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FALSE PROPHETS

FOR THE SEVENTH SUNDAY AFTER TRINITY

"Beware of false prophets, . . . ye shall know them by their fruits. . . ."—*St. Matthew 7: 15.*

RELIGION undertakes to assure us that things are growing better; that slowly but surely God's plan is working out in the agelong evolution of the worlds; Zion appears to the eyes of faith, emerging from the mists of sin and ignorance, a glorious city, set upon a hill. Jesus pointed backwards and forwards to a long line of prophets, who interpreted the divine process to God's people from time to time, who are witnesses how truth gradually discloses itself through the medium of divinely inspired personality. He warned, too, against false prophets, who are to be known by their fruits.

The world is full now as it has always been of get-rich-quick schemes, learn-a-lot-in-fifteen-minutes educational plans, and new religions. Multitudes of people are vainly pursuing the ghosts of dead and gone heresies, of exploded economic notions, of "knowledge falsely so-called," all openly or secretly opposed to Christian faith, practice, and morality. St. Peter and St. Jude, in their essays on the Conditions of Religious Thought in the First Century, bewailed the same sort of fantastic philosophy and religious nonsense that surround us to-day.

However, there is comfort for the Christian; where St. Peter, where St. Jude stood, the Church stands to-day. Truth persists, though ever-developing the forms with which it clothes itself—truth as to the Fatherhood of God, the Incarnation and Deity of Jesus Christ His Son our Lord, the guiding influence of the Holy Spirit in the Christian society, the gift of grace through the sacraments of the imperishable Church to man in need; while fantastic philosophies, new religions, radical schemes, rise and fall, following one another in bewildering succession; have their day and pass away to be forgotten. "By their fruits ye shall know them."

Within recent years a learned band of philosophers have propounded with a solemn air that the test of truth is its workableness; that a doctrine is true or has value for human life just in proportion as it works to serve human life. We do not always find it possible to follow these thinkers as they apply their methods, nor can we arrive at their conclusions; but as for their calm assumption that they have discovered their method, we may state categorically that it was enunciated by our Lord, developed by St. John, and has ever since been one of the tests that the Catholic Church has invited the world to make of her teaching. *It works.*

The Church has in every age proclaimed the same essential faith, the same essential morality, the same vision of goodness, of the unseen realities. It offers a faith, not that explains every mystery of the universe, but that will accommodate every mystery, and in its way of life, assisted by its offices and sacraments, a way that millions have proved gives peace, satisfaction, the sense of usefulness, the conviction of communion with the Most High. And what is most striking about it, it is the only sort of faith or system of thought in the western world that unites great bodies of men. Most other systems of thought are the clever or fantastic dreams of individuals; most other systems of morality have degenerated into license.

It is short-sightedness, at the least, to allow our faith to be disturbed by the prophets who are now crying in the marketplace. The Church has stood the test of centuries, the test proposed for it by Christ, the test that is now proposed for anything that claims to be true by modern philosophers. It works as a power for righteousness and for intellectual freedom.

Not they that say, *Lord, Lord*, shall enter into the Kingdom of Heaven, but they who do the will of the Father which is in heaven.

L. G.

EDUCATION AND VICE

ILLITERACY is practically unknown among the white people of the United States, except in a few remote mountain districts. Practically every child in the land has at least a chance to learn how to read. No country spends more upon the training of its children in the rudiments of knowledge. Perhaps nowhere have experts so much power in framing school curricula. The public asks no questions, being quite content with reports of the school authorities as to the efficiency of the teachers. So far as the imparting of instruction goes, all is on a fairly satisfactory basis, and the machinery is available to correct any existing abuses. The taxpayers are not niggardly in their contributions, and the teaching staffs compare favorably with those of similar schools in other countries. All that may be conceded without a moment's hesitation. The system is successful; and yet the promised Golden Age has not returned. Perhaps the very success of the system has blinded our eyes to some of its defects. It may be that we are not even prepared to admit the existence of any defects.

What was the promise of early enthusiasts in the cause of Public Schools? They held that Ignorance was the handmaid of Vice. Therefore they would dispel ignorance and vice would go with it. That was fifty years ago. The ideal fired the hearts of the great, sound body of the people. The teachers were quickly found, missionary pioneers in the holy war of education and of virtue. The United States may well be proud of such a body of noble men and women. Their ideals are high and the traditions of their profession have been jealously maintained. Man for man, woman for woman, they can hold up their heads with the best in the land. And yet five boys under eighteen years of age, the product of American public schools, were lately sentenced in Chicago to capital punishment for one of the most atrocious murders the country has seen. A like relationship between education and crime may be found everywhere throughout the country. Ignorance has been dispelled, but Vice still stalks through the land.

