior was filled in with rubble, among which was found all sorts of oddments, probably the remains of the previous Cathedral (Old St. Paul's). Among them was a portion of a Roman column. This agglomerate was subjected to careful investigation. It was found to consist of large pieces of stone and mortar. The proportion of water in mortar is very large, and in the process of time the water evaporates. The consequence is that the agglomerate which at one time no doubt filled the interior of the pier has subsided considerably, and the dome, instead of resting on a solid mass 45 feet by 20 feet, now rests only on the skin varying in thickness from 6 inches to 18 inches. It is assumed that the other piers are in similar condition, and that the pressure of the dome therefore falls unequally upon its supports. It is intended to pump concrete into the pier and thus make it again a solid mass. Twenty-two out of the thirty-two buttresses are more or less fissured. Four of them have already been consolidated by pumping liquid cement into the fissures.

The clock tower is also under repair. It has been found that the iron dials with which Wren bound the stonework together have so expanded with rust as to break the stone into pieces. The ironwork is being removed and new stone is being put in. It has been decided to regild the cross and ball surmounting the lofty dome, and scaffolding is already being set up for this purpose. The cost of the operations, which will probably take two months or more, will amount to a large sum. The regilding is very expensive, as only the best English "double gold" leaf will be used. This is actually pure gold, beaten out and placed on transfer paper treated with paraffin wax and is double the thickness ordinarily employed for outdoor work. The scaffolding will be extremely simple, consisting of little more than a few ladders. This method, besides saving money, will prevent a repetition of the accident which occurred when the original cross and ball set up by Wren had to be taken down ninety-two years ago.

Canon Wakeford, Precentor of Lincoln, in his notes as editor of the *Minster Gazette*, says in the June number that they do not always appreciate what they possess so greatly as others might. The Dean has received a letter from New York in which the writer begs for a little piece of Lincoln Cathedral. He was arranging for the completion of "our church," and was desiring to secure rather small pieces of stone from historic places, of which he was intending to make the high altar. "I think," he said, "you can hardly understand the strength of American interest in your great churches, and while such a request might seem even trivial, coming from one building a modern church in England itself, I can assure you we shall feel that your granting of this request will be something far from trivial, and shall appreciate such a gift very sincerely."

It is very gratifying to know that in the eucharistic worship at Lincoln Minster, when the Christian Mysteries are celebrated with music, the ancient introits are now to be used again in their due order instead of anthems.

It being eighty years ago this month that Keble preached his great sermon in Oxford on "National Apostasy," an utterance so epoch-making as to have led immediately, in God's providence, to the inception of the Oxford Movement and Catholic Revival, the *Ecclesia* parish magazine very fittingly commemorates this anniversary in the July number by an admirable article entitled "'Twas Eighty Years Since," being a review of the Oxford Movement by C. A. M. Stewart. The interest of the article is much enhanced by the illustrations, nineteen in number, including reproductions of portraits, among others, of Keble, Newman, Pusey, Dean Church, Canon Liddon, and Father Benson. Among other illustrations is one

(Continued on page 432.)

SPEAKERS SELECTED FOR BROTHERHOOD CONVENTION

Excellent Programme is Arranged

VARIOUS SUMMER NEWS OF NEW YORK

Branch Office of The Living Church }
416 Lafayette St. }
New York, July 15, 1913 }

THE programme for the twenty-eighth annual convention of the Brotherhood of St. Andrew has practically been completed, the arrangements still to be made concern chiefly the Junior programme.

The convention will, as usual, be opened on Wednesday evening, Bishop Brent having accepted an appointment for the Quiet Hour service, which is to be held in the Church of Zion and St. Timothy. A daily Eucharist will be celebrated every day thereafter at 7:30, the annual corporate Communion taking place on Sunday at the Cathedral of St. John the Divine. The preparation service for the latter will be held in the newly erected St. Thomas' Church, perhaps the largest and most beautiful parish church in America. The principal meetings of the convention will be held in Carnegie Hall, which, because of its central location and adequate facilities, is admirably adapted for such purposes.

Coming, as it does, the week immediately preceding the General Convention, it has been possible for the Brotherhood to secure for its annual meeting some of the best minds in the Church. Bishop Lloyd is to conduct a general conference on Saturday afternoon on "Vital Questions," Bishop Lines and Bishop Woodcock have accepted for the Clergy Conference, also on Saturday afternoon, and appearing at other times and places on the programme are the Rev. Dr. Powell, president of King's College, Dean Sumner of Chicago, Dean Du Moulin of Cleveland, Dr. Freeman of Minneapolis, and of course the two Bishops from this diocese, Bishop Greer and Bishop Burch. From the ranks of the laity will be heard Mr. George Wharton Pepper, Esq., of Philadelphia, Mr. John W. Wood, and Mr. Robert H. Gardiner, the last named being an ex-president of the Brotherhood.

An earnest effort is being made by the members of the local preparation committee to secure the attendance of clerical and lay delegates to the General Convention, and those whose names have been published in THE LIVING CHURCH are being asked personally to advance their coming to New York one week. Of the membership of the House of Bishops the convention leaders are confidently expecting an attendance of more than half, a particularly strong representation of the more distant dioceses being looked for.

As one clergyman writes, a Brotherhood convention is always "full of inspiration," and acting, as this one will, as an introduction to the General Convention, there is no reason why it should not be the most successful gathering the Brotherhood has held in its twenty-eight years of existence.

Wall street open-air services have been resumed for the summer under the auspices of the evangelistic committee of New York City. The Rev. Dr. Gustav A. Carstensen is again in charge, and preaches every week-day, except Saturday, at 12:30 o'clock. Services for Bohemians and Slovaks are being held in the tent at Sixty-seventh street and Avenue A every evening except Saturday, preceded by meetings for children conducted by Miss Elizabeth Millar. The schedule for the week showed 164 centres of work.

The Rev. John McVickar Haight has been appointed chaplain at the West Point Military Academy for August. Services are held in the open air under the Battle Monument instead of in the chapel. On July 1st Mr. Haight became rector of the near-by Church of the Holy Innocents, Highland Falls, N. Y., in succession to the late Archdeacon Thomas. He was graduated from the General Theological Seminary in 1910, and was then rector of Christ Church, Cody, Wyoming.

After the usual Sunday services on July 13th, the Church of the Holy Communion was closed for the summer to permit needed improvements to be made. The Sunday and weekday services are being held in the parish house, adjoining on West Twentieth street. The Rev. Melville K. Bailey conducted the services at 11 and 8 last Sunday and preached morning and evening besides conducting the Children's morning service at 10 o'clock.

Mr. H. H. Jackson has recently completed thirty years of service as sexton of the Church of the Ascension, Fifth avenue and Tenth street, Manhattan. As a token of appreciation members of the congregation presented a silver loving cup and a purse of gold to him.

The first Sunday service of the summer session at Columbia University was held in St. Paul's chapel on July 13th by the Rev. Raymond C. Knox, chaplain to the university. William J. Kraft,

chapel organist, has organized a large chorus of students for the musical part of these services, which are held at 4:15 P. M.

It is announced that as Mr. Everett P. Wheeler received the highest number of votes in the election for Provisional Deputies to the General Convention, he will fill the vacancy in the deputation made vacant by the death of Mr. J. Pierpont Morgan.

During the months of April, May, and June the Armenian Apostolic Church, represented by some 10,000 to 15,000 communicants in New York City, held their services in the Chapel of the Incarnation (the Rev. E. M. H. Knapp, vicar). On April 27th, the Armenian Easter Day, services were held in the chapel from 7 A. M. to noon, and from 3 to 6 P. M. On other Sundays services were held in the parish house, which is conveniently arranged for such purposes. It was estimated that fully one thousand Armenians attended the Easter Day services. The Armenian priest, the Rev. V. M. Managian, conducted all the services in the native tongue, assisted by a choir of men singing the ancient liturgy. One of the anthems rendered is said to date from the earliest days of this branch of the Apostolic Church.

Services for Armenians

VACATION BIBLE SCHOOLS IN PHILADELPHIA

Excellent Summer Plans Are Carried Out

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, July 15, 1913

AN excellent movement has been started in this city in the opening of Vacation Bible Schools. About sixty of these schools were opened in various parts of the city on Monday morning, July 7th, and will remain in daily session during July and August. They are under the direction of the various denominations in the city, and of the Church. There have been special arrangements made to take care of the Hebrew and Italian children. The schools will provide courses in calisthenics, hammock making, and raffia work, in addition to a thorough course in Bible study. Those under the direction of the Church are at Prince of Peace Chapel, Twenty-second and Morris; Holy Trinity parish house, 217 South Twentieth street; Christ Church, Second and Market streets; St. Peter's parish house, Front and Pine; St. Stephen's, Tenth above Chestnut street; St. Ambrose's mission, Howard and Ontario streets; St. Andrew's, Eighth above Spruce street; and St. Elizabeth's, Sixteenth and Mifflin streets.

The Rev. Royden Keith Yerkes, D.D., has been invited to take the chair of Old Testament and Hebrew in Trinity University, Toronto, and also the rectorship of the Church of the Transfiguration in this city. He has not yet decided which of the two will be his choice. Dr. Yerkes is at present assistant in St. Luke's Church, Germantown, the Rev. Dr. Upjohn, rector, and is instructor in Hebrew in the University of Pennsylvania. He is a recognized Hebrew scholar. The degree of S.T.D. was conferred upon him at the last commencement of the Philadelphia Divinity School.

The missionary in charge of St. John Evangelist's, Third and Reed streets, the Rev. H. Cresson McHenry, has adopted a novel plan for increasing the attendance upon the morning services in this down town parish. He places the responsibility for bringing people to the service upon some one of the organizations on a certain Sunday. On another he will appoint some other organization to do the same, putting these into competition with each other. The result has been good. On Sunday morning, July 6th, the rector's aid had charge of the service, and the church was well filled in spite of the extreme heat. The lot fell to one of the young ladies' organizations to provide the congregation for July 13th. Undertaking the task with vigor, they sent out postal cards to all the names they could secure and looked up as many as they could.

Francis W. Smith, a member of Holy Trinity parish (the Rev. Floyd W. Tomkins, D.D., rector), has left \$75,000 in bonds and mortgages to the parish as an addition to the endowment fund. He provides that his pew shall be kept open forever as a memorial to his father. Other bequests by the same will are to Grace Church, Crosswicks, N. J., which was founded by his father, \$12,000; Church Home for Children, Angora, \$6,000; Church of the Ascension, Atlantic City, \$53,600; and the Rev. Charles Martin Niles, rector of the Church of the Ascension, Atlantic City, \$5,000.

During the summer Holy Trinity Church will undergo extensive repairs. During these repairs services will be held in the chapel.

The contract for the erection of the Church of the Redemption, Fiftysixth and Market streets (the Rev. Albert E. Clay, rector), has been awarded to Thomas C. Trafford, a local builder. The contract price is approximately \$40,000. The basement has been in use for some years. A rectory costing \$8,500 was built by the Rev. Fleming James, Ph.D., about five years ago. With the very complete parish building the work will be well provided for. It is expected that the builder will commence work at once.

Contract Let for Church

some years. A rectory costing \$8,500 was built by the Rev. Fleming James, Ph.D., about five years ago. With the very complete parish building the work will be well provided for. It is expected that the builder will commence work at once.

SUMMER CARE FOR CHICAGO WAIFS

What is Done at Two Church Institutions

VACATION PLANS OF CLERGY AND CHOIRS

The Living Church News Bureau
Chicago, July 15, 1913

WITH the closing of the public schools the last week in June, the children of our two diocesan institutions, St. Mary's Home for Girls, and the Chicago Homes for Boys, went, as usual, to their respective summer homes. The girls were taken by the Sisters of St. Mary to their attractive quarters at Kenosha, Wis., near Kemper Hall, on the shore of Lake Michigan, and the boys migrated to the farm on Little Blue Lake, Michigan, which has been called "Camp Hardy," in recognition of the generosity of Mr. Francis A. Hardy, chairman of the board of trustees of the Homes.

Few summer homes for girls are more completely and ideally arranged than that which St. Mary's girls now enjoy at Kenosha every year. The buildings are ample and varied and include a beautiful chapel. The Sisters have suddenly been confronted with a heavy and unexpected responsibility this year, which is taxing to the utmost their resources and is most severely burdening their budget. It is nothing less than the necessity of rebuilding at once the \$10,000 breakwater which protects their property at Kenosha from the violence of Lake Michigan's waves. The lake has been washing over this breakwater during the furious storms of the past winter with such destructive force that the entire structure must be practically rebuilt. The burden of raising possibly \$10,000 for this imperatively necessary work is a heavy task, which the Sisters and their friends are bravely facing at the present time in addition to the regular cost of supplying the girls of the Home with their summer outing.

This large and successful work for homeless or orphaned girls began about eighteen years ago, when a little group of very unfortunate children was discovered by the Sisters of St. Mary, who were then residing in the building adjoining the Chicago Cathedral, and were devoting themselves largely to visiting among the poor. From that day the work has grown with almost unvarying progress until the present spacious and handsome building was erected on West Jackson Boulevard by generous Church people, and the additional structures at Kenosha were built for summer use.

There are by this time so many girls who have been graduated from St. Mary's Home that once a month they meet, on Saturday, at the Home, having formed an organization which thus unites them all. Some of the girls have become office women, some have gone through the University of Chicago, and many are filling positions in domestic service, while a number are married and are in most instances residing in Chicago. Character building of solidity and worth, often from some of the most unpromising heredity produced by the de-vitalizing miseries of a great city's viciousness, has usually been achieved with signal success through the sacred influences of St. Mary's Home. There are about one hundred girls now enrolled in the Home.

The same is uniformly true of the boys who are fortunate enough to belong to the Chicago Homes for Boys. The total number of boys enrolled at or admitted to the Homes during the year just closed is 176, the maximum enrollment at the close of the year being about 110. There were 67 boys admitted during the year, and 65 were dismissed—only 6 of these, however, for poor conduct, the 59 others having been honorably dismissed to better their condition. Of these 176 boys, 70 have been "full pay" (\$10 per month or over), 68 have been "part pay" (\$4 to \$9 per month), and 38 have been cared for free. Of these also 82 were admitted upon application from parents, others from the Juvenile Court and other sources.

Some 200 other applications have for various reasons been beyond the power of the Homes to accept. To maintain a boy for a year costs about \$160. The trustees and managers are thus obliged to raise about \$10,000, from private or Church subscriptions, at present. The total expenses of the Homes last year were \$22,535, involving a deficit of \$1,657 for the year ending February 28, 1913. The Homes now own property valued at \$71,318.67. Of this the farm known as "Camp Hardy," in Michigan, is valued at over \$18,000.

All of the boys have joined the Boy Scouts during the past year. This fine work for boys, which was begun some seventeen years ago as "All Saints' Home for Boys" is enlisting a constantly increasing patronage throughout the diocese and is achieving an untold amount of good. At present every boy in the Homes has been baptized, and nearly all over 12 years of age have been confirmed.

Forty of the boys are members of the Cathedral choir, which ranks among the first-class choirs of the diocese.

A number of the clergy have already left for their vacations, or soon will leave. The Rev. Charles H. Young of Christ Church will go to the northern Wisconsin woods, and the Rev. J. R. Vaughan of Merrill, Wis., will supply his parish. Christ Church choir will camp at Portage Point, Onekama, Mich. During the summer the Sunday evening services at Christ Church are being held on the lawn near the church, the combined choirs of the parish leading in the singing, the words of the hymns and of the service being thrown upon a screen by stereopticon. The congregations have been large.

On August 1st the Rev. J. M. McGann, rector of Trinity, Chicago, will go to Sunapee Lake, N. H., and the Rev. W. G. Harter will take charge of the parish during his absence. The choir goes to Delavan Lake, Wis., on July 20th.

The Rev. H. M. Prince, curate at St. Paul's, is abroad with Mrs. Prince and will represent the Chicago Peace Society at The Hague, during August, as a delegate.

The Rev. A. H. W. Anderson, rector of All Saints', Ravenswood, will take charge of All Saints' Memorial Church, Providence, R. I., during August, and the Rev. E. A. Lemoine will supply at Ravenswood. The choir will camp on the estate of Mr. K. Franklin Peterson at Booth Lake, Wis., as his guests. Mr. Anderson was also one of those appointed by Governor Dunne of Illinois as Illinois delegates to the National Conference of Charities and Corrections at Seattle this month. All Saints' Sunday school recently substituted for the annual picnic an automobile tour through the entire Chicago park system, winding up with refreshments and games at the parish house in Ravenswood.

TERTIUS.

THE PHILADELPHIA PILGRIMAGE TO UNIVERSITY OF WISCONSIN

BY HUBERT W. WELLS,

Civic Secretary of the City Club of Philadelphia

ONE of the most remarkable educational adventures that ever took place in this country was the City Club's expedition to the University of Wisconsin. It consisted of 120 persons. The purpose was to study carefully, under the guidance of the faculty of the university, the remarkable educational venture and triumph that the university has wrought through its extension division; because in Wisconsin, better than anywhere else in the world, perhaps, the educational institutions and the government of the people are securely associated for the public welfare. Not only the faculty of the university from President Van Hise and Dean Reber down to the last instructor of the division was at the service of the expedition, but the citizens of Madison associated themselves with the university to make the expedition's stay in Madison as comfortable and as delightful as possible.

The programme for the three-days' stay from May 22nd to May 24th, inclusive, occupied every moment of the time. It was all of a piece and was an endeavor to show through personal testimony and by actual demonstrations of results the "Wisconsin idea" as that idea has been embodied in the institutions and industries of that state.

The programme culminated in a masterful address by President Van Hise at the Golf Club Friday noon. The president reviewed the work of the extension division from its beginning to the present hour, and his words were an exposition of the "Wisconsin idea" of education—the teaching of man what he wants to know. Perhaps the address was more than an exposition—some who listened to it called it a defense. I am inclined to think that it was both. Men and women who have been accustomed to hearing great speaking for great causes agreed that this address stands high among the foremost efforts of able educators.

The Friday luncheon was devoted to an exposition by experts of certain characteristic institutions of Wisconsin. The railroad and public utility commission; the industrial commission; tax commission; legislative reference department; and the board of public affairs. With the possible exception of President Van Hise's address already mentioned, these addresses brought us closer to what is known as the "Wisconsin idea" than any others of the programme.

Friday night came the faculty dinner. The club's speakers vied with one another in their endeavor to gather up the impressions of the three-days' visit. They all sounded the same note, some more and some less. It had all been a very remarkable experience. It had brought a fresh vision of the great power of education. It had revised some notions that needed revision, and it had suggested new points of view and new endeavors for the state of Pennsylvania.

Well towards the close of this evening's programme the

secretary of the City Club, Hubert W. Wells, asked the toastmaster to yield his place to the mayor of Philadelphia and then, addressing the mayor proposed certain resolutions. The resolutions were adopted by a unanimous rising vote. The secretary then went on to say: "Mr. Toastmaster, I have been asked to condense into a sentence or two the impressions of this expedition as to the work of the university's extension division. I think that I can phrase it thus: One of the memorable sentences in Dean Reber's address Thursday morning was this, 'The University of Wisconsin endeavors to find out what a man wants to know and then to teach him what he wants to know rather than to tell him what he needs to know and to teach him what he needs to know.' I can't help feeling that at the heart of this policy rests the conviction that to teach a man what he wants to know is the very best possible preparation for teaching him what he needs to know. Through the golden gate of that experience he will pass to where his teacher can teach him in accordance with accepted standards. I should like to add a word which shall bring to our hosts what we are beginning to call the 'Philadelphia idea.' It runs thus: 'Efficiency in democracy is the security of democracy.'"

What will be the outcome of the expedition? Two things we trust: First, the coordination of our great institutions of learning in a common endeavor for a better use of the teaching force of these institutions towards raising the general level of the masses of our population; second, the creating of a public sentiment which shall demand of these institutions of learning an attitude that shall endeavor to meet the needs of the plain man as he comes seeking information with reference to the things that most concern him. The Wisconsin experience was an inspiration to these ends because it demonstrated not what might be done but what has actually been done when serious people set their minds to that training of the masses which is the salvation of democracy.—*National Municipal Review*.

UNIVERSITY STUDENT WORK AT PENNSYLVANIA

MENTION has several times been made in THE LIVING CHURCH of the interesting work among students at the University of Pennsylvania by the two parishes, St. Mary's and The Saviour, that are in the vicinity, and especially by the Church Secretary of the Christian Association. Now that the college year is over and the opportunity to look back over the work has arisen, it is of interest to know that the year's work seems very satisfactory. A large committee of students was formed and has promised that next year they will assist in introducing the incoming freshmen to the Church life of the university as soon as they arrive. According to the Church Secretary, Mr. John R. Hart, Jr., the workers at the university feel that they are "fortunate in having Mr. Richardson and Mr. Johnston so near them, as they are most willing and capable in their side of the work. Bishop Rhinelander—the pearl without price—has advised and coöperated in everything. He has a tremendous influence with the fellows. The united efforts of such men on the outside with the Christian Association within the university seem to have solved, to a large degree, the Church problem at Pennsylvania."

There were corporate Communion of the students at St. Mary's last year at frequent intervals with an average attendance of fourteen, while there was a special Conference arranged with Dr. Figgis of London; Thursday evening Bible classes at the Church of the Saviour with an average attendance of nine; and a dinner given to the students by the Bishop at which 165 students and fifteen of the faculty were present. There were also two social evenings at the Church of The Saviour.

IT IS THE salvation of a noble nature to have some task of self-denial, some motive for self-sacrifice left, when all that made the daily burden of life endurable has passed away. Happy he who has habituated himself to look upon his whole earthly career, but as a task of which the reward, though not given here, is as priceless as it is certain. I have remarked that a true delineation of the smallest man and his sense of pilgrimage through life, is capable of interesting the greatest man; that all men are, to an unspeakable degree, brothers, each man's life a strange emblem of every man's and that human portraits faithfully drawn are, of all pictures, the welcomest on human walls.—*Carlyle*.

IF, IN DOING an act, we saw a chain winding around our bodies, we should be alarmed. But habit binds chains by every deed.—*William E. Channing*.

Student Work at the University of Virginia

By the Rev. B. D. TUCKER, Jr.

ONLY in the past few years has the Christian Church begun to realize fully that colleges and universities are truly the "strategic points in the world's conquest." With this vital thought in mind, efforts have been put forth here and there to meet the religious needs of our great institutions of learning; but rarely has this important work been attempted on a scale really worthy of the magnitude of the undertaking.

It is with pleasure, therefore, that Church people everywhere are invited to give their earnest attention to the following description of a movement recently inaugurated to furnish adequate Church facilities for the increasing number of students who come each year from Episcopal families to one of our oldest and greatest state institutions—the University of Virginia.

THE IMPORTANCE OF THE UNIVERSITY OF VIRGINIA

No matter in what direction it be considered, the influence of the University of Virginia is far-reaching and almost unparalleled. It is in some respects the most unique and attractive state institution in America.

Though it is one of the smaller American universities, its contribution to the public life of the nation has for a long series of years been perhaps the largest. It was founded by Thomas Jefferson, and there were associated with him on its board of visitors both President Madison and President Monroe. In the present national government may be noted the following alumni, viz., the President, Woodrow Wilson; the Attorney-General, James B. McReynolds; the Counsellor to the State Department, John Bassett Moore; the majority leader of the House, Oscar W. Underwood; Thomas Nelson Page, Ambassador to Italy; eight members of the Senate, and fifteen of the House.

The University of Virginia has been no less influential in the Church than in the other departments of life. Fully 525 ministers of the different Churches have received the whole or a part of their college education there, and over sixty of its alumni have served as foreign missionaries. Especially in the Episcopal Church has this university exerted a powerful influence, for nearly two hundred of her clergy and about thirty of her missionaries were educated there. Ten of the present House of Bishops—Bishops Funsten, Horner, J. S. Johnston, the two Kinsolvings, Lloyd, Peterkin, Reese, Sessums, and St. George Tucker—are among its alumni; as were also Bishops Lay, Galleher, Dudley, and Ingle. Bishop Latane, of the Reformed Episcopal Church, studied there for six years. The roll of its alumni includes many of the distinguished presbyters of the Church; for example, the Rev. Drs. W. P. Du Bose, Randolph H. McKim, Ernest M. Stires, Arthur B. Kinsolving, Wm. Meade Clark, P. W. Fauntleroy, C. Braxton Bryan, Wm. A. Barr, R. K. Massie, Samuel A. Wallis, the late J. S. Lindsay, and Charles A. Briggs, and many others. Thirty-two members of the General Convention which met in Richmond in 1907 were University of Virginia men. The three men in charge of the medical missionary work of this Church in China are alumni,

viz., Dr. Harry B. Taylor, who succeeded Dr. E. L. Woodward, also an alumnus, at St. James' Hospital, Anking; Dr. A. W. Tucker, who is in charge of St. Luke's Hospital, Shanghai, as is also his assistant, Dr. Cecil Dabney; and Dr. Claude Lee, who is in charge of the medical work at Wusih. This is a most remarkable record, which can hardly be surpassed by any of our distinctively Church colleges.

THE NEED OF A CHURCH

In recent years the care of the religious work of the institution has been intrusted to the general secretary of the Young Men's Christian Association, and services have been conducted at the university chapel on three Sundays of the month by some minister of the various denominations, a different clergyman being present each Sunday. Admirable as this provision may be from the standpoint of avoiding giving offence to denominational prejudices, it yet remains true that this system fails to touch and hold a large portion of the student body.

Especially is this the case with young men whose early religious training has been in the atmosphere of the Episcopal Church. An undergraduate enters the university, tasting for the first time the delicious sense of freedom from definite parental oversight and regulation. His natural inclination is perhaps rather against attending service of any sort, and thus suddenly to be brought into the atmosphere of a strange and uncongenial method of worship but confirms this disinclination. It must be remembered also that the sacraments are never administered at the university chapel, which cannot but be a distinct loss to any one who has been trained to value this aspect of worship.

Again, this undenominational system fails in large measure because it is impersonal. One may hear better individual sermons under this method, but the sermons have little relation one to another, and they come from various men, who are not in touch and sympathy with local conditions; men whom the students do not see and know in the ordinary walks of college life.

Thus the present system breaks the continuity of worship and personality, just

when a man most needs the continuity, because he is confronting serious changes in the general conditions of his moral and intellectual development. If the Church is to help him at this period she must come in a familiar garb and with a congenial and sympathetic accent.

When it is considered that at the University of Virginia, each session, there are between 250 and 300 men of Episcopal families—a third or more of the total number of undergraduates—when it is considered that these men come not only from Virginia but from all parts of the country, and that upon them will rest in large measure the responsibility for future leadership in the Church, both as clergymen and as laymen, then the need of some special provision for their guidance and welfare on the part of their own Church is obvious.

It has been urged by some that ample provision is already afforded in this direction through Christ Church, Charlottes-



ST. PAUL'S MEMORIAL CHURCH (PROPOSED)
University of Virginia

ville. But the rector of Christ Church, who has held that charge for over twenty years and hence speaks with authority, has silenced this objection by giving his unqualified approval to the scheme for a second Episcopal church near the university grounds, and by stating that he has recognized for some years the ultimate necessity of such a project. Christ Church is a large and scattered congregation, demanding the entire time and energy of any one man. In addition to this, the university forms almost a separate and distinct community from Charlottesville with different interests, so that it is impossible for the two to be combined in any adequate manner into one congregation.

THE PRESENT MOVEMENT

Following the suggestion of the council of Virginia it is proposed to erect a church building with all necessary appointments, that will be attractive to any student of the university, and one large enough to provide for the future as well as the present (see cuts of proposed building). As from the nature of the case the local and permanent congregation will be comparatively small, a *partial* endowment fund must be secured in order to insure the proper maintenance of the services; and for the same reason outside assistance must be solicited in order to erect such a church as is needed. In consideration of the fact that the movement has been inaugurated, not as a local, parochial scheme but for the especial benefit of Church students who come not only from Virginia but from all parts of the country, it is felt that there is justification for an appeal to the Church at large to lend its aid.

PROGRESS OF THE MOVEMENT

In 1908 the Rev. Hugh M. McIlhany, Ph.D., was appointed by the Bishop of the diocese to solicit the fund and take such steps as the response to his solicitations might justify, in promoting the movement. Through his efforts the response was such that he deemed it advisable to purchase a piece of property, facing the university grounds and in the midst of the fraternity houses, which would furnish the site for the proposed church and also constitute the basis of the desired endowment.

Almost the last act of Dr. McIlhany's life was to erect upon this site a temporary frame chapel, a prophecy of better things to come. This chapel was opened for worship upon the first Sunday of the session, 1910-1911. Only two Sundays had passed before the faith which had carried the project thus far was confronted, in the death of Dr. McIlhany, with a trial which was to test its reality in the severest manner possible. But the foundations had been laid deep and they stood the test—the faith of Dr. McIlhany was imparted to others. He literally gave his life for the cause, and that is a creative force that must bring forth fruit.

In February, 1911, the Rev. Beverley D. Tucker, Jr., by the Bishop's appointment, took active charge of the work in its effort to minister to the spiritual demands of the university community. Although the equipment of the church is limited to the temporary frame building, yet already the actual progress of the work seems to be justifying, in some measure, the faith that had been placed in its necessity by the Bishop and Dr. McIlhany. The congregations at the Sunday morning services usually fill the building, which has a seating capacity of nearly three hundred, and an increasing proportion of this congregation is composed of members of the university. On the first Communion Sunday of the present session between sixty and

seventy undergraduates received. While this is a small number in comparison with the opportunity, yet it indicates what might be done with Church facilities, which would make the services beautiful and attractive. In addition to this provision for worship, there has been organized a Churchman's club, known as St. Paul's Club, which attempts to bring all of the Episcopal students together once a month, and there is a chapter of St. Andrew's Brotherhood, the members of which pledge themselves to some active service either in connection with the local university church or one of the mountain missions in the neighborhood.

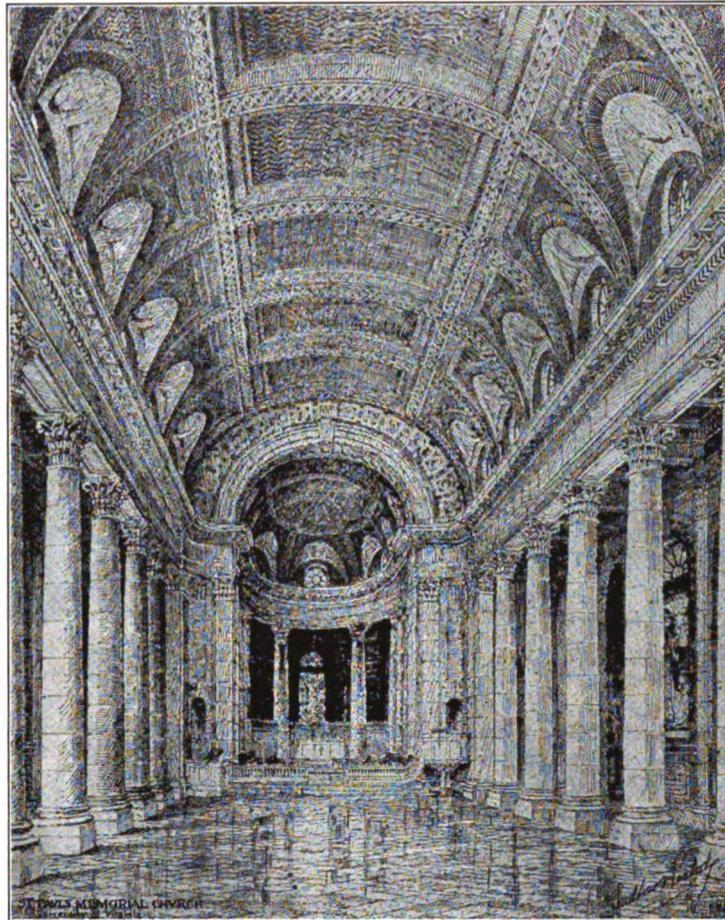
FINANCIAL STATUS AND NEEDS

The property at present held by the trustees comprises a commanding site for the proposed church, a lot for parish house, and a large dwelling (valued at \$20,000) which is at present rented as a student dormitory and can be made the nucleus of the proposed endowment fund. On this property there is a debt of \$20,000 (approximately), the income from the rented dwelling being about sufficient to pay interest on deferred instalments of purchase money for the entire property.

For the completion of the scheme there is needed \$80,000 for the proposed church building and parish house, and \$20,000 to remove the debt upon the proposed source of endowment, being a grand total of \$100,000 still needed.

It is intended that this church shall be a memorial to a large number of the men who have been connected with the

university in past years, and with this end in view to supplement the general fund with contributions for memorial purposes. For details as to these memorials application should be made to the Rev. Beverley D. Tucker, Jr., rector, at University, Virginia. All contributions should be sent to Judge R. T. W. Duke, Jr., treasurer of St. Paul's Memorial Church Building Fund, Charlottesville, Virginia.



INTERIOR—ST. PAUL'S MEMORIAL CHURCH
University of Virginia

REVIVAL OF THE HEBREW LANGUAGE

AFTER having been classed as a dead language for two thousand years or more, Hebrew is being revived, and once again being used in ordinary conversation for commerce and social purposes. Hebrew, like classic Greek and Sanskrit, has been for all these centuries simply a language of the schools, kept alive in a fashion by the rabbis in the synagogues through the reading of the Scriptures and the prayers. But the everyday speech of the market-place, the laboratory, and the fields, has been Yiddish, a pseudo-German dialect spelled out in Hebrew characters. Dr. Aaron Aaronson, secretary of the Jewish Agricultural Experiment Station at Haifa, which lies at the foot of Mt. Carmel, is in Washington on official business, and has given out information relative to the revival of the Hebrew language in that country. The man who brought about the use of the Old Testament tongue was a Russian Jew, known in Palestine as Eleazar Ben Jehudah. He came to Jerusalem about 1888, determined that the Jews should use their ancient tongue, and started the publication of a paper in classic Hebrew, in which he printed the news of the world. The result has been that, after many vicissitudes, he has finally triumphed. One of the interesting problems is that of finding new words, names for modern things, for inventions and relationships for which the ancient language had no need. This obstacle is surmounted, in so far as technical things are concerned, by taking over the word bodily. "Telephone" is "telephone" in Hebrew, only that the plural is "telephonim"; the trolley car becomes "tram car," as in Europe, and so with other technical words.—*Zion's Herald*.

PRAYER is the bridge over temptation.—*St. John Climachus*.

KENYON COLLEGE PLANS

Bexley Hall to be Rebuilt

SEVERAL ADDITIONS TO COLLEGE FACULTY

AT the annual meeting on June 13th the board of trustees of Kenyon College resolved to raise a fund of \$100,000 for the renovation of the seminary building and for the increase of the endowment of Bexley Hall. Over \$45,000 of the necessary sum has already been pledged, the largest donors being the late J. Pierpont Morgan, \$15,000; Mrs. T. J. Emery, \$10,000; Bishop and Mrs. Leonard, \$5,000; Samuel Mather, \$5,000; Mr. and Mrs. David Z. Norton, \$5,000.

Bexley Hall was built for the Theological Seminary in 1839. The working model was sent from England and the structure is perhaps the finest specimen of Elizabethan architecture in the United States. The name was given in honor of Lord Bexley who was one of the largest contributors to the original endowment of Kenyon College. Seventy-five years of constant use has worn out the interior floors and finish while the partition walls have settled. The plans for renovation as adopted by the trustees provide for the excavation of an adequate basement and for the strengthening and supporting of the exterior walls. The brick partition walls will be re-con-

structed and the floor timbers re-leveled. Modern heating and plumbing systems will be installed and the interior finish will be plain oak with floors of hard pine. It is estimated that \$50,000 or possibly more will be necessary for the work of renovation.

The remainder of the fund of \$100,000 will be added to the endowment of the seminary, the income being used to provide for more adequate instruction in homiletics and in voice training. Constant and thorough training in these subjects is essential to the education of the modern clergyman and the increased endowment will add greatly to the efficiency of the instruction at the seminary.