When the Constitution was framed, members of Congress were men of undoubted integrity. Politics had an honorable name in the community. Free education was in its infancy. A few years passed by; the schoolmaster went abroad into the land. He lengthened his cords, strengthened his stakes, and the so-called "better classes" withdrew from the political arena. To-day, with "little red school houses" dotting the countryside, we read of constant exposures of politicians, of the venality of legislators, of bribery and corruption rampant in the Council chambers of states and cities. None of these men are illiterate. Ignorance has been dispelled, but Vice still stalks through the land.

Most of the bribery of legislatures has been connected in the popular mind with "Big Business." But recently Congress found it imperatively necessary to enact a Pure Food law. There were not lacking unscrupulous vendors of edibles who would freely adulterate table necessities. "Little Business" was found to be eaten with the same cankerworm as "Big Business." Who is there that does not know of the thousands of fake bargain sales in every trade in the country? Who has not been a victim to some petty fraud in his purchase of common articles for the use of his household? At the back of half the labor troubles of the land lies the suspicion on the part of the employer that the workman is trying to skim his labor, and on the part of Labor, that Capital is trying to underpay and overreach its human machinery. Even to-day the sweatshop is not unknown. Yet the schools are full, the teachers are faithful, their personal influence very good indeed. Ignorance has been dispelled, but Vice still stalks through the land.

It were idle to multiply examples of this moral deviousness. What is wrong? Why has the promise failed? Would it be better to return to the simpler standards of an unlettered age? That is the counsel of despair. Nor could one set back the hands of the clock of time so easily. The mere power of invested capital in school machinery would prevent the accomplishment of such a revolution. The remedy does not lie along that way. Ignorance has been dispelled; no sane man would walk in its darkness when he can have the light of knowledge. Ignorance has been dispelled; why, then, does Vice still stalk through the land?

Surely the reason is not far to seek. Who was it first asserted the identity of knowledge and virtue? Was it not Socrates? Whether there be any foundation or not for the time-honored theory of Plato's acquaintance with the Greek version of the Hebrew Scriptures, Plato corrected his master's serious

error, and we, who know the opening chapters of the Book of Genesis, have no excuse for thinking that knowledge is virtue, for the Bible teaches us without faltering that there is a knowledge of evil as great as the knowledge of good. But the Bible is rigorously excluded from the school curricula. No child is taught to seek the sanction of Religion for the precepts of morality. All religions have an equal lack of footing in American schools. Because of our unhappy divisions we have frankly secularized the schools. Human ethics can only urge upon a child the policy of honesty because it *pays*. Human ethics know nothing of the love of God, cannot deal effectively with sin as the injury done to Divine Love. Secularism is the evil of our public school system. It is the invasion of the world upon the spiritual life of the child at a time when he cannot resist its insidious advance. In the mere laziness of despair we have cut the Gordian knot, we have not faced the problem of giving the child a thorough education. No wonder then, that whereas Ignorance has been dispelled, Vice still stalks through the land.

In our schools the burglar has learned to apply the wonders of electricity to the execution of his nefarious designs. He is no longer content with the clumsy bludgeon of an age of force. His sharpened wits search out more delicate weapons of offense. Crime is at once more cultured and more dangerously effective than in the days of the mounted highwayman. And the public school is just as likely to turn out a clever criminal as a clever ornament of society. If our schools are to become effective to the welfare of the country, if they are ever to be reliable in the moulding of fine characters, we must set ourselves most seriously to work to bring the force of Religion to bear upon the pliable child life. How we are to do so it may be impossible, at this stage, to say; but if we are, as a nation, to be righteous, we must right the wrong that has been done the children in our schools.

A man is made up of three parts, his body, his soul, and his spirit. He is not rightly called an educated man whose whole nature has not been drawn out. One hour a week in a Sunday school, with or without professionally trained teachers, will never fill the want. Religion must be made to appear to the child of at least equal importance with arithmetic. Even if he cannot analyze his impressions, a child will feel that subjects are valuable in proportion to the time spent in their study. If he spends twenty-five hours a week in the study of secular subjects, and only one in a different place on the subjects of religion, he will infallibly conclude with a child's inexorable logic, that the secular subjects are of twenty-five times the importance to him. And that lesson will be hard to unlearn.

Can this state of affairs be remedied? It is a layman's question and a layman's question only. The clergy can do no more than urge upon the parents their obligations toward the spiritual training of their children. Any organized efforts of the clergy, looking to the creation of Church schools, would be regarded by many as unwarrantable interference of the cleric in school politics, and would generally be ineffective. But if the laymen determine that their children shall learn what power religion is to themselves, if they determine that their own children shall have adequate and skilled instruction in the Way of Life as well as in the ways of living, then the parents of the country can solve the question, but not till then. It is idle now to attempt to propound a solution, for we have not yet convinced Americans of the need. When we do that, the way will be found, and religious instruction on an adequate scale will become mainly a problem of time-tables. Teachers of religion will be forthcoming just as teachers of secular subjects were forthcoming.