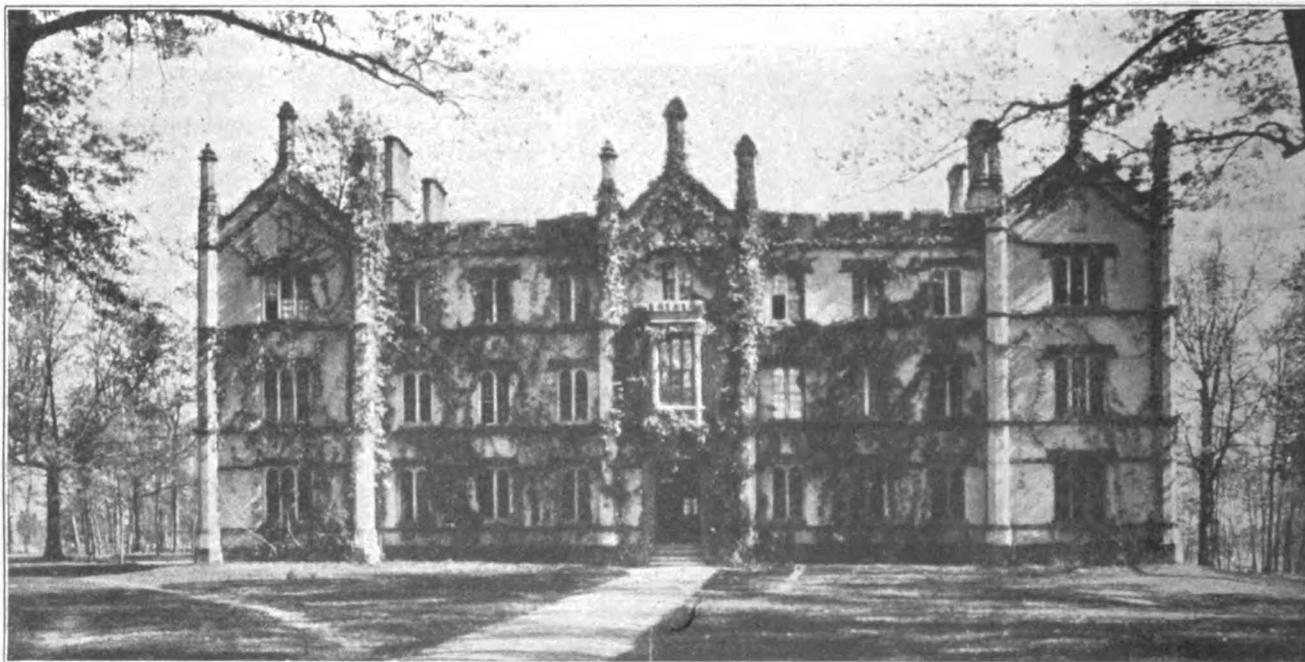
As a special committee to raise the fund the trustees appointed the Bishop of Ohio, the Bishop of Southern Ohio, the Bishop Coadjutor of Southern Ohio, the president of Kenyon College, the Rev. J. Townsend Russell of New York, and Messrs. James H. Dempsey and David Z. Norton of Cleveland. The work of raising the money will be carried on vigorously and it is hoped that the object will appeal not merely to the alumni of the seminary and to the dioceses in Ohio, but to Churchmen everywhere who recognize the splendid record and the present usefulness of Bexley Hall. To the Church in the Middle West this Seminary has rendered and is rendering great and efficient service. The committee appointed as treasurer, President William F. Peirce, of Kenyon College, to whom contributions may be sent.

Appointments to the Kenyon faculty have recently been made as follows:

To the Edwin M. Stanton Professorship of Economics, John K. Towles, B.S., Tulane University, Louisiana, 1902, M.A., 1904, Ph.D., Yale, 1908. Dr. Towles held a fellowship in economics at Yale for two years and was for four years instructor in economics at the University of Illinois. He has spent most of the last year in California studying labor conditions in the lumbering and mining camps. Dr. Towles is a Churchman whose grandfather entered Kenyon from Louisiana in the class of 1835.

To the Samuel Mather Professorship of Romance Languages, Edward A. Underwood, B.A., University of Missouri, 1905, M.A., Harvard, 1909. Mr. Underwood has spent three years in residence at the Harvard graduate school and has satisfied all of the requirements for the degree of Doctor of Philosophy except the presentation of the thesis. He will receive the degree from Harvard in 1914. Mr. Underwood had held a traveling fellowship in Europe where most of his time was spent in Paris. He speaks French fluently as also Italian and Spanish. In college he was a *Phi Beta Kappa* man and for the past year has been teaching at the University of Missouri. Mr. Underwood is a Churchman.

To be assistant Professor of Physics, John Whitmore, B.A., Yale, 1886, Ph.D., Yale, 1892. Since taking his Doctor's degree Professor Whitmore has spent three additional years in advanced research in mathematics and physics and has also studied at the University of Freiburg in Germany. For several years he was assistant Professor of Physics in the University of Wooster and is now



BEXLEY HALL, KENYON COLLEGE, GAMBIER, OHIO
[Built 1839]

teaching mathematical physics at the University of Washington. In connection with the work of his professorship Dr. Whitmore expects to study at Bexley Hall. Before coming to Gambier he will be ordained to the diaconate by the Bishop of Olympia.

ANNIVERSARY OF ST. ALBAN'S, HOLBORN

(Continued from page 427.)

of Fairford vicarage in Gloucestershire, where Keble was born.

The two vacant positions of Bishops Suffragan of Hull and Richmond in the dioceses respectively of York and Ripon are now about to be filled. Prebendary Gurdon, vicar of Christ Church, Lancaster Gate, in the West End, has been appointed Bishop of Hull, and Archdeacon Kilner, vicar of Gargrave, to be Bishop of Richmond. In the case of Bishops Suffragan, the person selected is usually the nominee of the Bishop of the diocese where he is to serve.

Mr. Smith-Ryland has promised £1,000 to the Bishop of Worcester for the creation of the new diocese for Warwickshire, with Coventry as the Cathedral city. This is the tenth gift of £1,000 to the proposed revived mediæval see of Coventry.

The nine hundredth anniversary of Greensted Church, in Essex, has just been observed by a service in the open air, at which the Bishop of St. Alban's was the preacher. This is believed to be the last wooden church remaining in England.

J. G. HALL.

SEWANEE

In the old days of gold men first dreamed of her beauty and pride;
In the days of red slaughter they laid not the vision aside;
In the gray days of gloom for her glory men labored and died.

So Sewanee rose slow, a fair goddess of visions and clay,
Half great dream, half poor fact, and all living, made vital alway
By the lives of great dreamers who died without seeing her day.

Life by life, as she needed, each gave as though death was but dross,
And so slept, having faith in the vision nor counting it loss.
Since she taught of the Christ and His crown and her shield bore a cross.

Till at last to the mountain men gazed from the cities afar
Saying: "Here men have died for a dream that no money can mar."
And they lifted their eyes and looked up, as men look at a star.

So around the great dream they built greatly, and solidly sealed
Up the vision in stone upon stone, as their paeans they pealed;
Till at last they said: "Come, let us gild out the cross from the shield."

Then SEWANEE arose, and she heaved up her cross into view,
As she held her shield high. Then it rang with the darts that they threw.
But it rang like strong steel and not gold. It rang true! It rang true!

LOUIS TUCKER.

SOCIAL SETTLEMENTS, THE CHURCH, AND RELIGION

BY GRAHAM TAYLOR

A CATEGORICAL answer to the question Is religion an element in the social settlement? cannot truthfully be given. Too much depends upon what is meant by a settlement and by religion.

True to the university, as the source of its ideal and method, the settlement originally emphasized universality in its constituency and scope, in distinction from adherence to sect, party, class, or race. It also laid stress upon freedom for individual initiative and coöperative effort and upon freedom from restrictions of social and political conventionalities. It recognized and respected ecclesiastical and other distinctions, yet aimed to offer a common ground where, without compromise of principle or preference, all could meet, mingle, and exchange values in coöperation for the common good. Respectful toward the distinct prerogative and function of the Church, the settlement never claimed to substitute anything for either.

Is it not to the credit of the settlement that, even where the churches are conspicuous for their absence or their feebleness, it disavows being in any sense a substitute for or a rival of the church or mission? And surely it is no discredit to mission or church that it is not, and cannot be, a settlement, in strict accordance with its original purpose. Each would abandon its distinctive function if it became the other. If a Church cease to press the propaganda of its faith it would cease to be a Church of that faith. If a settlement assumed such a propaganda, it would cease to be the common ground, the clearing house, the coöperative centre, for the fellowship and work for those of all faiths and no faith, for those of all parties or none.

The settlement stops short of where the Church begins its distinctive effort. The settlement starts on common human ground with the whole community, and goes as far as all will proceed together, halting short of what is fundamentally divisive. The Church leads those who will go further as far as it can get them to advance in the direction of its distinctive ideals. The Church necessarily divides the community into groups of people who will and can be thus specialized. The settlement comprehends and unites all these groups, and others besides, on common ground, and with an all-embracing framework of neighborhood and fellow-citizenship.

There is no more reason why a settlement's right to be should be challenged because it is not a Church or a mission than that a public school should be denied its function because it is not a parochial school; or that a parish should be discounted because it is not a ward of the city; or that the Church communion should be minimized because it is not the community; or that an ecclesiastical denomination should suffer from invidious comparison because it is not the body polity.

While the functions of a settlement and a Church or mission are so distinct that neither can take the place of the other, yet each contributes to the other's fulfillment of its own function. The Churches necessarily divide a community by the very depth of the religious conviction which their denominational differences emphasize. Therefore, no one of them, nor

all together, can become the centre at which a whole heterogeneous population will enter into fellowship or coöperation. But the loyalty to ideals, to truth, and to standard, which the Church begets in each true member is susceptible of being developed into those neighborhood, social, and civic loyalties which the settlement weaves into community spirit and action.

If the settlement attempts to teach distinctive, and therefore divisive, religious tenets, it is sure to fail in fulfilling its function to the community as a whole, and to those very persons and classes needing its fellowship the most. But it does invite Churches and adherents of all religious faiths to use its buildings, and it coöperates with them by encouraging all its neighbors to live up to their faith. Thus at Chicago Commons, under the same roof, on common ground, and at the same time, there are stately gathered in separate groups and rooms a Congregational Church and a Roman Catholic order; Armenians who are converts of the foreign missions in Turkey and others who adhere to the old Armenian Church; Greeks, some of whom are still sons of the orthodox Greek Church, others who are Roman Catholics, having bearded and married priests under their own Bishops and the Pope of Rome, and still others who came from their Fatherland as Protestant converts and perpetuate their fellowship and worship in America.

That there is both need and room for such an inclusive and unifying or interpretative function as a settlement may thus fulfill can scarcely be seriously questioned by the most exclusive Churchmen, facing the stern fact of a divided Christendom and that other fact of the racial and class cleavage in our unprecedentedly mixed population.

In distinction from religious propaganda or its ecclesiastical expression, religion is a prime element in settlement life and work in these ways:

1. The religious convictions and preferences of each resident worker in a settlement household are respected and encouraged, whether Protestant, Jewish, or Catholic.

2. A common, though always voluntary, expression of religious fellowship is offered by silent or oral "grace" at table, and in household prayer or "vespers."

3. The same respect and encouragement for every neighbor's faith and Church are expressed by the residents and are inculcated among the neighbors.

4. As active coöperation with all the Churches and ministers, priests, and rabbis of the neighborhood and community is offered as any or all of them welcome or do not reject.

Thus the religious relationship to God as Father and to fellow-men as brothers is interpreted, exemplified and incarnated by the settlement as best it can. It stands for nothing higher and nothing else than to realize those divine ideals of relationship to father God and fellow-men which both Judaism and all forms of Christianity seek to realize and obtain. It aims to realize those ideals in reverential ministries to the commonest human needs; in simplifying, sweetening, strengthening and fulfilling the common relationships of family, work-a-day, and community life; in applying the common faith to social conditions of the common life; and in "letting the spiritual, unbidden and unconscious, grow up through the common."

The Church which adopts settlement methods does not thereby become a settlement, and should not, in justice either to itself or the settlement, call itself such. Recognizing the "diversities of operations" of "the same Spirit," the Church may wisely and well acknowledge that its organization, membership and resources are seldom such as to make it the best executive of its own social and civic ideals. Relying upon other agencies to carry on many things it initiates, the Church may religiously reserve itself for its supreme prerogative and function of revealing the divine ideal of life, individual and collective; inspiring individuals and groups to aspire to it; and generating spiritual power to attain the ideal in personal experience and character, in public service and progress.—*The Survey*.

THE LIFE OF JESUS was an active life. He would have His followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us.—*Selected*.

Vermont Report on Historical Mis-statements in School Histories

I.

IN connection with the History of the Church of England in the sixteenth century, the following are recommended for the use of educators and others:

(a) As a short hand-book, *Everyman's History of the English Church*, by the Rev. Percy Dearmer, D.D., Young Churchman Co., Milwaukee, Wis. 48 cents postpaid.

(b) For a somewhat fuller treatment, *An Introduction to the History of the Church of England*, by H. O. Wakeman. Rivingtons, \$2.12 postpaid.

(c) For a fuller and very judicious treatment Vol. IV., by James Gairdner, and Vol. V. by the Rev. W. H. Frere of *A History of the English Church*. Edited by the Rev. W. R. W. Stephens, D.D., and the Rev. W. Hunt, D.Litt. (Macmillan).

II.

AMERICAN COLONIAL HISTORY

It is to be noted that many of the histories make the same misuse of the word Catholic as was criticised in the former report on the teaching of English History. Especially is this true in connection with Maryland.

III.

A report on the teaching of American Colonial History in Vermont cannot be reduced to a statistical statement as was attempted in connection with the report on the teaching of English History, because:

(a) American History is a grade-school subject, and is therefore far more widely taught than English History, which is a high-school subject. Thus with the resources at his disposal the secretary was unable to make an examination of the text books and teaching at each school.

(b) Even had this been possible no full and fair statement of the case could have been formulated by this means alone. For American Colonial History, especially in connection with statements which affect the Church, is taught indirectly in many ways not indicated in school curricula. History as a subject of study is not commonly given below the fourth grade, but children in lower grades are required, in connection with Thanksgiving Day and other exercises, to hear statements and to write compositions which have a tendency to touch upon the questions which most concern us.

The secretary has visited a number of schools and records impressions which he is assured are fairly typical of the entire state.

(a) There is little or no desire on the part of teachers to be unjust. This is abundantly proved by the courtesy everywhere shown to your secretary and the facilities accorded him for investigation. But it is not to be expected that all the teachers be widely read in history, many of them are quite naturally influenced by ingrained prejudice, and all, owing to the exigencies of their position, must take into account the prejudices of those among whom they work.

(b) The statements made to children, as well in text-books as by teachers, are sometimes exceedingly partial. Thus, one of the Thanksgiving Day exercises—fairly typical—tells us that "The Pilgrims left England" (for Holland) "because King James would not let them worship God as they wanted to." This is not quite accurate historically because the Independent emigration to Holland began in the time of Elizabeth, nor is it a fair statement of the causes which led to that emigration.

(c) In both text-books and teaching there is a general tendency (with some exceptions) to ignore the political side of the troubles which led to Independent and Puritan emigration, so that the general impression conveyed is that these emigrants were a harmless, humble sort of people, who themselves believed in religious toleration, and whose very meekness made them the object of a fierce, relentless, and purely religious persecution. Some of the teachers plead, in extenuation of this, that the text-books and teaching in public schools must summarize and condense. But it is hardly a fair summary of the situation to say of the Pilgrims that they left because "The queen and the Church of England people hated them and sometimes stoned

them in the streets of London." (Mace's *Primary History*, p. 76.)

In Montgomery's *Leading Facts of American History* we find the present legal title of the American Church read back into English History, a glaring anachronism, and also the now familiar misstatement with regard to taxation: (p. 77) "In England the law required everyone to attend the Protestant Episcopal Church established by the government. Furthermore all persons had to pay taxes for the support of that Church." On this page (77) there are a number of abuses of the word *Catholic*, is in the statement: "Not being able to obtain the freedom they desired in England, many emigrants representing the Catholics, the Puritans, and the Separatists, came to America." There is the further statement that the Pilgrims desired to establish in the New World political and religious liberty—which they did not do. Aside from the use of the word *political* in this sentence, there is here no hint that any other than religious motives inspired emigration from England. He tells us that there was no such word as toleration in the English dictionary at that time.*

In Barnes' *School History of the United States*, p. 58 n. we read: "About seventy years before this time the State religion of England had been changed from Catholic to Protestant." Here again the troubles of the Independents are said to be due to a religious intolerance from which they suffered, but which, presumably, they did not share. On pp. 62 and 63 we read of the Puritans "having come to America to establish a Puritan Church . . . they accordingly sent back to England those who persisted in using the forms of the established Church." There is here not the shadow of a hint that this colony was sent out with the understanding that the established Church should be upheld. Yet this is admitted by so good a New Englander as T. W. Higginson on p. 154 of his *History of the United States*, though he does hurry over the fact and gives it but little prominence. Even this book, far superior to most of those in grade school use, employs *Catholics* and *Roman Catholics* interchangeably, indexing both under *Catholic*. For a fuller statement as to the understanding with regard to the Church of England, cf. *A History of the American People*, by Woodrow Wilson, Vol. I. pp. 108, 109, 110.

IV.

Such being the state of public school instruction in Vermont, it becomes Churchmen as well as other citizens (who desire accurate teaching in the schools) to emphasize these points:

(a) That political dissension as well as religious difficulties gave rise to the troubles of the Independents and Puritans. cf. Woodrow Wilson, Vol. I. pp. 77, 78.

(b) That the restrictions to which they were subjected were due almost if not quite entirely to the government's well founded fear of them as a political menace.

(c) That in an age when religious toleration was not common, the Church of England was distinguished for not inspiring persecution.

(d) That the intervention of Bishops and other ecclesiastics was often effectual in preventing and softening the penalties inflicted by civil authority.

(e) That religious intolerance was more characteristic of the Puritan theocracy than of the English government and for a longer time.

*Perhaps this is just Montgomery's way of intimating that there was at that time probably no book which we would call an English dictionary. The word *Tolerance* was used by Bacon. The word *Toleration* was used by Nathaniel Ward, minister at Ipswich, Mass., when he wrote against toleration in 1647.