In the meantime the best we can do is to lay stress on the fundamental principle that morality, rather than education, is the safeguard of our country, and that morality has no sufficient foundation without religion. This means that the spread of religion becomes a patriotic duty. It is our chiefest service to the state. It is our contribution, as Christians and Churchmen, to our democracy. It is the complement, the protection, of the initiative and the referendum; the principle, and the only principle, that can make these forces effective.

Some day we shall discover how to bring this truth vividly to the mind of the whole American people. We do not pretend to have done so to-day. The first step is to arouse the consciences of the Christian parents of this land to ask themselves again and again, till they find an answer, the question: "Ignorance has been dispelled; why does Vice still stalk through the land?"

THE Roman Catholic magazine called *Truth*, in a recent issue, publishes an article called "Marriage and Its Sole Defender," dealing with a shocking case of "remarriage" where two divorced persons found a Methodist minister in Philadelphia to bless their union. The officiant, the Rev. William B. Chalfont of the Thirtieth Street M. E. Church, is reported to have said to a representative of the *New York Times*:

"In the Methodist Church we differ as to what construction should be put upon divorce proceedings, and the right of divorced persons to remarry. I take a broad view of the matter when I say that I see no reason why a man's or woman's life should be blasted to the end, simply because he or she happens to have been divorced. It is not required of us to examine their papers before we marry divorced people. All we have to do is to look at the marriage license and convince ourselves that everything is all right and that there is no reason why the couple should not be married and made happy. Of course there are Presbyterian and Baptist ministers who take a different view of divorce than I do; and even in our own Church some of us will not marry divorced persons. But surely I see nothing un-Christian-like in making two persons happy, even though their first experience with matrimony has not been a happy one."

Of course we all quite agree with *Truth* in condemning this extraordinary attitude of a Christian teacher with the New Testament open before him. But when we read further on the claim made for Rome in this field, we must enter a demurrer.

"Out of the thousands of marriages of divorcees chronicled yearly in their daily papers, in not a single instance has the so-called marriage been blessed by a priest of the [Roman] Catholic Church."

The Roman communion certainly maintains high ideals as to the marriage relation, for which we honor her. In these days in which Protestantism has lowered the Catholic ideal, it is much to find the ideal still maintained in the literature and teaching, and, to some extent, in the practice of the Roman Catholic Church. Yet our friends of that communion are treading on dangerous ground when they treat their own record, for controversial purposes, as beyond criticism.

The Rooney marriage in San Francisco and the marriage of Mrs. Emma Eames are sufficient to show the inaccuracy of this boast, for these were divorced persons blessed in subsequent unions by Roman clergy. If we are told that the first marriages (in these and other similar cases) were void *ab initio*, still that does not change the fact that the unmodified statement of *Truth* is incorrect. But examination as to what makes a marriage void or voidable, in Roman eyes, opens up some very interesting questions. Admit that the marriage of two unbaptized persons, or of one unbaptized person to a Christian, is not sacramental wedlock, and is not, therefore, indissoluble. (It may very well be that many of the "remarriages" by Protestant ministers come under that same head.) But when we find Josephine's marriage to Napoleon declared void on the sole alleged ground that there was no record of the permission of the parish priest having been given to Cardinal Fesch to perform the ceremony—the actual reason, of course, being Napoleon's wish to take a royal wife and raise up a dynasty—and his subsequent union with Marie Louise of Austria being solemnized by the Roman Catholic Church, we discover that, though the Roman Church disallows divorce, she has her own way of getting round difficult cases. It was in this very generation of ours that the marriage of the Princess of Monaco was declared void on the ground that she "had withheld her interior consent"—though she had lived with her husband for years and had borne him a son; and her second union was blessed by the Roman Church. All due honor to those ecclesiastical bodies which teach the indissolubility of legally contracted marriage between two Christians. Nowhere is this taught more explicitly than in the Marriage Service of the Book of Common Prayer. But evasions of this principle, whether by concessions to "the innocent party" (as in our own unfortunate canon) or by such artificial agencies as those provided in the rules touching "spiritual affinity" (all of which can be "dispensed" at the proper price), or by the decree *Ne Temere*, are blameworthy. And the Roman Church cannot justly claim a monopoly of zeal for the sanctity of Christian marriage.

SOME months past the *Outlook* of New York published editorially the misstatement that Roman Catholics and Protestant Dissenters are taxed in England to support the English Church. Asked to withdraw this statement; the editor repeated it, justifying it by an allusion to tithes and a garbled quotation from the *Guardian*; and he has since done nothing to correct his fault. THE LIVING CHURCH dealt with the matter

"Marriage and Its Sole Defender"

Tithes and the "Outlook" Again

editorially; and "Presbyter Ignotus" had a word to say about it. Ultimately we also published a letter from the editor of the *Guardian* denying the allegation. These things, we must charitably assume, have all escaped the attention of the editor of the *Outlook*, for the intention to give as well as to receive the "square deal" must probably be assumed to extend to all the editorial departments of that journal, so that any failure to deal squarely with facts must be inadvertent.

A Boston correspondent now calls our attention to certain passages in President Lowell's *Government of England* which, perhaps, even Dr. Abbott will acknowledge as conclusive against the slander he has set forth. We quote:

"It may be observed that these tithes, and the money payment for which they have been commuted, can not be regarded to-day as a state tax for the support of religion. They are a species of property of which nearly a quarter is neither paid to the Church nor used for its benefit" (p. 325).

"Early in the nineteenth century grants were made by Parliament to augment poor livings and build new churches; but nothing of the kind is done to-day. The funds are derived from ecclesiastical property or voluntary subscription. Parish churches also are no longer maintained by local taxation; for, as already explained, tithes cannot be regarded as taxation, and Church rates are purely voluntary" (p. 377).

"If, therefore, we leave aside the vexed question of voluntary schools, it may be stated that at the present day the Church is supported, not by taxation, but by the revenue from her own property, and by the free gift of her members" (p. 378).

In the April number of the *National Review* is an article by Dr. Prothero on "Tithes" which might still further illuminate the *Outlook's* darkness. Perhaps if the campaign for "a square deal" for others does not occupy too much space, we may yet see a retraction in our contemporary's columns.

ANSWERS TO CORRESPONDENTS

M. M.—(1) Seventh Day Adventists had their inception in 1845, when they anticipated the end of the world.—(2) No Christian organization observed the actual sabbath (Saturday) until modern times.—(3) The observance of Sunday as a religious feast day dates from the earliest Christian times, and the observance of the sabbath by Christians died out with other Jewish observances with the ascendancy of Gentiles among Christians. The Church claims and exercises authority, as the representative of Christ, in regard to all such observances. Read such a book as Westcott's *Catholic Principles* in regard to the authority of the Church.

C.—Where vested choristers make their communion at the service at which they sing, the orderly manner is for them to do so immediately after the clergy and before the congregation.

CATHOLIC.—We must refer you to those who conduct the particular rite to explain under what authority they act.

"IN SILENCE MIGHTIEST THINGS ARE WROUGHT"

[See Dr. Aurel Stein's *Ruins of Desert Cathay*, Vol. II., pp. 230, 231, for the frescoed "Wind Scene" in the "Cave of the Thousand Buddhas" at Tun-huang.]

So spake our bard, seeing how prayer-wing'd thought
Earth's barren business oft brings to nought.
Out from the crawling desert's drifting sands
The self-same word, long buried, pictured stands.

To left, the Buddha with his fan unfurl'd;
To right, the storm which shakes and shocks the world.
The tranquil Saint sits, meditates, and, lo!
Forces are loosed which camps and courts o'erthrow.

"Cave of the Thousand Buddhas," much we need
Thy frescoed message for our toil-worn age,
Eager to do, despising those who dream!
Help us to see and, seeing, give good heed,
That Thinker, Saint, Philosopher, and Sage
To work Heaven's work are mightier than men deem.

HERBERT H. GOWEN.

LET US PRAY for the spirit of obedience, of true dutifulness. So will He vouchsafe to take up His abode with us; the Spirit of Truth, whom the world cannot receive, will dwell in us, and be in us, and Christ will love us, and will manifest Himself to us, and the Father will love us, and They will come unto us, and make their abode with us. And when at length the inevitable hour comes, we shall be able meekly to surrender our souls, in much weakness and trembling, with much self-reproach and dread confession, yet in firm faith, and in cheerful hope, and in calm love, to God the Father, God the Son, God the Holy Ghost; the Blessed Three, the Holy One; Three Persons, One God, our Creator, our Redeemer, our Sanctifier, our Judge.—*Dr. Newman.*

BLUE MONDAY MUSINGS

IN the issue of May 11th, I reprinted here a cutting from the *Saturday Evening Post* purporting to be from a speech to the Ohio Liquor Dealers' Association, which advised saloonkeepers to "treat" boys in order to create an appetite for liquor. The authenticity of this quotation was questioned by New Jersey liquor interests, as I explained on July 13th; and I then promised to publish a correction, if necessary.

Instead, I am now able to print an affidavit, made December 16, 1907, by the Rev. R. H. Wallace, a superannuated minister of the Ohio Methodist Episcopal Church, who himself declares that he heard the utterance quoted. Mr. Wallace has for years lectured for the Farmers' Institutes of Ohio, and has not hesitated everywhere to quote this advice as given to liquor dealers by one of their number. His utterance was never challenged until after its publication in the *Saturday Evening Post* of November 9, 1907.

"State of Ohio, Ross County, ss.