A DEVOUT believer in one of the new cults teaching the removal of disease by ignoring its existence, was asked why that style of treatment had not proved effective with her daughter's badly crossed eyes. "Oh, she isn't cross-eyed; it's only the way you look at her," was the bland reply. It is possible that it is a similar creed which belongs to the people with warped and twisted tempers who insist that the only defect is in the crooked world which looks at them.—*The Way*.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

SMALL LOANS AND LOAN SHARKS

THE most satisfactory law dealing with small loans, in the opinion of the Russell Sage Foundation which is giving close and special attention to this question, is one that forbids the making of loans of less than \$200 or \$300, regardless of the nature of the security, except by licensed persons or corporations. The license should be issued by the state banking department. A bond of \$1,000 to \$5,000 should be filed. The superintendent of banks should be given power to examine the books and business methods of licensees and they should be required to report to him at least annually. The rate of interest should be 2 per cent. per month, with an additional fee of about \$1.00 to cover the cost of examining the property, or a flat rate of 3 per cent. per month without additional fees of any character. Its preference is for the flat rate without fees. If fees of any kind are allowed, they should be safeguarded against repetition through renewals or extensions, or even in case new loans are made within a period of six months or a year. It is so difficult to safeguard the fee against repetition, that the Foundation believes wherever possible a flat rate of interest of about 3 per cent. per month should be allowed. The supervising authority should be given power to make such rules and regulations as seem necessary. He should be given power to refuse to issue a license when in his judgment the character of the applicant is not such as to indicate that the law will be observed. He should be given power to revoke licenses for misbehavior without the necessity of securing convictions. The penalties of fine and imprisonment or both should be provided for persons operating without license and for licensees who violate the law. Loans made at usurious interest rates should be void and unenforceable.

Fairly satisfactory small loan laws are now in force in Massachusetts, Michigan, New Jersey, New York, Rhode Island, Missouri, Colorado, Oregon, and Indiana. In these states the law allows an interest charge of about 2 per cent. per month (Massachusetts 3 per cent., Rhode Island 5 per cent. on small loans) on small loans secured by pledge or mortgage of personal property or assignment of wages. The New Jersey law applies only to chattel mortgage loans, the New York law to loans secured by pledge or mortgage of personal property. In all of these states license and bond are required. In Massachusetts the supervision is vested in a state supervisor of loan agencies; in New York, New Jersey, Colorado, and Oregon in the state superintendent of banks.

In Delaware, Maryland, Ohio, Tennessee, Virginia, and Wisconsin the laws recognize the necessity of a higher charge than the banking rate on small loans, but allow this by providing for an examination fee in addition to the contract rate of interest. In all of these states license is required and usually a bond, but the license is issued by local authorities and there is no adequate supervision of licensed companies.

The Division of Remedial Loans of the Foundation arranged for an educational moving-picture to show the harm worked by loan sharks, the effect on borrowers of the fear of discharge, and the humanitarian work of employes' cooperative savings and loan associations. This film dramatizes the experience of a clerk who is forced, owing to the illness of his child, to borrow money from a loan shark. The loan company, for three months' use of \$25.00, despite its alluring advertisement offering money at low rates, exacts a mortgage on the clerk's furniture and six bi-weekly installments of \$7.50, or a total of \$45.00.

The borrower is unable to keep up the payments. He is discharged when a woman collector goes to his place of work and loudly demands the overdue payments. After days of disheartening search, he gets another job, only to be again confronted by the woman collector, who leaves her card on the employer's desk. This time, however, he is not dismissed. The new employer helps him to get a loan from the cooperative savings and loan association organized by the employes of the

company. This furnishes him the money to repay the loan company.

Following the advice of his employer, he also appeals to the district attorney. Accompanied by the prosecuting officer of the county, he gets home just in time to save his furniture, which the sheriff, at the request of the loan agent, is about to seize. The district attorney compels an accounting and the restoration of the usurious interest. The next scene takes place several months later. The child is now well. Relief from financial troubles has brightened the home, and through his membership in the cooperative savings and loan association the clerk has been able to lay by a tidy sum against the proverbial rainy day.

THE VALUE OF SPONSORSHIP

Many an idea which seems to us quite modern, declared Dean DuMoulin in a recent sermon at the Cleveland Cathedral, has its origin in ancient society, and in the regulations, forms, and ceremonies imposed by the leaders of olden time. The idea of sponsorship as it relates to childhood, although existing to-day in highly organized form in the various child helping agencies, is of ancient religious origin. It was founded upon the practical consideration that in the case of failure of the family, through misfortune or otherwise, to perform its full duty to the child, another would stand ready to undertake the burden of child rearing. It was undoubtedly from considerations such as these that the idea of the god-parent developed.

Not only is there a deeply religious significance in this idea, the Dean pointed out, but a practical and social one as well. In these days of complex organization of society, the home has, of necessity, had to turn over some of its functions to forces outside the home. One of the most striking of these is the work of educating the child. This work has in some cases been assumed by the Church, as in the parochial schools of some churches; it has been more completely assumed by the State, as in the case of the public school system; and it has also been assumed by private organizations, as in the case of the many boarding and other private schools. At any rate, here is one great department of child care which has been turned over by the home almost completely to other agencies.

THE FOLLOWING was written by Mrs. Margaret Noble Lee for the Chicago Woman's Club Exhibit in the City Club Housing Exhibition:

THE HOME OF THOUSANDS

Know you the home of the slum—
Dark threshold and grime-covered stair,
Bare smoky wall, casting its gloom
Through the chill of the close prisoned air?

Babes groping, with sad eyes, unheeded;
For broods of pale progeny grow
Where the hard hand of want is e'er dreaded
And the only full cup is of woe.

Work-mother at evening is greeted
With clamor for bread by her young;
Vain struggle, where sunless and fetid,
To send them forth healthy and strong.

Here dull-visaged father waits dumb,
From fruitless work-seeking, footsore;
Victim of more evils than rum
That drowns bark of wolf at the door.

Here life is but drudging mid squalor
In poverty's long lasting hold;
And sleep only deepens the pallor
On faces in misery old.

What wonder if hearts fill with hate
'Gainst the wealth of the lords of the earth,
Scorn mankind and burden the state
When robbed of their rights from their birth!

THE *Gospel of the Kingdom* for June deals with the question of the unfit. "Rural Communities" is its topic for July.

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.

THE LATE DR. COOLIDGE

To the Editor of *The Living Church*:

TN a recent issue you speak of the death of the Rev. J. I. T. Coolidge, D.D., giving the date of his graduation at Harvard University as 1858. It should be 1838. He died only the day preceding the seventy-fifth anniversary of his graduation. He was a Unitarian minister for some years, before coming into the Church, which accounts for the long interval between his graduation and admission to Holy Orders. The date is correctly given in the last issue of the *Clerical Directory*, though it was stated wrongly in earlier editions.

ALFRED EVAN JOHNSON.

July 9, 1913.

AUTHORITY TO ADMINISTER THE SACRAMENTS

To the Editor of *The Living Church*:

NOTING your advocacy of open discussion, I should be deeply grateful to receive an intelligent answer to the following question in regard to the present source of authority in the Church. In the editorial of July 5th, the position of the Church is reiterated to the effect, "Every baptized person in the United States is a member of the Catholic Church in the United States."

A Presbyterian minister, for instance, baptizing a person, exercises some authority in administering this sacrament. However, such officiant probably has received neither Confirmation nor Orders nor even Baptism at the hands of a Bishop. Most certainly, then, the authority which may be vested solely in the Episcopate has not been imparted to him. Still he has performed a sacrament which the Church recognizes as efficacious and lawful.

It would seem, accordingly, that his authority must have been derived from his own Baptism wherein he was made a member of the Body of Christ and subject to the operation of the Holy Ghost which entered the Body at Pentecost. In other words, his authority was apparently received from above, from God, through the medium of laymen who are members of the Body of Christ.

The Church recognizes some authority whereby such minister performs the sacrament of Baptism. Why does not the Church recognize the same authority in the administration of the other great sacrament, the Lord's Supper?

GEORGE S. SOUTHWORTH.

St. Matthias' Church, Omaha, Neb., July 8th, 1913.

[We think the answer must be that the celebration of Holy Communion is distinctly a priestly act, the offering of a sacrifice, and therefore its validity depends upon the true commission to a priest to act; while Baptism is a ministerial act, involving no distinct exercise of priesthood; and though a priest is normally the minister of Baptism, the necessity for priestly authority is not such that the sacrament must be invalid without it.—EDITOR L. C.]

THE LABORER AND HIS HIRE

To the Editor of *The Living Church*:

MAY I call your attention to the enclosed wage list of railroad employees? It is taken from the *New York Sun* of July 8, 1913, on authority of Mr. Elisha Lee, chairman of the Manager's Committee of the Eastern Railroads Association, who states that it is "from the actual pay-rolls of the men on five representative railroads":

Pennsylvania R. R. conductors \$1,636, trainmen \$961, yardmen \$1,102.

Baltimore & Ohio, conductors \$1,574, trainmen \$996, yardmen \$896.

New York Central, conductors \$1,626, trainmen \$1,017, yardmen \$1,074.

Lackawanna, conductors \$1,636, trainmen \$954, yardmen \$998.

Big Four, conductors \$1,767, trainmen \$1,027, yardmen \$1,042.

Three years ago this body of men obtained a wage increase. Now they have voted almost unanimously to strike unless a further increase is given, and note that the labor required of these men is neither skilled, highly trained, nor very strenuous. And certain it is that few or none of them spent four years in college, three years in a seminary, and perhaps two or more years in special graduate study, long years of unremunerative preparation and mental discipline. The stipends of hundreds of faithful priests of this Church look meagre indeed beside this wage list of these railroad men. It is a subject for some thought. Not in envy, not in any carping spirit, but rather in all seriousness we ask, are not certain ideals becoming a little confused? Is life one ceaseless demand for more? Visions of high and noble service, are there

none? These persistent and extravagant wage demands, when and where do they stop? To what end? Surely men are Christ-like in soul possibilities, not mere apers of the horse leech.

At all events let no true servant of the Church complain that the brakeman on the train is so much better paid than he. But rather let him prayerfully resolve that God and the souls of men shall have his best and uttermost; that there shall be no "strike" phase of life in his economy or philosophy or conduct, but rather an increased devotion, submission, and joy in service.

Hartford, Conn., July 10, 1913.

G. H. HEFFLON.

IMPATIENCE OVER GENERAL CONVENTION TRIVIALITIES

To the Editor of *The Living Church*:

REFERRING to "Perspective in General Convention" in issue of July 12th, wherein you say "There will always be those . . . who will be impatient over the time frittered way . . . over trivialities"; when one recalls, as I do—and as other 1910 General Convention fellow-spectators, and may be some deputies remember—"the time frittered away" over the propriety or impropriety, in "old Coronation hymn" No. 450, spelling "stem" and "rod" with a capital or little "s" and "r," is there any wonder, and is not "this impatience" entitled to be classed among "some" that you admit "is justified"?

WM. STANTON MACOMB.

256 S. Thirty-eighth street, W. Philadelphia, Pa.

July 12, 1913.

AN UNFORTUNATE ACQUAINTANCE

To the Editor of *The Living Church*:

A MAN calling himself Captain J. H. McDonall and claiming Montreal as his residence is going through the country as a personal friend of mine. He has a woman companion and presents a very good appearance, has a good use of English, and an extensive knowledge of Church dignitaries. He claimed to be a Marlborough boy and an Oxford man, and is at present engaged in newspaper work.

My acquaintance with him began on the streets of Detroit. He jumped suddenly away from his woman companion, accosted me—"I see you are an Anglican clergyman," etc., etc.—held me for some ten minutes until I begged him to tell me what he wanted. He was hard up, had been drinking, etc. I told him I was not a resident of Detroit, did not carry a bank about with me. I finally gave him two dollars to free myself. He begged my card for my address, which I unfortunately gave him. Next morning my friend, the Rev. Henry C. Attwater of St. Peter's, Detroit, called me up and said a personal friend of mine had just been to call on him and he had given him money to get out to Ypsilanti. Since then I have heard of him in Jackson as my dear personal friend, and further still his wife was born in my native town!

I have often been deceived and shall be again, but this is really one of the most impertinent deceptions ever practised on me, and I write this to warn my brethren. That unfortunate card of mine has much to answer for.

Why will these gentlemen, when they are "on their uppers," practise such deception on "easy" priests who, after all, are their best friends?

I am, dear LIVING CHURCH, a wiser and sadder

WM. HOTHERSALL GARDAM.

Ypsilanti, Mich., July 9, 1913.

FEAR OF SCHISM

To the Editor of *The Living Church*:

IT seems to me that the controlling consideration in the matter of the proposed change of Name of the Church is but little thought of. It is the practical fact that, under the constitution, such a proposal requires the consent of two successive General Conventions.

This means that, if the coming General Convention should adopt it, there must be a period of three years more of debate, controversy, and inevitable and increasing bitterness. I am far from affirming that this should be so. I am dealing only with the fact; and every man in the Church knows it to be so.

No one is ignorant of the feeling which the suggestion has evoked on both sides. So intense is this even now that in many quarters it has provoked a threat of schism. I do not see how any one can possibly ignore the evident fact that if the struggle is to be

prolonged through three years more, the dividing lines will be drawn so sharp and deep that they cannot be closed. This was the view that prevailed in almost every diocese this year where the council refused to take any position on the question. It was felt that to permit its discussion would do infinite harm, possibly irreparable.

I express no opinion whatever on the merits of a change. I do ask every loyal Churchman, and I especially ask you, in your editorial position on this matter, to consider whether, if every advantage from a change of name could be fully realized, it would compensate for the bitterness and possible disintegration certain to exist after the end of another three years.

So far as sentiment has been expressed, so far as it can be ascertained by private expressions of opinion from both sides, one conclusion seems warranted. If this fight goes on until 1916, there will be, at the end of that time, *no matter which way it is decided*, two distinct branches of the Episcopal Church, and almost certainly two separate organizations; one under the old name and one under the new.

This is not to be construed as a threat, because it is equally certain whichever party wins. It is merely a prophecy which the slightest acquaintance with the actual situation warrants. I, for one, having lived through one such division of the Church, have no desire to see another.

We all long to work for, and to see, a wider extension of Church unity. What a commentary upon the attitude of our Church it would be if the forcing of an issue which is certainly not essential, however desirable the aim of it may appear, should be the creation of one more denomination, and the rending apart of the Church of our own love and loyalty.

I do not quite understand how the arguments *pro* and *con* which are most familiar, all of them really based on relatively trifling considerations of historical fact or local expediency, can blind one Churchman to the tremendous danger which the continuance of this discussion will make sure. Can one of them, on either side, stand for an instant in comparison with harmony and unity in the Church itself? This is the question which I should like every spokesman for the Church, and especially every delegate to the coming Convention, to ponder intelligently, with a mind divorced from every other argument and governed solely by his love for the Church, his hope for her future, and his love for the Christ who would have the brethren dwell together in unity.

St. Paul, Minn., July 9th.

J. G. PYLE.

POSSIBILITIES OF THE TITLE PAGE

To the Editor of *The Living Church*:

TSENT you a letter which you were kind enough to insert in your issue of May 3rd, advocating *no change of legal title*, but simply adding the words American Catholic Church on the title page of the Prayer Book, so as to read:

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF THE CHURCH
ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
WHICH IS
THE AMERICAN CATHOLIC CHURCH
IN THE UNITED STATES
TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID

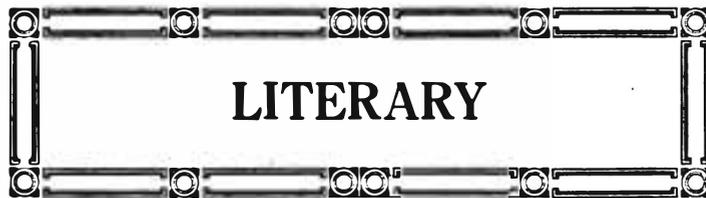
This matter was not discussed in our diocesan convention in Washington, D. C. I proposed in offering the resolution, as we were adjourning on Wednesday, that it be made the order of the day for Thursday (the second day) at three o'clock. This motion was lost, so that the subject did not come before the convention for discussion at all; and it is incorrect and misleading to say that we voted against a change of name in Washington. The nearest approach to that was the prompt declaration of Dr. McKim and some other of the candidates, when they were nominated for deputies to General Convention. Being opposed to a change, they boldly declared themselves when they were nominated, as a personal privilege.

I have noted several interesting commendations of the above proposed form for the title page. The last, received this morning, from the Rev. John W. Nichols of the Shanghai School for Catechists, Wusih, China, is as follows: "I cannot help writing to tell you that your letter in *THE LIVING CHURCH* of May 3rd seems to me to have hit the nail exactly on the head. What we need is something practical and fair to all loyal sections of our Church; and you have worked the problem out. I hope your conscience won't allow you to let the suggestion drop with just one little letter in *THE LIVING CHURCH*."

Coupling the name "American Catholic" with "Protestant Episcopal" is an argument against any desire to change the Church itself—Dr. McKim's accusation. Time and usage will prove the value of this twofold designation, keep us in love and peace together, and aid future generations in solving their inherited problems, if it should be a problem to them.

ENOCH M. THOMPSON.

Washington, D. C., June 30, 1913.



LITERARY

MISSIONARY LITERATURE

Visions for Missionaries and Others. By Bishop Montgomery. Second Series. London: S. P. G. Price 60 cents.

Not only missionaries, but others—many others—should read Bishop Montgomery's *Visions*. "My attempt," he says, "has been all through to lift the veil from life: The perils, perplexities, joys, and sorrows I have handled are all the outcome of knowledge, and based on facts real enough in some region of the earth."

The series of articles deals with various and varying subjects, and their marked characteristic is the flavor of real, live experiences which distinguish them. One, he admits, is "an adventure of my own, accurate to the smallest detail." As one reads, he is convinced that more than one is largely taken from a page of the Bishop's own life. The Bishop is very modest, but he cannot hide the fact that he reveals the vision of his own life, and we are blessed by it.

The articles differ in effectiveness but rather because some are vastly more vivid and moving than others, than that any fall below a high standard. The style is conversational and carries the reader along with a lively interest which is most stimulating.

The Bishop gives us the inward struggle of a missionary facing his new task; the retrospect after five years in the work; again after ten, and finally after forty years. He repeats the frequent and ugly things retailed by travelers as to missions and missionaries and meets the charges specifically. He tells tales of quiet missionary heroism. He discusses many problems which every heart has met and will meet, and one will put the book aside feeling that the Bishop has spoken to him personally, and that he is the humbler and better for it.