"Personally appeared before me, Wilbur G. Hyde, notary public in and for Ross County, one Robert Wallace, who, being duly sworn according to law, deposes and says:

"That on or about the 14th day of February, in the year 1874, he was present in Wirthwein's Hall, Columbus, Ohio, at a meeting where representatives of the liquor dealers were present discussing their plans.

"At that meeting, one of the representatives of the liquor interests spoke on matters of interest to the saloon business and its success. He closed the statement with substantially these words:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as well as our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now will return in dollars to your tills after the appetite has been formed."

"Affiant further says that he made a record of the statement in his note-book at the time. Further, deponent says not.

"(Signed) R. H. WALLACE.

"Sworn to before me and subscribed in my presence this 16th day of December, A. D. 1907.

"(Signed) WILBUR G. HYDE,
"Notary Public in and for Ross Co."

One error in the affidavit is explained as follows by the superintendent of the Ohio Anti-Saloon League, Wayne B. Wheeler, Esq., of Columbus, to whom I am much indebted:

"The liquor dealers deny that Wirthwein Hall was in existence at the date mentioned. This is possibly true. The name of the building is not important and it was not as clear in the mind of Mr. Wallace as the other facts; but he knew it was a hall in the south end of the city, and knowing that Wirthwein Hall was the place where these meetings are usually held now, he concluded that this was the name of the hall in which the gathering occurred, to which he referred in his affidavit."

The utterance itself goes back further than I had supposed, a generation ago. But that the method there advocated is still in use appears from these facts, which I print with Mr. Wheeler's authority.

In June, 1904, a saloonkeeper of Troy, Ohio, had distributed small bottles of whisky among school-boys there, one of which, taken from a boy by his teacher, is now in possession of the Anti-Saloon League. It was contained in a small box marked with the name and address of the saloonkeeper, and was half full when confiscated.

It was taken from the son of a prominent Church worker. The bottle is three inches in height and one and three-fourths inches across. On its front face there is a three-cornered star, blown in the glass, enclosing the initials "M. O." The cork stopper is topped with a turned bone cap. The rubber tube has a turned bone nipple at the upper end and a glass extension tube at the lower end, which reaches to the bottom of the bottle so that all the whisky can be sucked out. It is manifest from the bottle that it has been turned out by some factory in large quantities for the purpose for which it has been used.

More "missionary work" of the same sort was brought to light in Cincinnati, Ohio. In February, 1906, a bottle of whisky, now in possession of the League, was taken from a small boy on Fourth street. The contrivance used is such as to appeal only to a comparatively young boy. We have never found any of these nursing bottles filled with whisky in the hands of men.

The attorney for the Anti-Saloon League is constantly hearing complaints from parents whose sons are being enticed into the saloon.

"When we consider the fact that one boy out of every five, of school age, must become a drinker in order to sustain the liquor traffic," he writes, "and that public sentiment is becoming more awakened to the evils of this traffic, we can readily see why liquor dealers are compelled to resort to this inhuman method to create an appetite for strong drink. There are doubtless many saloonkeepers in Ohio who can truthfully say that they have never resorted to such methods; but it is a matter of common knowledge that a large per cent. of our saloonkeepers have no compunctions of conscience in doing that with which they have been charged."

I trust my correspondents in New Jersey are satisfied; and I am grateful to those who questioned the authenticity of the quotation, since they made necessary the publication of this sworn attestation, with confirmatory evidence attached. Doubtless Mr. Wheeler will be glad to answer any further questions addressed to him directly. Meanwhile, I reaffirm my profound conviction that a war of extermination must be waged against the American saloon, with Christian men leading the campaign; and I regret unspeakably that so many of our own people are lethargic as to this vast and threatening evil.

WHAT AN AWFUL TERROR lies in a hot wave! We are in the ninth day of one, and the mercury continues to soar almost to the hundred degrees mark, with nights whose minimum is 84! Asphalt and brick, shimmering sea, or blistering sand, all reflect the glare; the east wind has forgotten to blow; and one thinks of Rossetti's

"Water, for anguish of the solstice!"

But if we suffer, in comfortable houses, darkened by awnings, screened from insect-pests, with luxurious baths, easy chairs, ice-chests at our disposal, and at least the possibility of staying passive to moderate our sufferings, what must be the state of the poor, in sweltering tenements, crowded together in unventilated bedrooms or panting on fire-escapes! How do those working-people endure it, who have to toil in blistering factories, in the tropic atmosphere of laundries, or at exhausting tasks in the full glare of the sun! It is ungracious for us to complain, remembering their state.

But the North Pole seems attractive. A year ago I was rejoicing in the tempered warmth of a matchless English summer. I can't help wondering whether the extravagant temperament which characterizes us Americans in so many ways is not associated with the excesses of our weather and its violent contrasts. But I believe we are growing a little more sensible in costume and habits, as we have come to recognize that for two or three months even our northern states are torrid and not temperate. If only everybody agreed upon it, what a blessed emancipation from hot black clothes, starched linen, and formality there might be. Let's begin!

A ROMAN CATHOLIC lay correspondent from Philadelphia, in a courteous letter too long to print, defends the Buffalo R. C. priest who informed his congregation last Lent that Luther's dying testament to his followers was, "Keep on lying against the Catholic Church." The basis of the defense is that Luther was a foul-tongued man, probably crazy, that he said "*Pecca fortiter*," and that Father Phillips "was not altogether wrong in quoting Luther's sentiments, if not words."

The defense limps a little. To emulate the methods of an opponent bars one from criticizing those methods. Luther did not always write or speak like a temperate saint; but his language was that of his time, and every obscenity, every blasphemy, every brutality in his writings can be matched a dozen times over in those who opposed him. The fact is that Luther never said what Father Phillips of Buffalo, in a religious publication, declares him to have said. There is a short and ugly name for statements like that. Take a parallel: it has been a classic instance of "Protestant misrepresentation" to say that the Jesuit moralists go on the principle, "The end justifies the means"; and R. C. writers never weary of challenging anyone to show that precise formula in accredited writings. It is nowhere to be found; but its substance is unquestionably to be gathered from many Jesuit casuists, and indeed from moralists no less eminent than Liguori himself. One has only to turn to Pascal for proof of the first statement. Yet he would be a very dishonest and unfair controversialist who would say: "When Laynez lay dying, he said to his friends, 'Remember, the end always justifies the means.'"

PRESBYTER IGNOTUS.

RELIGIOUS EVENTS IN AUSTRIA

Emperor is Patron of the Coming Eucharistic Congress
RODIN SPEAKS IN INTEREST OF FRENCH PHILANTHROPY

Paris, June 26, 1912.

THE chief centre of ecclesiastical interest at the present moment is Austria. There, at Vienna, the capital of differing nations united to form the Austrian Empire, all faithfully attached to their aged emperor, preparations are going on for the great International Eucharistic Congress. The presence at the Congress of François Joseph, the ruler who has always had at heart the well-being of his people, who has never failed to make proof of firm Catholic convictions, and to show himself generous-minded and liberal in thought and action, will be the crowning-point of the old man's life and reign. The emperor has officially tendered the Pope his invitation to Cardinal Van Rossum, papal legate, to spend the time of his sojourn at Vienna during the Congress at the imperial palace of Hofburg. In spite of the fact that the greater number of University professors and other men in public view are declared free-thinkers, religious feelings are strong among the bulk of the people in Vienna, and Roman Catholic activity much to the fore. There are two Roman Catholic Associations for young people of the working classes; ten associations of University Students. There is a press union numbering something like 133,900 adherents.

The most important among all these organizations in Church lines, however, is that of the *Volksbund* (People's Union). It was founded in 1909 by a priest of St. Sauveur on the plan of the German *Volksverein*. Taking for its motto the words "God and my Right," the *Volksbund* works upon the principle of the right of every man to a fair degree of social well-being, happiness, comfort, provided religion, Roman Catholicism being the ground work of such well-being. Among many of the Teutonic races, smoking and beer-drinking accompany every action of daily life. The respectable bourgeois as well as the working artisan will listen to the most glorious, most classical music, a pipe in his mouth, a beer-pot by his side. Yet these people are by no means intemperate. Drunkenness is less common among Germans and Austrians than among some other nations. Instead of attempting any puritanical crusade against their jovial manners and customs the Roman Catholic organizers of the *Volksbund* have joined hands with their fellow men. Meetings are arranged where men may come together to hold intercourse, to converse upon ennobling subjects, be entertained by topics of religious interest and soul-stirring aim amid the pipes and the "bocks." Such meetings are held in *Restaurationen*. The men listen gladly and intently to the addresses given; they go home the better for what they have heard and none the worse for what they have consumed, for how could they allow themselves to drink to excess as members of the *Bund*, and while being so generously instructed and entertained? They are made to feel that the organizers of the *Volksbund* really have their good at heart, can enter into their lives, their temptations and trials, understand the drawbacks they meet with in their efforts to rise to higher things, the need they have for relaxation.

Last autumn a great "Social Week" was held by the *Volksbund*—a week of good-fellowship in Christian work and in Christian relaxation, a week of uplifting Christian influence. The most varied subjects are lectured upon and discussed at the regular meetings of the *Bund*; politics alone being banned, chiefly because of the peculiar position of the Austria-Hungarian Empire, where political affairs concern nations and interests too varied and complicated to make for peace in discussion or to be fairly grasped and handled by a popular assembly.