BRIAN C. ROBERTS.

The Mortimers, by J. A. S. Batty, is a splendid story for young folk of mission work in China. The scene is, however, laid in England, where returned missionaries and a typical and wholesome set of children, together with a Chinese lad, form an interesting group.

The story itself is so told that it is full of excitement and breathless interest. Although very typically a British story, full of local peculiarities, it will not fail to hold the attention of an American child. Anyone wishing to get children a good book with missionary teaching and an excellent Churchly tone, could not do better than read *The Mortimers*.

If all missionary tales were as well presented as this, we would find that they would be in constant demand by children who want "a rattling good story." [Published by S. P. G., Westminster, London, 60 cents.]

B. C. R.

RELIGIOUS

Religion as Life. By Henry Churchill King, D.D., LL.D., President of Oberlin College. New York: The Macmillan Company. Price \$1.00.

This is a timely book, and one full of inspiration to the higher life. Dr. King's thesis is that Religion is Life, and that life is Jesus Christ. In several chapters he discusses the Choice of Life, the Method of Life, the Realities of Life, the Sources of Life, the Enemies of Life, the Essence of Life; and the whole subject is presented in a striking and forcible manner. The volume is a strong appeal to thinking men to choose the larger, fuller good; for Jesus Christ came that men may have the more abundant life.

The Spiritual Interpretation of Nature. By James Y. Simpson, D.Sc., F.R.S.E., Professor of Natural Science, New College, Edinburgh. New York and London: Hodder & Stoughton. Price \$1.50.

This work of Professor Simpson is very valuable, but its usefulness will be limited to a small number of scientifically educated people. The style in its latinity is most formidable, hard to read, and such as will repel the average reader. This is a great pity for the author, as a devout believer and a learned scientist, discusses the present status of scientific achievement, and its relation to Religion, in an able and comprehensive manner. He shows us the scientists become more modest, and the theologian less fearful; and each better able to appreciate the work of the other, for both are working to help forward the purposes of God. It is difficult to pick out particular chapters, for all deserve to be studied, but those on Evolution, Evolution and Creation, the Directive Factor in Evolution, Evolution and Immortality, are worth special mention. In them the author removes difficulties, and shows that it is possible for religious people to hold the doctrine without injury to their faith. For educated people with a scientific bent the volume ought to be of great value.

In the Way of the Saints. By Geraldine E. Hodgson, D.Litt. London and New York: Longmans, Green & Co. Price \$1.10.

In these papers the author attempts to show that Saints are not fashioned customarily from tea and carpet slippers, but are

rather men and women of ordinary, sturdy stock who have perceived the will of God and earnestly endeavored to follow it. The volume contains practical suggestions for the present generation.

The Ministry of the Word. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. New York: Longmans, Green & Co. Price 90 cents; by mail 96 cents.

Canon Newbolt here attempts, as he says, an approach "to the ministry of preaching on its spiritual side." These words give the keynote of the book and mark its difference from most works about preaching. The careful counsels, the elaborate methods, the manifold suggestions as to the mechanics of sermon-craft are not here; but here is the presentation of preaching as a sacred act, the utterance of God, through human lives and lips. The real sermon is from on high. It can come only from the man of vision, the man whose vision has become his expression, whose experience has found out how by careful work to utter itself in the convincing and compelling word. It is a work begun in God, performed by man, and a work singularly liable to failure, yet never to be abandoned; but ever to be renewed with patience, courage, and skill. It is needed everywhere and the need never ceases.

If there are men who have a foolish confidence that people trained in accurate theology and reverent worship need no preaching, Canon Newbolt will make them think again. If there are men who do not try to preach well because it is not their special gift, he will disturb their ease. He makes men feel their deficiencies and to feel as keenly that "the remedy is to be found only in God." Other books may give more specific help to the man who wants help; this book may prove to have that rarer gift of making some men want the help they need and have not sought; and it may guide them to find that help in God.

MISCELLANEOUS

THE NEW VOLUME of the *Official Catholic Directory* is a work of some 1,500 pages, giving the diocesan and general clergy lists of the Roman Catholic Church in the United States and Canada, and also the diocesan lists of the Irish and British dioceses, the West Indies, and some information as to the Roman Church in other lands. It is a very elaborate compilation, reflecting great credit on editors and publishers. In the table of American statistics the "Catholic population" of the United States (mainland) is placed at 15,154,158, an increase of only 138,589—less than one per cent.—over last year. This indicates to us, not that the Roman Church is nearly stationary in this country, but that statistics based on "population" instead of communicants or recorded parishioners, are little better than guess work. With 17,945 clergy in the United States, the Roman Church has only 114 Bishops—precisely the number we had at the same time as shown in the *Living Church Annual* of corresponding date. [P. J. Kenedy & Sons.]

AS A PROTECTION to girls against what is involved in the "social evil" it would be impossible to discover a better work than a little story *The Mission of Victoria Wilhelmine*, by Jeanne Bartholow Magoun. Without a word of "preaching," a threat, a warning, or a word that one could regret, the lesson of personal purity for girls stands out so strongly that it cannot fail to be understood. Especially is the book useful as a gift to working girls, and one that will be appreciated by them. As a story also, it is intensely interesting. [B. W. Huebsch, New York, \$1.00.]

AN ATTRACTIVE *Souvenir* of the Perry Centennial has been issued by the Rev. C. B. Perry of Cambridge, N. Y., adorned with portraits from plates made by the same writer for a volume of Perry genealogy, *The Perrys of Rhode Island*. These include likenesses of the great Commodore, his father, his mother, and the "Perry Manor House" at South Kingstown, R. I. in which Commodore Perry was born. The *Souvenir* is an attractive form in which to preserve a memento of the Centennial. [Published by the author, 25 cents.]

NO DOUBT it is difficult for a city man to write understandingly of *Making the Farm Pay*, by C. C. Bowsfield. Yet one may be permitted to say, it sounds plausible, and the practical counsel given with respect to many crops and many side issues of the farm certainly give promise of fulfilling the promise given in the title. [Forbes & Co., Chicago, \$1.00.]

BOY SCOUTS is the theme of a new story-book for boys, *A Scout of To-day*, by Isabel Hornibrook in which the value of that organization is thoroughly shown. The story also is very readable for its own sake and the book one that boys will be sure to enjoy. [Houghton-Mifflin Co., \$1.00.]

AS THE first step heavenward is humility, so the first step hellward is pride. Pride counts the Gospel foolishness, but the Gospel always shows pride to be so. Shall the sinner be proud who is going to hell? Shall the saint be proud who is newly saved from it? God had rather His people fared poorly than lived proudly. —Mason.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE purpose of education is to prepare for life. We have schools so that children can be prepared for their after life. They must read and write and cipher. They must be taught the facts and principles of the world's life; its history, its government, the laws which lie behind its phenomena, whether these be physical or social or political.

But life, if it is to be of the utmost worth, must be the expression of character that is in itself worthy; and so we find that preparation for life involves training which makes character. In other words there must be moral training, and to fill out the best character there must be religious training; for character that is not shot through with, and does not find its inspiration in, religion is, in so far, defective.

A year or more ago we discussed the importance of moral training and pointed out some of the efforts that can be made to secure moral training in our present school life, with the separation from distinctive religious teaching, that seems so essential. It is our pleasant task now to call attention to a very useful book dealing with this subject that has recently come to hand. (*Moral Training in the School and Home: A Manual for Teachers and Parents*; by E. Hershey Sneath, Ph.D., and George Hodges, D.D., D.C.L., The Macmillan Company, New York. Price 80 cents.)

Professor Sneath (of Yale) and Dean Hodges have put the whole educational world under a debt of gratitude. This little handbook—and when one considers the subject its 220 pages are but few—has for its aim "to furnish teachers with a manual for moral training in elementary schools." There is a sharp distinction drawn between teaching ethics as a science of morals, and morals as the "virtues that are so essential to the development of the individual and of society."

The method of the book is to discuss very plainly under different heads the several virtues and vices, and to point out ways in which children of different ages can be trained in the one and away from the other. The chief method suggested is the age-old method of the story. The need for moral training is recognized by teachers everywhere. It is one of the real causes for thankfulness that the consciousness of this is so strongly impressed upon the great body of teachers of the country, and that, in spite of the embargo on religious teaching, these same teachers, themselves to a large extent Christian men and women, do take care not only to instill in their children those virtues that are commended by the Gospel but to give, at any rate indirectly, a Christian basis for them.

Our authors point out the need, in view of this condition, having a scheme for systematic moral culture in the schools. In the opening chapter they discuss the content and method of such a system and suggest the following essentials: "We should not try to teach ethics"; "we should recognize the necessity of beginning with the kindergarten"; "it is exceedingly important to determine the virtues and vices that belong to each stage of the individual's unfolding"; "due regard must be paid to the determination of the right method to be used in moral training in the elementary schools"; "if morals are to be taught in this way (by a wide use of the story in its various forms) it necessitates a body of good literature carefully graded in vocabulary, interest, and ethical content"; "finally the teacher herself should be a good storyteller." The outcome of these considerations led these two writers to prepare a series of literary and ethical readers which the Macmillan Company publishes under the title, *The Golden Rule Series*. The Handbook fits this series and the suggested stories it recommends are to be found in the series. It is not, however, simply as being a Handbook to a particular group of books that its value consists. Rather does it lie in two things: first of these we would put the clear discussion of the various virtues and vices in their relation to the several ages, and second, the admirable grouping and tables of virtues and vices that are interspersed through the books in connection with each discussion. There is but one serious

blemish here; this is the failure to group the whole series finally into one table in which it would be possible to see at a glance and to study carefully the arrangements of the topics. These are grouped under the following heads: The Bodily Life; The Intellectual Life; The Social Life (family, school, community, animals); The Economic Life; The Political Life; The Aesthetic Life. To these chapters are added one on the Moral Atmosphere of the School and a final one on *Religion and Moral Training*.

MORAL TRAINING, to be of value, must have its real sanction in religion, and it is at this point that any such discussion as our volume puts before us must of necessity fail. It is quite true that in the last chapter the writers tell us that "Moral training cannot properly be divorced from religion"; but in the body of the book—no doubt from the necessity of the case in our public schools, or from the determination to set forth merely the moral sanctions—there is no hint that these same moral sanctions need the religious sanctions, nor that as a matter of fact the only real moral sanction is the religious one. We are moral beings because we are made in the image and likeness of God. Our moral ideas are ours, not out of the abundance of human experience, but because of the outcropping of the residue of the divine inflatus which at the outset separated man as a moral creature from the animal world. It may be necessary—until we take some strong stand on the question of the right of the unbelieving minority—to control the training of the children of the believing majority—to attempt to give moral training apart from its primary sanction, religion. If so, and so long as it is so, then this book will serve a valuable purpose in pointing out the normal development of the moral sense in children, and suggesting the order and the method by which their opening consciousness of right and wrong may best be guided.

We commend the book most earnestly to those who have this problem, whether it be in the family, or the school, or in the Sunday school.

AND ALONG with it we commend a very different book, written with a very different plan in mind but with the same end in view. *Lessons on the Ten Commandments*, by the Rev. W. Hume Campbell, M.A., principal of St. Christopher's College, Blackheath, author of *Lessons on the Apostles' Creed* (Longmans, Green & Co., 75 cents), is an English Sunday school text book, prepared for children of ten who can read and write. Like most of the newer English books it does not contemplate the children having the book in their own hands. The lessons are divided as follows, beginning, as most of these books do, with Advent: "What God is doing for the Child," four lessons on the revelation of God through space, light, heat, and life, followed by the Christmas lesson on the Greatest Gift of all. The Epiphany-tide lessons are based on the *Idyls of the King* though an alternate series is given in the introduction. The subject is the "Joy of Duty." Lent and Eastertide are taken up with "God's Character and our Response," leading up to "Workers together with God" for the closing Sundays of the first half of the Church year. Trinity season is divided between "What Others are doing for the Child" and "What the Child should do for Others." The lessons of the latter series are taught from the standpoint of the example of our Lord. The lessons are capably worked out under these heads: Aim, Repetition, Introduction, Presentation, Association, Application, and Expression work. The book is well printed and well illustrated. For most of us on this side, however, its real value will be found in its introduction, in which the Theory of Moral Education, the Method of Moral Education, and the relation between Religious and Moral Education, are briefly but clearly discussed. Defining moral character as the "expression of three elements working in combination—living ideas, an adequate motive, and conduct which executes the ideas under the impulse of the motive," our author discusses the three essentials which must then underlie moral education: Ideas, Emotions, and Reactions. He shows us quite clearly that mere possession of ideas, *i.e.*, the intellectual side of moral education, will be of no value in moral training unless it be accompanied by the motive and end in conduct, and this conduct, he tells us must be not the outcome of mere habit but of what he calls "habitudes," which are the regular expressions of the ideas and emotions of the child.

It would be well if parents would study carefully the section on the relation between the home and the Sunday school

in which we find set out with unusual frankness the impossibility of any real moral development in the child, on the part of the school without the coöperation of the parents and the coördinate influence of the home; as he says, "the Church and the parent have allied but separate functions in the education of the children. . . . The truest alliance in the divinest work on earth is found where the home trains the child to love what the Church teaches him to know."

It is interesting to note, in view of what is said above about the divorce between the religious and moral sanctions for character training, that our author, while welcoming all that is being said and done towards the introduction of morality in the curriculum of the schools, insists upon the greatness of the sacrifice that results from the separation which "strips its appeal, its motive, and its sanctions of all that the God of the Christian stands for."

Students of the question would do well to study these two books and note how they supplement and serve as useful leaders into this most vital problem.

The following account of the Summer School of the diocese of Newark is well worthy of consideration: The courses provided were designed to cover in outline those provided by the General Board of Religious Education for first year of teacher training. The school was held in the buildings of St. Bernard's School, Gladstone, N. J., under the direction of the founder, the Rev. Thomas A. Conover, and a member of the General Board of Religious Education. The following is a summary of the programme:

One lecture (two hours), "The Aim of the Sunday School Teacher," by the Rev. F. F. German of Mamaroneck, N. Y.

One lecture (one hour), "How to Promote Bible Reading Among the Pupils," by Miss Josephine Baldwin.

Also one hour each on "How to Teach the Catechism," by Mrs. John Loman of Philadelphia; "Manual Methods," by the Rev. M. S. Littlefield; and "Social Service in the Sunday School," by Mrs. Alexander of Hoboken.

Three hours were given to "Missions in the Sunday School," by the Rev. F. J. Clark of the General Missions Board.

Five one-hour periods were devoted to each of the following: "Pedagogy for Teachers of Kindergarten and Primary Grades," Mrs. John Loman; "Pedagogy for Junior and Senior Grades," by the Rev. Professor Boynton of the G. T. S., and "The Church Year," by Deaconess Patterson.

Six hours were assigned to the Rev. H. P. Nichols, D.D., of Holy Trinity, Harlem, for his excellent course on "The Life of Our Blessed Lord." The entire programme was so complete and practically helpful that it might easily serve as a model for other and similar conferences.

A LAWYER'S DELAYS

By ROLAND RINGWALT

WHEN we speak of "the law's delays" we usually mean that a poor man may have to wait a long time before his case is heard, a longer time before it is decided, and still a longer time before he gets his money. But in this particular case we are speaking of the delays that held back an English lawyer from the success he finally was.

Admitted to the bar in 1746 he, during fourteen years, had only two cases, both so trifling that the report books do not mention them. He kept on with his legal studies, he was treasurer of a college in Oxford, held sundry minor offices, lectured and made himself a modest reputation. As a task for leisure hours he became a good practical printer, and these various occupations kept him from despair, but who is the baffled man who can defy chagrin?

In 1758 this lawyer, who had grown sick of sessions after sessions, all equally barren for him, was elected to a new law professorship. Five days after his election he delivered his introductory lecture, and that lecture is as interesting to the young physician, the young clergyman, the young author, or scientist as to the young lawyer. No man who ever lived, not Solomon himself, could have prepared such a lecture in five days. It shows a knowledge and ripeness, a long sustained industry and patience, a rich style and a logical method worthy of Sir William Blackstone, and Blackstone was the man who delivered it.

PLEASANT SMILES, gentle tones, cheery greetings, tempers sweet under a headache or a business care or the children's noise; the ready bubbling over of thoughtfulness for one another, and the habits of smiling, greeting, forbearing, thinking in these ways; it is these above all else which makes one's home "a building of God; a house not made with hands," these that we hear in the song of "Home, Sweet Home."—William C. Gannett.

Church Kalendar



July 6—Seventh Sunday after Trinity.
 " 13—Eighth Sunday after Trinity.
 " 20—Ninth Sunday after Trinity.
 " 25—Friday. St. James.
 " 27—Tenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention, New York.
 " 8—General Convention, New York.

Personal Mention

THE REV. BENJAMIN BEAN of the diocese of Colorado is in charge of St. John's, Breckenridge, Colo.

THE REV. MALBONE H. BIRCKHEAD has accepted his election as curate of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., and also the chaplaincy of Lehigh University, situated in the same parish and city. He enters upon his duties September 1st.

THE REV. CHARLES P. BURGOON of the diocese of Ohio, is now in charge of St. Michael's mission, Telluride, Colo., and other nearby points.

THE REV. J. MORRIS COERR, formerly head of Christ Church School, East Setauket, Long Island, has become rector of the Church of the Holy Cross, Kingston, N. Y., in succession to the Rev. Charles Morcer Hall, who resigned because of continued ill health.

THE REV. HENRY V. B. DARLINGTON, a son of the Bishop of Harrisburg, has joined the clergy staff of St. Thomas' Church, New York City.

THE address of the Rev. A. W. FARNUM, for the month of August, will be Sea Gate, New York Harbor, N. Y.

THE REV. CARROLL H. FENTON of Round Lake, N. Y., has accepted the call to the rectorship of Grace Church, Canton, N. Y., and will enter upon his duties the first Sunday in August.

THE REV. ERNEST W. FOULKES, who, for the past three years, has been assistant at St. John's Church, York, and minister in charge of St. Andrew's chapel, Norway Park, Pa., has accepted the rectorship of St. Paul's Church, Minersville, and St. Stephen's, Forestville, Pa., and commenced his duties on Sunday, July 13th.