The great sculptor, Auguste Rodin, whose bust La France was the other day taken across the ocean and set up in honor of Champlain, came forward a week or two ago to speak in the cause of philanthropy. An exhibition of the works of the sculptor Carpeaux and the painter Ricard had been organized in a hall in the Tuileries Gardens, the proceeds to be given to the Société Philanthropique de Paris. There Rodin gave a *conférence*. It was not lengthy but that was surely a merit. The subject, naturally, was art; the art of Carpeaux and Ricard. Handled by the master-sculptor of the day such a subject could not fail to be deeply interesting, but the most interesting point was the fact that, speaking for the first time in his life before a public audience, the aged sculptor spoke in the cause of the poor and the suffering. The hall was

crowded and the words of the lecturer were listened to with breathless attention.

The "Société Philanthropique de Paris" was founded in the days of Louis XVI. in 1780, and has continued to work without interruption, even through Revolution times, ever since. On the committee are many of the greatest and most honored names of France. Good works of every description are originated and vigorously carried out on the best principles by this society. One of the objects the society has most deeply at heart at present is the housing of the poor, than which there is no question more vitally important, especially here in France where even bread is so dear now-a-days. House-room is relatively dearer still; yet there can be no doubt that the well-being and morality of the country at large greatly depend upon the facilities for decent home-life among the people.

An animated discussion took place in the French "Chambre" at the beginning of the month in reference to the bicentenary fêtes of Jean Jacques Rousseau. The academician Maurice Barris, who is so active and earnest in defense of the churches of his native land, spoke hotly against the public honoring of Rousseau on the ground that the principles he originated and disseminated are essentially demoralizing. "It is to Rousseau that is due to a great extent the existence of such beings as Bounot and Garnier," he declared.

We referred last month to the admirably arranged Young Men's Club and reading-room in the parish of Holy Trinity's daughter church, St. Luke's, in the Paris *Quartier Latin*. We are happy to know now that a men's reading-room is on the eve of institution in connection with the English church of St. George in the *Quartier de l'Etoile*. This is due in part to the generosity of a parishioner from the New World. Two donations of thirty pounds a year have been promised, thus assuring the rent of suitable premises. It is hoped the institution will be in fair working order before the winter.

The Anglo-French Boy Scouts, St. George's Corps, are now fairly established in Paris as a branch of the London Diocesan Boy-Scout Corps. I. S. WOLFF.

"THE SERVICE THEREOF"

BY ZOAR

BUT I will make them keepers of the charge of the house, for all the service thereof."

Saturday! After the service a woman stays in the church to prepare it for the following day. What happy, busy hours are thus spent by her, polishing, dusting, arranging the flowers on the altar, as tastefully and artistically as she can! Who shall tell of the joy, of the peace which fills her heart while thus engaged in the service of His house! Laurel greens, white and yellow daisies fresh from the woods and the fields are the silent and humble offerings of her thankful heart.

"The altar looks beautiful to-day!" she enthusiastically exclaims on her return home.

"Did you also buy the flowers?" asks a friend who knows of her love for the altar service.

"Yes, indeed."

"Why, I would much rather buy some candy!" is the disconcerting answer.

Yes; self-gratification first; God and His service after. Yet, far be it from me to judge the thoughtless speaker. She does not know the joy of that special service in His sanctuary; she has still to learn that it is indeed a blessed privilege to be allowed to give to Him the time, the strength, the means (though it may be but the "mite" given cheerfully and thankfully) He first gave us. "All things come of Thee, O Lord, and of Thine own have we given Thee"; but—she does not know!

Do you, dear reader? Do you know the intensity, the fullness of joy which fills the heart offering its best to its Maker, and though aware of the poverty, of the unworthiness of its own gift, yet sure also that a loving Father will not reject it, because it is offered in His Name, "who gave Himself for us?"

Do you know the joy of that service? There is no reason why that joy should not be yours also.

GREAT MINDS have purposes, others have wishes. Little minds are tamed and subdued by misfortune; great minds rise above them.—Washington Irving.

ARCHBISHOP OF CANTERBURY ON THE DECEASED WIFE'S SISTER DECISION

Bishop of Oxford Upholds Authority of the Church

ANNUAL FESTIVAL OF THE CONFRATERNITY OF THE BLESSED SACRAMENT

Anniversary of the Gregorian Association Observed

JUBILEE OF THE ENGLISH REVIVAL OF THE ORDER OF DEACONESSES

The Living Church News Bureau }
London, July 2, 1912 }

HERE has been published in the newspaper press some correspondence between the Bishop of London and the Archbishop of Canterbury concerning the effect of the recent decision of the Law Peers, *in re* the provisoes in the Deceased Wife's Sister Act, on the law of the Church which prohibits union with a deceased wife's sister. The Bishop wrote that he supposed the Primate was receiving, as he himself was, expressions of disquiet and alarm regarding the decision, and he would be grateful for his Most Reverend Lordship's counsel as to what one could reasonably say to those who were anxious and even dismayed. And he suggested a form of counsel which might be made public. The Primate, in complying with the Bishop's request, said, among other things, that the contention that it rested with Parliament or with the civil courts and not with the Church itself, which had authorities and "courts" for the purpose, to determine the conditions of admission of Church people to Holy Communion was untenable, and if it were to be authoritatively asserted acquiescence in it would be impossible. It had not, so far as he could see, been authoritatively asserted, though he owned that some of the judicial language used in the civil courts seemed to go perilously near to such a contention.