THE REV. J. H. GIBBONEY, lately assistant at Christ Church, Savannah, Ga., has accepted the call of Grace Church, Anderson, S. C., to take effect October 1st.

THE REV. DR. ARTHUR B. KINSOLVING and his family are spending the summer at Fishers Island, N. Y., where he has charge of the services at St. John's Church.

THE REV. EDWARD M. H. KNAPP, vicar of the Chapel of the Incarnation, New York City, accompanied by Mrs. Knapp, sails on July 19th for several weeks stay in Scotland and England. During his absence the parish will be in charge of the Rev. G. T. Lascelle, assistant minister. Address until September 1st, care of Brown, Shipley & Co., 123 Pall Mall, London, Eng.

THE address of the Rt. Rev. ALBION W. KNIGHT, D.D., Missionary Bishop of Cuba, will be Stockbridge, Mass., until the meeting of the General Convention.

THE REV. GEORGE WOODWARD LAMB, rector of Trinity Church, Rochester, Pa., will be in charge of St. Paul's Church, Erie, Pa., during the month of August, in the absence of the rector, the Rev. W. Strother Jones, D.D. His address for the month will be Harbour Creek, Erie county, Pa.

THE REV. VALENTINE G. LOWERY has removed from Prattville to Troy, Ala., and has charge of the missions at Troy, Union Springs, Lowndesboro, and Hayneville. The change was made July 1st. He should be addressed at Troy.

THE REV. HAROLD A. LYNCH, a recent graduate of the General Theological Seminary, and son of the Rev. J. Hollister Lynch, D.D., rector of the Church of Our Saviour, Mt. Auburn, Cincinnati, Ohio, will have charge of St. Mark's, Oakley, Ohio, for the next three months, after which he takes a post-graduate course at Union Theological Seminary.

THE REV. DONALD MCFAYDEN of the diocese of Colorado is at Mount Calvary Church, Grand Lake, Colo., a popular summer resort in Grand county, for the summer.

THE REV. F. H. MILLER, rector of Trinity Church, New Haven, Conn., has accepted a call to become rector of St. Thomas' Church, Hartford, Conn., to become effective September 1st.

THE REV. ANTON A. MÜLLER, for four years past in charge of St. Boniface Church, Chilton, Wis., has accepted the call to the rectorship of the parish of the Good Shepherd, Chicago, Ill., and will enter on his duties in September.

BISHOP and MRS. PARTRIDGE and their daughter left on the 10th of the month for a trip that will include time spent in England and on the continent. They expect to return about October 1st. The Bishop may be addressed in care of Thomas Cook and Son, Ludgate Circus, London, England.

THE REV. ROBERT PHILLIPS, who since his ordination to the priesthood, has been in charge of the factory settlement work and St. Mary's chapel in Columbus, Ohio, for the past two years, has accepted a call to Sumter, S. C.

THE REV. EDWIN B. REDHEAD, for the past eight years rector of St. Stephen's Church, Steubenville, Ohio, has accepted the rectorship of St. Andrew's Church, Elyria, Ohio, and will begin duty September 1st.

THE REV. ERNEST C. SAUNDERS, rector of the Church of the Messiah, Rhinebeck, N. Y., has resigned on account of ill health, and has been elected rector emeritus. He has left for a year's stay in Europe.

THE address of the Rev. C. MONITOR SILLS, D.D., rector of Trinity Church, Geneva, N. Y., for the next two months will be Ifield College, St. Andrew's, New Brunswick, Canada.

THE REV. F. C. SMITH, rural dean of the Southwest, diocese of Western Colorado, will spend his vacation the latter part of July in Los Angeles.

THE REV. RUDOLPH STANLEY of Wulfert, Fla., will take charge of Holy Innocents' Church, Key West, Fla., during the absence of the rector, the Rev. Campbell Gray, from July to October. He should be addressed Holy Innocents' rectory, Key West, Fla.

THE REV. JAMES M. STONEY, ordained deacon by the Bishop of South Carolina at Sewanee, on the 22nd ult., will be in charge of Christ Church, Charleston, S. C., after October 1st.

THE REV. W. D. WILLIAMS, has resigned the rectorship of Trinity Church, Iowa City, Iowa, which he has held for the past ten years, to accept a call to a parish in California. The resignation becomes effective September 1st. His address will be 2115 California street, San Francisco, Cal.

THE REV. R. WYNDHAM BROWN and Mrs. BROWN and MR. ALGERNON T. BROWN sailed from New York on July 14th for a three-months' visit to England and Scotland. Address care Sir Frederick Williams Taylor, Bank of Montreal, Threadneedle street, London.

ORDINATIONS

PRIESTS

KANSAS CITY.—On Tuesday morning, July 8th, in Grace Church, Kansas City, Bishop Partridge advanced the Rev. HENRY ERVING BATTLE to the priesthood. The candidate was presented by the Rev. C. A. Weed, Bishop's chaplain, and in charge of the Church of the Good Shepherd, Kansas City, and the sermon was preached by the Rev. C. R. Taylor, in charge of St. John's, Kansas City. Mr. Battle has been doing most acceptable work at St. Paul's, Webb City, for some time and will continue in charge of that place.

DEGREES CONFERRED

MIDDLEBURY COLLEGE.—D.D. upon the Rt. Rev. JULIUS WALKER ATWOOD, Missionary Bishop of Arizona.

MARRIED

JARVIS-MYNARD.—At the Church of the Incarnation, Great Falls, Mont., on June 11, 1913, by the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, ANTOINETTE, daughter of Sarah Norton and the Rev. FLOYD J. MYNARD of Great Falls, to MORTON JARVIS of Butte, Mont.

DIED

AYERS.—Passed to her rest, at Duxbury, Mass., on June 30th, LYDIA MARIA AYERS, wife of Oliver Ayers.

BARSTOW.—In Shelburne, Vt., on June 28th, aged 81 years, the Hon. JOHN L. BARSTOW, a member of Trinity Church, an ex-governor, and other public officer of Vermont, highly esteemed.

SMEDES.—At Swanee, Tenn., July 4, 1913, Mrs. SUSAN DABNEY SMEDES, in the seventy-third year of her life.

TINSLEY.—Entered into rest, ADDISON REESE TINSLEY, at his home in Macon, Ga., on Thursday, July 10, 1913, in the 76th year of his age. One of the founders, and for many years senior warden of St. Paul's parish, Macon, Ga.

"Blessed are the dead who die in the Lord: even so saith the Spirit: for they rest from their labours."

MEMORIALS

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

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

SUSAN DABNEY SMEDES

SUSAN DABNEY came of a distinguished Huguenot Virginia family, which had moved in 1835 to a plantation called "Burlleigh," in Hinds county, Mississippi. Here she was born, August 10, 1840. Here she was brought up; and on All Saints' Day, November 1, 1860, she married Lyell Smedes, son of a well-known educator, the Rev. Dr. Smedes, rector of St. Mary's School for Girls at Raleigh, N. C. The young wife became a widow within three months of her happy marriage. In 1887 Mrs. Smedes published a most delightful sketch of her father, Thomas S. Dabney, entitled "Memorials of a Southern Planter." Her description of the old Southern life attracted wide attention and drew forth a most appreciative letter from Mr. Gladstone, who contributed a preface to an English edition of this beautiful book. Mrs. Smedes' brother, the late Virginius Dabney, a man of brilliant intellect and scholarly attainments, wrote also a remarkably original sketch of Virginia life in his story called "Don Miff."

After the war, Mrs. Smedes lived for a while in the far West, and then in Baltimore, where she finished her book. For many years she has made her home at Sewanee, Tenn., in what she called "The Little Red House in the Woods." From this modest abode as a centre her genial and beneficent influence extended near and far among all sorts and conditions of people. Her sweet and gentle character, her simple and beautiful life, her quaint humor and charming wit, and best of all, her unselfish devotion to Christ and His Church—these would have made her a rare woman anywhere, and these made her the most revered and best-loved woman at the University of the South. The writer of these lines had the great privilege and pleasure of being her close neighbor and friend for the last ten years of her life, and for the last year of all the inestimable joy of ministering to one from whom he always received more spiritual benefit than he could possibly impart. "Not to be ministered unto, but to minister" was her gracious, unconscious gift from the Lord whom she loved and followed all her life.

The close of Col. Thomas Dabney's noble career, his heroic end, as described by his daughter, was singularly like that of Col. Thomas Newcome as described by Thackeray in his most pathetic picture of the old man's death at Gray Friars, the school of his boyhood days: "A peculiar sweet smile shone over his face, and he lifted up his head a little, and quickly said, 'Adsum,' and fell back. It was the word we used at school, when names were called: and lo, he, whose heart was as that of a little child, had answered to his name, and stood in the presence of the Master." Like father, like child—even so was the "Nunc Dimittis" of Thomas Dabney's daughter, and she did not have far to go to reach the immediate and glorious Presence of her Master. "And He calleth His own sheep by name, and He leadeth them out; and the sheep follow Him, for they know His Voice. My sheep hear My Voice, and I know them, and they follow Me: and I give unto them eternal life." T. A. T.

RETREATS

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield will be held at Champaign, Ill., September 2nd to 5th, the Bishop of Springfield conductor. Clergy of other dioceses are invited to attend. For information address the Rev. H. L. HOOPER, 1222 N. 5th street, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

A LARGE New York parish needs additional curate for the months of July and August and also a permanent curate; Catholic priest, unmarried, good preacher; experience in organization and work among the poor. Address WARDEN TRUE, 1 East 30th street, New York. (By letter only)

POSITIONS WANTED—CLERICAL

AN EXPERIENCED priest, Durham University (honor man), recommended by his Bishop, desires temporary or permanent work in the United States. Address "CLERICUS," 1612 Arch street, Philadelphia, Pa.

YOUNG priest desires larger field of work. College, university and seminary graduate. References. Address "J. S.," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Parish or diocesan or city missionary work. Reasons for change, financial. Address "ACTIVE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A trained nurse, in a Church institution. Healthy children. One willing to help with other duties. Must be a member of the Church and fond of children. Address "NURSE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST, closing second year present position shortly, desires change (climatic reasons). Seven years with large parish church, England. Founder and trainer of boy and mixed choirs in American Cathedrals and prominent churches. Expert with all voices, especially boys. Fine organist. References to prominent Bishops and clergy. Present rector will reply to anyone desiring good man. Address "A. I.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, pianist, three years' study abroad, pupil of Alfred Reisenauer, Royal Conservatory of Music, Leipzig, Germany, linguist, perfect in German and French, teacher in prominent eastern boarding school, desires position as teacher, tutor, traveling companion, secretary, in school, college, seminary, or private capacity. Exceptional references. Address "H. 1.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institution worker (middle-aged) desires position as Matron. Thoroughly understands children; economical manager. "ADVERTISER," 2622 Prairie avenue, Evanston, Ill.

ACULTURED MUSICIAN—pianist, organist, and theorist—wishes position in church school. Highest recommendations. Address "MUSICIAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Successful choir trainer and conductor. Highest references. Address "ANGLICAN," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Work along industrial lines. Middle West preferred, by a deaconess. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL-TRAINED ORGANISTS will arrive from England this month. Records guaranteed. Churches in need, address 147 East Fifteenth street, New York, late 136 Fifth avenue.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. AUSTIN ORGAN CO., Hartford, Conn.

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.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

WANTED.—By the Church of St. Michael and All Angels, Anniston, Ala., a 3 H. P. Electric Organ Blower. Second-hand preferred, if in good condition. O. H. PARKER, Treasurer.

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

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

CLERICAL REGISTRY. NEW YORK.

RECTORS and assistants nominated for parish appointments. Write for circulars to 147 East Fifteenth street, New York. Vacancies always.

HEALTH RESORTS

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

CONVALESCENTS

DR. GRACE WOLCOTT of Boston will receive a limited number of patients in her home at Heath during the summer months. The class of patients received are those who are recovering from operations, or those who for any reason are below the normal plane of health. A letter of reference from the attending physician should accompany applications, which should be sent to DR. GRACE WOLCOTT, Heath, Mass.

SUMMER RESORT

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis. A select resort among woods and lakes. Reference to the Bishop of Chicago, and to the Rev. L. B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARRINGTON, Rural Route 1, Waupaca, Wis. the Church and fond of children. Address

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

COOL, AIRY ROOMS, convenient to Subway, near Riverside Drive. Transient or permanent. Breakfast optional. Elevator. MISSES VANDERHOOF and REYNOLDS, 265 W. 81st St., New York City.

MISCELLANEOUS.

BACKWARD CHILDREN, or half orphans, or children of parents desiring to travel, can be provided for in a Christian home in a town

in southern Wisconsin, under exceptionally desirable circumstances. Address Ven. CHARLES L. MALLORY, 254 Mason street, Milwaukee, Wis.

APPEALS

HOUSE OF ST. JOHN THE DIVINE

The hot weather means great suffering in the tenements.

For nineteen summers the House of St. John the Divine at Tomkins Cove, a Fresh Air House, which gives health and happiness to children and tired mothers, has carried on a large and helpful work. This work is now in need of funds, and unless aid is extended, will have to be greatly curtailed.

The sum of \$2,000 is needed. The work is under the direction of the Fresh Air Association of the Cathedral of St. John the Divine. Small contributions will be gratefully received. Checks may be sent to Miss JULIA G. MCALLISTER, treasurer, 12 East 31st street, New York.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."
Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and three-tenths per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost six and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday School Auxiliary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS
THE HOME, DENVER, COLO.



The Church Home for Consumptives in Denver, Colorado, has well proven its usefulness, and that God's blessing has ever rested upon the efforts put forth there for suffering and homeless seekers after health and life. And the opportunities and demands have been ever on the increase. Hardly a year has passed but that the demand has forced an enlargement of its buildings, until to-day there are twenty-two buildings, with a capacity of one hundred and sixty-five guests. And every available and practical means for the benefit and blessing of these homeless sick is found here, to make an attractive and useful Home.

During these nineteen years of existence ten thousand health-seekers have found a home here, and while charges are made regularly as moderate as is possible, still over a hundred and seventy thousand dollars has been done in direct help above the income of The Home from its guests. Every city in America has had its representative here, and yet probably more have come from New York and Philadelphia than any other cities. And those coming from this locality and New England are the ones singularly benefited.

Recently there has been added to its means of helping, a splendid tract of land just three miles from its doors, in the most beautiful location about the city. It consists of thirty-four acres of ground, and is a free gift for the helping in this blessed effort. To save the body is good; but to save the mind and body is in-

initely better, and there is no place where this can so successfully and truly be accomplished as in toil in the ground. The farm is worth \$25,000, and has splendid water rights, and will be capable of furnishing all the hens, squabs, eggs, fruit, and vegetables to supply the entire Home's needs, if only it can be equipped. And it is necessary to equip this at once if possible, so that we may be able to be ready for the fall and winter and for the next year. This farm has been ours only two weeks, but we have already eight acres planted with a large variety of vegetables, but have the fruit from over 300 trees to care for and to gather, besides to put in order the barns and buildings now on the place, and to accomplish this we must depend upon those interested and willing to help in putting this into operation. We need \$10,000 at once. And with it may be done a great and blessed work. We can here develop the intensified farming and not only raise what we need for The Home, but employ a large number of young men and women who are convalescing.

FREDERIC W. OAKES,
The Home, Denver, Colo.

The Rev. Mr. Oakes' plan commends itself to my judgment as very wise and practical. He has my hearty support in putting forth the above appeal.

CHARLES SANFORD OLMSTED,
Bishop of Colorado.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-third annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

\$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

\$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

THE ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief"; "Permanent Fund"; "Automatic Pensions at 64"; or "Special Cases."

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

THE GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLEURE, Treasurer,
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

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 street where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

OBER-AMMERGAU

The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play*. It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FATHER WAGGETT'S "HOLY EUCHARIST"

The second American edition of Fr. Waggett's *Holy Eucharist with Other Occasional Papers*, is now ready. The book was out of print for a few months, and the frequent calls for it during that time showed how necessary it was to keep the book in print, for anything by Fr. Waggett is always read with great interest. Orders can now be filled promptly. Price 1.25; by mail 1.35. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PUBLICATIONS

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by THE AMERICAN CHURCH UNION for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Prac-

tion movement desire to accomplish. Address Rev. ELLIOT WHITE, secretary, 960 Broad St., Newark, N. J.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4 1/4 inches. List price, 1.00. Net price, .80; by mail .93.
EDITION B. Cloth bound, larger page and type, size, 7 1/2 x 5 1/2. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.
ORGAN EDITION. Large type, size 12 x 8 1/2 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

TUCKER'S HYMNAL

Choir Edition, with Notes, 1.00; by mail 1.18.

HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service, Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 4 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

In full cloth, stamped in ink. \$25 per 100. Single copies .35.
In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

SPECIAL BINDINGS

Pulpit Edition, in Morocco Skiver, gold edges, 1.50 per copy.
Gift Edition, in Limp Levant, gold edges, 2.50 per copy.

WORDS ONLY EDITION

In limp cloth. \$10 per 100. Single copies 15c.
The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

484 MILWAUKEE STREET, MILWAUKEE, WIS.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

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

E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.

Strawbridge & Clothier.
M. M. Gets, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1400 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 817 N. Charles St.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).

The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 223 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

PRAYER BOOKS AND HYMNALS

CHURCH Pews EDITION.
Size, 5 1/2 x 3 1/2 inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
No. 10302—Hymnal to match, \$30.00 per hundred.

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

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis., A. R. Mowbray & Co., London.]

THE YOUNG CHURCHMAN CO., Milwaukee, Wis

Thirty-nine Years in Bombay City. Being the History of the Mission Work of the Society of St. John the Evangelist in that City. By the Rev. Father Elwin, S. S. J. E., author of *Thirty-four Years in Poona City, Indian Jottings*, etc. Illustrated. 80 cents; by mail 85 cents.

The Country Parson, His Work and Influence. By F. J. Hammond, with preface by The Lord Bishop of Rochester. 60 cents; by mail 66 cents.

O Beata Trinitas. Thoughts on the Creed of S. Athanasius. By a Religious. 40 cents; by mail 43 cents.

PAMPHLETS

What The Episcopal Church Stands For. Address by The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem. At a Mass Meeting of his own People, in Wilkes-Barre, Pa., April 29, 1913.

Adair Welcker. 508 Berkeley National Bank, Berkeley, Calif. A Book Relating to the Art Work of *The Fire* and the Method by which the City that Needs no Sun may be Built up. By Adair Welcker. Price 25 cents.

St. Katharine's School: A Church Boarding and Day School for Girls (Episcopal) Davenport, Iowa.

THE CHURCH AT WORK

CHRISTIAN CITIZENSHIP CONFERENCE

THE SECOND World's Christian Citizenship Conference held its sessions in Portland, Ore., from June 29th to July 6th. The sessions, aside from the sectional conferences, were held in a temporary stadium composed of the grand stand of a large athletic association and other buildings built for the occasion. One of the sectional conferences was held in Trinity Church. Churchmen on the programme included Bishops Scadding and Moreland, and Dr. Joseph S. Motoda, principal of St. Paul's College, Tokyo, Japan. The conference was a notable gathering from almost every state in the Union and many foreign countries. The programme showed the following countries represented: England, Scotland, Ireland, France, Switzerland, Austria, Italy, Norway, New Zealand, Turkey, Canada, China, Japan, and Korea. Among the subjects discussed were The Family, Peace, Capital and Labor, Child Labor, The Social Problem, Mormonism, Public Education, Prison Reform, Intemperance, Social Purity, Municipal Reform, Immigration, The Sabbath, The Press and Public Morals, Divorce and Social Welfare, and The Evils of War.

ROLL OF DEPUTIES TO GENERAL CONVENTION

CORRECTIONS should be made in the roll as printed in THE LIVING CHURCH for July 5th.

CONNECTICUT.—[Changing the order of names] *Rev. Frederick Wm. Harriman, D.D., Rev. Ernest de Fremery Miel, D.D., Rev. John Chauncey Linsley, Rev. Edward Campion Acheson.* Messrs. *Burton Mansfield, Gardiner Greene, Charles Austin Pease, Abram Heaton Robertson.* Alternates: *Rev. James Goodwin, D.D., Rev. John Neher Lewis, Jr., Rev. James Hardin George, Rev. John Fields Plumb, Messrs. Harry Hinman Heminway, Loren Pinckney Waldo Marvin, Walton Ferguson, Edward Elias Bradley.*

EASTON.—Alternate: *Edwin Dashiell* [instead of *De Shiell*.]

KANSAS.—*Mr. E. A. Mize* should be italicized as a deputy in 1910. His name does not appear as such in the official roll of deputies as printed in the Journal of General Convention but he is mentioned as a deputy answering to the calling of the roll on page 214.

MINNESOTA.—*Rev. J. A. Schaad* should be italicized as having been, in 1910, a deputy from Kansas City.

SALINA.—Add Clerical Alternate, *Rev. C. S. Sargent, D.D., Hutchinson, Kan.*

WEST TEXAS.—*Rev. Albert Massey* was a deputy in 1910.

CHANGES IN "THE CHURCHMAN" OFFICE

THE FOLLOWING New York dispatch is printed in the *Chicago Tribune* of Tuesday morning:

"New York, July 14.—[Special.]—The Rev. Herbert B. Gwyn resigned the editorship of the *Churchman*, the New York weekly representing the Protestant Episcopal Church, to-day. He left a Chicago parish only a few months ago to take charge of the weekly, and will now return to the pulpit.

"The Rev. Dr. Milo H. Gates, vicar of Intercession chapel of Trinity parish, also has resigned from the council of advice, said to be the governing board of the paper.

"Although no statement could be obtained

to-day as to the causes for the sudden resignations, they are believed to be due to the increasing bitterness of the controversy over the proposed change in the Church Name. The *Churchman* has been depended upon to voice the Low Church opposition to such a change.

"The Rev. Charles K. Gilbert, secretary of the New York diocesan social service commission, has been asked to take charge of the paper for the present, and has consented."

MORTGAGE CANCELLED AT BUFFALO CHURCH

CANCELLED and ready for the fire, a mortgage for \$12,000 was placed on the altar of the Church of the Ascension, Buffalo, N. Y. (the Rev. Charles A. Jessup, D.D., rector), on the first Sunday in July. It represented the clearing of the outstanding debt of the parish. One-half of the necessary \$12,000 was contributed in memory of the late George A. Plimpton by his widow and two sons, and the remainder was raised within a week by the finance committee of the church.

THE REV. HERMON GAYLORD WOOD PASSES AWAY

THE REV. HERMON GAYLORD WOOD, a retired priest of the diocese of Massachusetts, died on Wednesday, July 9th, at Dorchester, Mass. He was born in Camillus, N. Y., eighty-two years ago. He was ordained deacon in 1856, and priest in 1857 by Bishop De Lancey. Portions of his ministry were spent at Sharon, Pa.; Sackett's Harbor, Buffalo, Fayetteville, and Herkimer, N. Y.; Fribault, Minn., and Winthrop, Mass. Mr. Wood published translations of Homer and Dante, and a book entitled *Ideal Metrology*, a close study of the symbolic use of numbers in ancient literature and monumental work.

DEATH OF THE REV. JOHN C. LEWIS

THE REV. JOHN C. LEWIS, in charge of Trinity Church, Tyrone, Pa. (diocese of Harrisburg), died on Tuesday evening, July 8th, aged 66 years. For many years Mr. Lewis was city forester of Philadelphia. Before going to Philadelphia he had charge of the public parks of Richmond, Va. He was ordained deacon by Bishop Whitaker in 1901, and was minister in charge of St. Andrew-in-the-Fields, Somerton, Pa., before going to the Tyrone parish. He leaves a widow and two children.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Newark, N. J., has been presented with a new ciborium, which, with the chalice presented a year ago, makes a valuable set of sacred vessels. It is about eleven inches high, and is of silver-gilt, ornamented with fifty-four jewels. The material of which the ciborium was made, and the precious stones ornamenting it, were given by about fifty families and individuals connected, directly or indirectly, with the parish, and comprised wedding rings, treasures left by relatives and friends now in Paradise, and valued trinkets. The inscription within the base reads: "The gift of many friends to St. Andrew's Church, Newark, New Jersey, June 1913."

ST. PETER'S CHURCH, Morristown, N. J., has received a gift of \$40,000 from Mr. and Mrs. Samuel V. Hoffman, which makes possible the immediate erection of a parish house. The donation is made in memoriam of Louise V. Hoffman by her parents. The proposed

parish house will cost about \$100,000. The hall will be about fifty by seventy feet, three stories high, and will be provided with a stage. Including the gallery, it will seat about 600. The completed building will be 50 by 140 feet in size, built of Waterloo granite, and will face Maple avenue. It will contain guild rooms, bowling alleys, shower baths and playrooms.

SEVERAL HANDSOME memorials have recently been erected in the Church of the Ascension, Brooklyn, N. Y. Some of these are the gifts of members of the congregation. The most important accession is that of the new memorial altar given by Mrs. Albert J. Jones in memory of her friend, Alice E. Benjamin. The altar and reredos is fourteen feet high and nine wide. The structure is of white marble concrete, reinforced throughout. Its cost was \$2,000.

THE ATTRACTIVENESS of St. Luke's Church, Charleston, S. C., has been greatly increased by the addition of a beautiful chancel window of antique English glass. The subjects of the three upper panels are "The Nativity," "Christ Healing the Sick," and "The Resurrection Morn." The two lower panels portray the evangelists, St. Luke and St. John.

A BEAUTIFUL memorial window has been placed in St. Andrew's-by-the-Sea, Southampton, L. I. It bears the legend, "In Memory of George Gosman De Witt, 1845-1912. When this mortal shall have put on immortality." The memorial has for its subject "The Resurrection Angel," illustrating St. John 11: 25. It was designed and executed by the Tiffany Studios of New York.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Burned Camp School—Cathedral Services—Other News

THE REFERENCE in a recent issue to a Camp School at Green Lake was in error in stating that the school was officially connected with Grafton Hall. It is a private camp conducted by some of the teachers of that admirable institution, but in no sense a branch of it.

DURING the absence of the Bishop and Archdeacon, who are on their vacation at Green Lake, the services at the Cathedral, Fond du Lac, are being conducted by the Rev. John E. Hodson, and the Rev. W. H. Jordan, late of Nashotah.

THE NUMIDIAN marble for the sarcophagus of the late Bishop of Fond du Lac has arrived from the firm of Lamb & Co., New York, and work will be started on it shortly, and the rest of the material assembled.

THE CHOIR from All Saints' Cathedral, Milwaukee, with its newly elected choir-master, Mr. W. Jaffé, is camping at Green Lake, as are also members of the Girls' Friendly Society from the same city.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
The Bishop Delivers Addresses—Burial of Colonel Freeze

THE BISHOP OF HARRISBURG is spending his vacation in Newport, R. I. In the evening of the Fourth of July he addressed the Rhode Island Order of the Cincinnati, in the same room of the court house where George the Third was proclaimed King of England,

and on July 22nd he addressed the United St. Andrew's Brotherhood of Newport in Kay chapel.

COL. JOHN G. FREEZE of Bloomsburg was buried in Bloomsburg on July 10th. He was chancellor of the diocese for several years, until advancing age made it impossible to discharge the duties of that office. He had been vestryman of St. Paul's, Bloomsburg, for many years, and was always actively interested in its behalf.

KANSAS CITY

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

Fourth of July Service Held in Kansas City

THE SPECIAL service set forth by authority of the Church for use on the Fourth of July, was used in Grace Church, Kansas City, this year. Bishop Partridge preached, and the different clergy of the city took part. Members of the different parishes in the city composed the congregation.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Death of Mrs. Alexander Shippen Orr

MRS. ALEXANDER SHIPPEN ORR, wife of Alexander E. Orr, died on Sunday, July 6th. The funeral was held in Christ Church, Clinton street, Brooklyn, on Tuesday morning, July 8th, and was attended by many relatives and friends. The officiating clergy were the Rev. W. DeF. Johnson, rector, and the Rev. Dr. Arthur B. Kinsolving of Baltimore, a former rector of the parish. Interment was made in Greenwood Cemetery. Like her husband, Mrs. Orr was distinguished for an active and generous interest in Church work, parochial, diocesan, and general.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Rector Celebrates Anniversary

ON JULY 1st the Rev. William Meade Dame, D.D., rector of the Memorial Church, Baltimore, celebrated very quietly the thirty-fifth anniversary of his rectorate. Only two other rectors in the diocese have been in active service in their parishes longer. Dr. Dame, affectionately known as "the Bishop of Bolton street," is one of the most loved and honored of all the diocesan clergy, and none have contributed more to the uplifting and advancement of the city, or taken a deeper or more active interest in diocesan affairs than he. Since he took charge of the Memorial Church it has grown from a small and insignificant congregation to one of the largest and most active parishes in the diocese. Dr. Dame, who was a gallant soldier in the Confederate Army, has always kept up his interest in military affairs, and has served as a chaplain in the Maryland Infantry for many years. He has been honored in the diocese by being elected as a deputy to the General Convention for the past four sessions, and as a member of the Standing Committee for many years, and its present president. He is assisted in his parish work by his son, the Rev. W. Page Dame.

MASSACHUSETTS

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

SAMUEL G. BARCOCK, Suffr. Bp.

Personal Items About the Bishops

BISHOP LAWRENCE has been heard from on the other side. He writes that he arrived in England on July 1st after a pleasant voyage, with unusually good weather. On his return in August he and his family will go directly to their Bar Harbor home for the balance of the summer.

BISHOP BARCOCK, on July 27th, will take part in the observance of the fiftieth anni-

versary of the founding of Trinity Church, Wrentham.

MEXICO

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

Archdeacon Limric Given Gold Watch

THE KNIGHTS TEMPLAR and Shriners of Mexico City tendered a farewell banquet to the Ven. H. G. Limric, Archdeacon of Mexico, before his departure for his new field of work in Panama. They presented him with a token of their good will and wishes in the form of a beautiful gold watch.

OHIO

WM. A. LEONARD, D.D., Bishop

Death of Mrs. Cassellberry—Storm Injures Church at Lyme

MRS. MARY B. CASSELLBERRY, a communicant of the Church and for thirty years a resident of Salem, Ohio, died at her home Friday, June 27th. She was the daughter of Mr. and Mrs. James Simpson of Philadelphia, where she was born in 1840. Mrs. Cassellberry was a constant and generous contributor to the churches and charities of her home city, and among several bequests left the sum of \$500 for the Church of Our Saviour, Salem.

IN ONE of the several recent and damaging storms that swept over northern Ohio, the spire of Trinity Church, Lyme, one of the oldest rural church buildings in the diocese, was demolished. The rector, the Rev. Oliver F. Crawford, encouraged the people by at once starting a campaign for funds for restoration.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Open Air Services in Pittsburgh

OPEN AIR meetings by the clergy and some prominent laymen began on Sunday afternoon, July 13th, in the downtown section of Pittsburgh. They will be held during the remainder of the month of July, and during August and September. The Rev. William Porkess, rector of Grace Church, Pittsburgh, is chairman of the committee, and the Rev. W. N. Clapp of the St. Mary Memorial, vice-chairman. Mr. Porkess will be in charge for July, Mr. Clapp for August, and the Rev. T. J. Bigham, Archdeacon of Pittsburgh, for September. Other speakers besides those already named will be the Rev. Messrs. Schulz, Cady, Marks, Tucker, Lamb, Young, McFetridge, Grantham, and De Coux; the Rev. Doctors Vance, Wightman, Yates, and Wood; Dr. H. C. Westervelt, and other laymen.

QUINCY

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

"Auxiliary Day" at Tiskilwa

ST. JUDE'S CHURCH, Tiskilwa (the Rev. F. H. Wilson, Ph.D., rector), held its annual "Auxiliary Day" on June 21st. The attendance from out of town was large. The Holy Eucharist was celebrated at 7:30 and 10:30, and at the latter service, the Rev. J. H. Hopkins, D.D., preached. At 2:30 the church was again filled. The speakers were Sister Frances, C.S.M., who told of the work of St. Mary's Home, Chicago, and the Rev. F. S. Fleming, the rector of St. Paul's Church, La Salle, Ill., a town of whose population 80 per cent. is foreign and where the Church, practically unknown in the community two years ago, now has over 100 communicants and owns a fine property. Mrs. J. H. Hopkins then followed with an address on "The Life and Work of Sybil Carter."

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

THEO. I. REESE, D.D., Suffr. Bp.

New Buildings For Colored Congregation

BISHOP VINCENT has appointed a special committee, consisting of the Rev. Samuel Tyler, the Rev. F. L. Flinchbaugh, and Archdeacon Reade, in conjunction with the Rev. E. H. Oxley, rector of St. Andrew's (colored) Church, Cincinnati, to consider plans to provide better and larger accommodations for this growing and thriving work. The church has a fine lot in a central location near the heart of the colored population of the city with every chance to do them a great service, spiritually and socially. The services of a leading architect have been secured and plans will be prepared for a church, parish house, and rectory.

VIRGINIA

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

Services Held in Pre-Revolutionary Church

AMONG THE few remaining churches in Virginia of the pre-revolutionary period is Little Fork Church, Culpeper county, locally known as "Oak Shade." It is said to be the oldest building in that vicinity. The first edifice was built in 1740. This being destroyed by fire, another building was erected in 1773. In the late Civil War the interior furnishings were completely demolished. In 1872 the Rev. G. W. Peterkin, now Bishop of West Virginia, restored the church, and occasional services have been held ever since. Regular church services were held on Sunday, June 29th. The Rev. Bensey John Hammond, rector of Slaughter parish, Rapidan, preached in the morning and the Rev. Edwin S. Hinks of Hamilton parish preached in the afternoon. Luncheon was served on the grounds.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

New Church at Kremmling Consecrated—Other News

ON THE Sixth Sunday after Trinity the Bishop consecrated the new Trinity Church at Kremmling. This is the only church building in this town of five hundred people, and the Church is the only religious body ministering there. The money for the building was raised in part in the town and in part from the Advent Sunday school offerings of the diocese of Connecticut. Christ Church, Greenwich, Conn., has given a carved oak altar to the new church, with silk hangings in the season colors, and the Babies' Auxiliary of Connecticut has sent \$40 toward a font. The Rev. Thomas B. McClement, formerly a Presbyterian minister, now a candidate for holy orders, is in charge, having come from Central New York, on June 21st.

THE MISSIONARY at Oak Creek, Mr. William S. Gibson, a candidate for holy orders, and one who has had long experience in mission work in the slums of the East End of London, is doing effective work at the coal camp at Oak Creek, where the Church has a small frame chapel. It proving hard to get people to the church, the missionary makes visits to the saloons and issues invitations and has conversations with the habitues, and regularly preaches on the streets of the camp. Some of these street meetings have been interrupted by boisterous cow-boys, but the mayor has issued an interdict on future organized interruptions.

BISHOP BREWSTER has been presented with a beautiful portable altar, with all the appointments including Communion vessels, candlesticks, linen, vases, etc., a memorial gift, for use in places where there is no church building. This altar was first used and blessed at Paonia, May 31st.

GROUND has been broken for a new church

at Steamboat Springs and a new church will soon be under way at Mancos, in the deanery of the Southwest.

THE COUNCIL of Advice has organized by the election of the Ven. J. H. Dennis, Montrose, president, and the Rev. W. B. Magnan, Delta, secretary.

WESTERN NEW YORK

Wm. D. WALKER, D.D., LL.D., D.C.L., Bishop
A Gathering of the Indians—Special Summer Work—Other News

SATURDAY, July 5th, was set aside at the Indian Reservation, Brant, as the day for the Bishop's annual visit. About 125 Indians gathered, together with their native band of thirteen pieces. A service was held in the mission church of the Good Shepherd in the morning, followed by the bountiful collation which the Indians served under the trees. Speeches were made by the Bishop, the Archdeacon, and a few of the Indians, among whom was one Tom Jimison, a direct descendant of Mary Jimison, who lived among the Indians for so long. The new building for a church at the pagan end of the reservation has already been started. To the work among the Cattaraugus Indians the sum of \$150 is contributed annually by the diocesan branch of the Woman's Auxiliary.

THE SUMMER work at the chapel on the Chautauqua assembly grounds began on the first Sunday in July, when the Bishop of Western New York held two morning services for large congregations representing at least twenty states. This is a very important work, for there are gathered at Chautauqua every summer from 10,000 to 20,000 people, and of these several hundred are communicants of the Church and appreciate the privileges which they are thus able to enjoy.

ON JULY 4th a special service was held in Trinity Church, Geneva (the Rev. C. M. Sills, D.D., rector), when the local chapter of the D. A. R. attended in a body. At this time the ceremony of unfurling and placing a flag on the tower of the church was held, the flag being given by the children of the Sunday school and other parishioners.

CANADA

News of the Dioceses

Diocese of Ontario

THE FIRST confirmation to be taken by the newly consecrated Bishop of Kingston, the Rt. Rev. Dr. Bidwell, was held at Gananoque, July 4th. He dedicated at the same time a fine oak pulpit and brass lectern given in memory of the late rector of the church, the Rev. J. R. Serson.

Diocese of Keewatin

IN HIS charge at the diocesan synod, which met at Kenora, June 5th, Bishop Lott-house spoke of the difficulties of working missions where in small places of from 200 to 1,000 more than one denomination was at work. He instanced one place in the diocese where a successful mission had been established for three years. The Presbyterians then came in, causing division. The greater part of the people did not desire a second church.

Diocese of Toronto

BISHOP SWEENEY dedicated St. Nicholas Church, Oaklands, the first Sunday in July. The mission opened one year ago has been dedicated entirely free from debt owing to the generosity of Mr. G. F. Davis, who gave the site and built and furnished the church. The people have given the heating and lighting.—THE NEW Church of St. Paul's, Toronto, is to cost, when completed, \$300,000, of which only about \$58,000 remains to be subscribed.

Diocese of Kootenay

THE CHURCH of St. Michael's, at Kelowna, of which the foundation stone was laid two years ago, was dedicated by Bishop de Pencier of New Westminster in the middle of June.

TOO CHEAP

A COLLIER came to me at the close of one of my services, and said: "I would like to be a Christian, but I can not receive what you said to-night."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said: "My dear friend, have you been working to-day?"

He looked at me, slightly surprised, and said: "Yes, I was down in the pit as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I get into the cage, and was pulled to the top."

"How much did you pay to come out of the pit?" He looked at me astonished. "Pay? Of course, I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—*British Weekly*.

FOUND A WAY

To Be Clear of Coffee Troubles

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow, and there didn't seem to be an organ in his body that was not affected.

"I told him I felt sure his sickness was due to coffee, and after some discussion he decided to give it up.

"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it and then it was easy to leave off coffee.

"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it too.

"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 lbs. before I began to use Postum. Now I weigh 115 lbs. and can do as much work as anyone my size, I think."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular Postum (must be boiled).

Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like strong things put in heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

BUYING REAL FOOD

Asking for Food in Terms of Calories or Proteids in the Modern Grocery Store would be Followed by Curious Results.

Suppose a woman should enter a modern grocery store and say to one of the clerks, "I want thirty-five hundred calories in meat, fifteen hundred calories in vegetables and two thousand calories in cereals."

Or, suppose she asked the clerk to give her food containing 13.8 per cent proteid, 71.9 per cent carbohydrates, 1.9 per cent fat and 2.1 per cent mineral matter. Either request would throw the clerk into a condition of speechless amazement.

As a matter of fact, such an inquiry would represent a knowledge of food value and chemical content which is so far ahead of our times that the customer could not hope to get any intelligent response to her inquiry.

It has been estimated that a hard-working laboring man requires three thousand five hundred calories and 125 grains of proteid daily in his diet in order to replace the tissues that are destroyed by the wear and tear of his daily vocation. Having ascertained the requirements of the human body, the question naturally arises, "What is the most perfect fuel to keep this human engine in good running order and at the same time enable it to rebuild itself constantly from day to day?" The experience of four thousand years has confirmed the fact that the whole wheat grain perfectly fulfills all these requirements—in fact it is without doubt the most perfect food given to man.

Having come to this agreement, the question naturally arises, "How should this whole wheat grain be prepared for the human stomach in order to insure its complete digestion." It is believed by many that the shredding process by which shredded wheat biscuits are made, is the most perfect process for making the whole wheat digestible. In this process the whole wheat grains are steam-cooked until the starch cells in the grain are completely broken down and rendered soluble. The cooked grains are then drawn out into thin, porous shreds, and these shreds are then formed into biscuits, or "little loaves," and baked crisp and brown in coal-fire ovens. This not only partially dextrinizes the starch, but makes the shreds so crisp that one has to chew them very thoroughly before he can swallow them. This chewing process thoroughly insalivates the shreds, which is the first process in digestion.

Two of these biscuits, eaten with plain milk or cream, or with fresh fruits, will supply all the nutriment needed for a half day's work or play.

The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers. Cloth, \$1.00 net. Postage 10 cents.

Two years ago the Montreal Diocesan Theological College adopted this book as its text book on The Art and Science of Teaching as applied to Sunday Schools. It has been found a very satisfactory work for college use. It is also the book most highly commended by the Sunday School Commission of Canada, and is now more largely used than any other throughout the Church.

Published by

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WISCONSIN

The Magazines

THE EVER increasing popularity of the "World's Series" in base-ball is the subject of an article by C. H. Claudy, author of "The Battle of Base-ball," which will appear in the August *St. Nicholas*. This authority tells how when the series started in 1903 only 100,429 fans saw the game, and the newspapers gave very little space to accounts of them, whereas last fall the attendance was 251,901 and the newspapers talked of little else. And he gives a live account of all the big contests that took place during these ten years.—EVERY BOY should learn to swim, should learn it almost as he learns how to walk. Then there would not be so many deplorable drowning accidents every summer. This is the contention of L. de B. Handley, who, in an article on "Up-to-Date Methods for Success in Swimming," tells boys how to become experts in this healthy art. The article will be illustrated with many photographs showing the correct ways of making the principal strokes.

THOMAS NELSON PAGE, the new Ambassador to Italy, has one of his most characteristic negro stories, "Thomas's Baptism," in the Fiction (August) Number of *Scribner's Magazine*.—VERNON LEE (Miss Violet Paget), an English writer who lives most of her time in Italy will contribute some impressions of her native country, giving glimpses of Oxford, Devonshire, and a Cathedral town. Howard Giles, an American artist, made a pilgrimage especially to illustrate these picturesque notes.—GORDON ARTHUR SMITH, whose first story, "A Young Man's Fancy," recently appeared will have another, "The Pagan," and will publish this autumn his first novel. He comes by his talent naturally, being the son of Arthur Cosslett Smith, author of "The Turquoise Cup."—JAMES B. CONNOLLY will lead with a story in an unusual vein, dealing with an engineer in the government service who has to choose between loyal patriotism and material prosperity.

THAT RECIPROCITY with Canada is bound to come, sooner or later, is the firm belief of James Davenport Whelpley, an international trade expert. In an article entitled "If Canada Were to Annex the United States," which will appear in the August *Century*, he musters an interesting array of facts showing that our northern neighbors are more dependent on us than they are on England, and why.—A PROPOS of the recent dealings with Japan, William Elliot Griffis, a veteran educator, who was decorated by the late Mikado for his services to that country, has written an article on "American Makers of the New Japan," describing the part of Americans in opening up the hermit empire and laying the foundation of its present progress.

PRESIDENT MACLAURIN of the Massachusetts "Tech" tells something of the "Profits of Scientific Research," in *The Youth's Companion*. Not so much personal rewards, as profit to humanity through the discovery of processes and methods which make life easier and less costly than formerly. The research work of an oversupply of graduates from the technical schools of Germany has enabled that country to take the lead in certain important and lucrative industries.

THE SITUATION which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—*J. G. Greenough.*

IT IS NOT the way to please either God or man to offer those sacrifices only which cost us nothing.—*Selected.*



Treat Them

to the treat of treats—always welcomed, by all, everywhere—

Coca-Cola



sparkling with life—delightfully cooling—supremely wholesome.

Delicious—Refreshing

Thirst-Quenching

At Soda Fountains or Carbonated in Bottles.

Demand the Genuine—Refuse Substitutes.

3-A

Send for Free Booklet.

THE COCA-COLA COMPANY, ATLANTA, GA.

New Book by Father Congreve

"THE INTERIOR LIFE" AND OTHER ADDRESSES

By the Rev. Geo. Congreve, M.A., S.S.J.E.
Pages xii + 344. Cloth Bound, \$2.00; by Mail, \$2.11.

The title of the book is taken from the first paper, but there are in all twenty-eight addresses, on a variety of topics, all of course of a devotional character. There is one very comforting address delivered on All Souls' Day. Then there are sermons for Epiphany, Lent, Easter and Trinity Sunday, besides several on various occasions, one being on "Holidays"

Imported, and Published in the United States by

The Young Churchman Co., Milwaukee, Wis

Gail Borden
EAGLE
 BRAND
 CONDENSED
MILK
 THE ORIGINAL

Has been the leading brand for Infant Feeding for 56 years.

MANDEL ENGRAVING COMPANY
 MILWAUKEE WISCONSIN

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.
 317
LYCETT N. Charles St. BALTIMORE, MD.

CHURCH ORGANS
 BUILT BY
Hutchings Organ Co., 18 Tremont Street, BOSTON, MASS.

THE HOURS OF PRAYER
 From Lauds to Compline inclusive. Compiled from the Sarum Breviary and Other Rites. With Preface by Father Trewholme, S.S.J.E. \$1.40; by mail \$1.50.
 THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

New Books From MOWBRAY

Congreve, Rev. George, S.S.J.E.
The Interior Life, and Other Addresses. 2.00; by mail 2.11.
 Father Congreve has given us in this book of over 350 pages, twenty-eight addresses on diverse subjects. The book will be heartily welcomed by Father Congreve's many friends in the American Church.

Smith-Dampier, Rev. J. L.
Our Father: Meditations on the Lord's Prayer. More especially intended for use in Lent. .60; by mail .64.

Addresses made on the Thursday evenings during Lent 1912, but only just published. These are spiritual addresses which may be read to edifying at any season of the year.

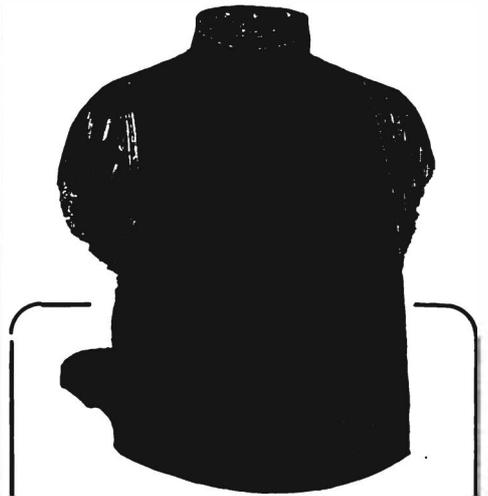
The Church and Citizenship Series.
 No. 1. *The Social Obligations of a Christian.* By Rt. Rev. Charles Gore, D.D. And *The Attitude of the Church Towards Social Problems.* By Rev. G. W. Hooley. .10; by mail .11.

The two Addresses in one pamphlet by the eminent writers named above.

No. 2. *Sweated Labour.* By R. Lattar, with a Preface by the Bishop of Hull. .15; by mail .16.

A pamphlet, as the title indicates, on the "Wages Question."

The Young Churchman Co.
Milwaukee, Wis.
 American Agents for Mowbray's Publications



RABAT VESTS

These goods are made of the best materials and workmanship, with the new improved fasteners and are correct in every detail. Furnished without back and with two pockets. Carried in all collar sizes, lengths and waist measures.

PRICES

Alpaca	2.50
Serge	3.00
English Poplin	3.00
Peau de Sole Silk	4.50
Gros grain Silk	5.00
Corded Silk	5.00

THE RABAT VEST is made especially for Summer wear, but can also be worn as a Rabat in winter. It has the appearance of a Cassock Vest and permits wearing the coat open if desired.

Sent postpaid upon receipt of price. Write for prices on Rabats, Collars, Cuffs, etc.
CENTRAL SUPPLY CO.
 (NOT INCORPORATED)
 19 South La Salle Street, Chicago

The Clergy and Social Service

By the Very Rev. W. MOORE EDE, D.D.
 Dean of Worcester, England

Cloth, 90 cents; by mail 96 cents

"There is no other book which covers the ground quite so effectually from the Church point of view. There are any number of volumes discussing the social problem but practically all of them are from the Protestant point of view and speak of the Church largely as a voluntary organization, the policy of which can be easily molded to suit any condition; whereas Dean Ede discusses the questions with a keen sympathy for modern conditions but with a full realization of the historic character of the Church and its position. While nominally a Broad Churchman, the Dean is a sound Churchman and he always writes, perhaps sometimes unconsciously but none the less surely, from the Catholic point of view."—From a personal letter by CLINTON ROGERS WOODRUFF.

A volume of lectures delivered to theological students at Cambridge, England, during Lent, in preparation for one phase of their ministry. "They differ," says the author in his Preface, "somewhat from the lectures delivered by others who have lectured on Pastoral Theology at Cambridge in the extent to which they emphasize the opportunities of social service which are open to the clergy, and the importance of utilizing them."

THE CHAPTER HEADS

- I.—WHAT IS THE CHURCH AND WHAT ARE ITS DUTIES?
- II.—EQUIPMENT FOR WORK.
- III.—READING, PREACHING, AND SPEAKING.
- IV.—AGENCIES OUTSIDE THE CHURCH WHICH ARE WORKING FOR SOCIAL REDEMPTION.
- V.—THE CHURCH AND CHARITY.
- VI.—THE CHURCH AS TEACHER AND INSPIRER OF EDUCATION.

Other Books on Social Problems

SOCIALISM IN CHURCH HISTORY
 By CONRAD NOEL
 Cloth, \$1.75; by mail \$1.85

"It is a most illuminating and stimulating book, giving data from the early Church, the Patristic period, the Holy Roman Empire, the Reformation, and the present age, along the unusual lines of economic matters, instead of themes theological."

CHRISTIAN SOCIAL HANDBOOKS
 Edited by HENRY SCOTT HOLLAND, D.D.

Four titles now ready. The books now ready are:

Our Neighbors
 A Handbook for the C. S. U. By the Editor.

The Boy and His Work
 By the Rev. SPENCER J. GIBB.

Christianity and Citizenship
 By the Rev. W. E. CHADWICK, D.D.

The Influence of Christianity Upon Social and Political Ideas
 By A. J. CARLILE, D.Litt.

Each vol., cloth, .80; by mail .87.
 Paper, .60; by mail .65

"Do you know the series of little books edited by Scott Holland and put out by the Christian Social Union of the Church of England? They teach social service, not Socialism, with the Incarnation as the fundamental motive. They make profitable reading." This quotation is from the Social Service Bulletin of the diocese of New York. It contains advice that all interested in social service should have, whether they are in or out of that diocese.—From *Social Service Department of THE LIVING CHURCH*, March 18.

Published by THE YOUNG CHURCHMAN COMPANY, Milwaukee, Wisconsin

HOWE SCHOOL HOWE, INDIANA



A thorough and long established Church School for Boys. Prepares for College, Scientific Schools and Business. Graduates admitted upon certificate to any College where certificates are accepted. Modified Military System. Only well bred boys, highly recommended, are admitted. Lower school for little boys entirely separate. Fine athletic field and beautiful lakes. On account of limited number received, personal attention is guaranteed each boy. Before deciding, investigate these advantages.

For Illustrated Circular, Address
REV. J. H. MCKENZIE, D.D., L.H.D. RECTOR

INDEX OF SCHOOLS AND COLLEGES

(See Advertisements on pages mentioned.)

Canada	Maryland	New York
Bishop Bethune College (Girls) 420	Donaldson School (Boys) 419	St. Mary's School (Girls) 421
Bishop Strachan School (Girls) 420	Hannah More Academy (Girls) 422	St. Paul's School (Boys) 419
Carleton School (Girls) 420	St. James' School (Boys) 419	St. Stephen's College (Men) 419
Connecticut	Massachusetts	North Carolina
Berkeley Divinity School (Theo.) 419	Episcopal Theo. School (Theo.) 419	St. Katharine's-in-the-Mountains 421
St. Margaret's School (Girls) 420		
District of Columbia	Michigan	Ohio
Bristol School (Girls) 420	Akeley Hall (Girls) 420	Cincinnati Kindergarten Training School . 420
Gunston Hall (Girls) 420		Harcourt Place School (Girls) 421
Hamilton School (Girls) 420	Minnesota	
Lucia Gale Barber School of Rhythm 420	St. Mary's Hall (Girls) 421	Pennsylvania
Martha Washington Seminary (Girls) ... 420	Shattuck School (Boys) 419	Chestnut Hill Academy (Boys) 419
National Cathedral School (Boys) 419	Missouri	Divinity School of P. E. Church (Theo) .. 419
National Cathedral School (Girls) 420	Bishop Robertson Hall (Girls) 421	
	Lindenwood Junior College (Women) 421	Tennessee
Florida	Nebraska	Columbia Inst. (Girls) 421
Cathedral School (Girls) 420	Brownell Hall (Girls) 421	St. Mary's School (Girls) 421
	Kearney Military Academy (Boys) 419	University of the South. Theo. Dept. 419
Illinois	New Hampshire	Vermont
Faulkner School (Girls) 420	Holderness School (Boys) 419	Hopkins Hall 421
Monticello Seminary (Girls) 420	Phillips Exeter Academy (Boys) 419	
Osborne Hall (Girls) 420	St. Mary's Diocesan School (Girls) 421	Virginia
Pestalozzi-Froebel Training School. (Kin- dergarten Training) 420	New Jersey	Chatham Episcopal Institute (Girls) 421
St. Martha's School (Girls) 420	Christ Hospital (Nurses) 420	Prot. Episc. Theo. Sem. in Va. (Theo.) ... 419
St. Mary's School (Girls) 420	New York	St. Anne's Church School (Girls) 421
Waterman Hall (Girls) 420	Cathedral School of St. Mary 421	Stuart Hall (Girls) 421
	Christ Church School (Boys) 419	Washington
Indiana	General Theological Seminary (Theo.) ... 419	Brunot Hall (Girls) 421
Howe School (Boys) 448	Glen Eden (Girls) 421	
	St. Faith's (Girls) 421	Wisconsin
Iowa	St. John Baptist School (Girls) 421	Kemper Hall (Girls) 421
St. Katharine's School (Girls) 421		Milwaukee-Downer College (Women) 421
		Milwaukee-Downer Seminary (Girls) 421
		Racine College (Boys) 417