As regards the practical question—namely, whether a man who under the existing civil law "marries" his deceased wife's sister ought or ought not to be admitted to Holy Communion—"no universal or sweeping decision has been, or, I think, can rightly be, laid down." He cited, in support of his own position, the opinion of the Committee of Bishops at the last Lambeth Conference to whom the subject of marriage problems was submitted, that union with a deceased wife's sister, when permitted by the law of the land, and at the same time prohibited by the canons of the Church, was to be regarded "not as a non-marital union, but as marriage ecclesiastically irregular, while not constituting the parties 'open and notorious evil-livers.'"

It seems to one truly deplorable that such words as these of the Lambeth Conference Committee were left on record and were available for use by the Primate in this connection. But as the Chief Prelate of the Church of England, he has nothing whatever to do with the lax opinion of those Lambeth Conference Bishops, but is bound to take the strict line of maintaining the immemorial law of the Church, as expressed in the following well-known words of Canon 99 of 1603:

"No person shall marry within the degrees prohibited by the laws of God and expressed in a table set forth by authority in the year of our Lord God, 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning; and the parties so married shall by course of law be separated. And the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish."

As to the Primate's letter in general, it is quite beyond my comprehension how the Bishop of London can seriously think that such a line as the Primate takes can be helpful to those who are "anxious and even dismayed." For the fatal weakness of the Primate's position lies not only in his disagreement with the authoritative teaching of the Church as to the true nature of the union of a man with his deceased wife's sister, but also in his recognition of Sir Lewis Dibdin's Court as a proper Church Court. As it has again and again been pointed out in this correspondence of THE LIVING CHURCH, Sir Lewis Dibdin's Court, like that of its predecessor presided over by Lord Penzance, is essentially a court of Parliamentary origin and authority, and is therefore entirely devoid of validity as a Court Christian. It is not in reality the old ecclesiastical Court of Arches, nor has Sir Lewis Dibdin any right to call himself, or to be called, the Dean of Arches. If I am not very much mistaken, he is not even so designated by the Act of Parliament creating the court, but is entitled "Judge of Arches." As to the practical question of enormous moment in

the face of Sir Lewis Dibdin's decision as now affirmed by the House of Lords, Churchmen must bear in mind that the whole body of the clergy—including of course the Bishops—still remain under the Canons of the Church, and are therefore bound to withhold the Blessed Sacrament from those persons who couple themselves together "otherwise than God's Word doth allow." As Dr. Pusey said of the clergy in his evidence before the Parliamentary Commission in 1847, when the union of widowers with their sisters by affinity was being first pressed for legalization by the law of this land, "They could neither celebrate such marriages nor (*italics Dr. Pusey's own*) consider persons so united as married in the sight of God."

The Bishop of Oxford (Dr. Gore) devotes a considerable portion of his monthly letter in his *Diocesan Magazine* (published yesterday) to this case arising out of the Deceased Wife's Sister Act. The Bishop says there is no question that the Church's law refuses to recognize unions of this sort, treats them as "incestuous," and as a consequence (canon 109) requires refusal of Holy Communion to those who have contracted them.

"Nothing has altered the Church law. It is admitted on all hands that a resolution of a Lambeth Conference does not alter the law of any of the particular Churches whose Bishops take part in the conference. It is certain as anything can be that no proposal to alter the Church law could to-day be carried through our convocations. The question then remains, Is it the Church or the State which is to determine the condition of Communion? There seems to me to be no principle more certain than the principle that this judicial power belongs to the Church only, and that the Church cannot surrender its authority to the State without fundamental treason." The Bishop believes, therefore, that it is their duty to abide by this principle and to face the consequences. And they ought to pray with all their hearts that the Bishops, the other clergy, and laity may be given in this matter "the virtue of courage and simplicity and the wisdom to commend the principle of our action to the common religious conscience of the nation."

These are certainly splendidly brave and wise words of the Bishop of Oxford, and will be most enthusiastically received, I am sure, not only by Oxford Churchmen, but by Church people throughout the length and breadth of the land.

The annual festival of the Confraternity of the Blessed Sacrament was kept in London on the octave day of the Feast of Corpus Christi. There was celebrated **Anniversary Festival of the C. B. S.** a solemn Eucharistic oblation at the churches of St. Alban's, Holborn, St.

Paul's, Knightsbridge, and St. Agnes', Kennington; and there was solemn vespers, followed by procession and *Te Deum* at All Saints', Margaret Street. There were also sermons by special preachers at all these services. A social gathering of associates and friends was held in the afternoon at the Holborn Hall, where the Rev. A. V. Magee delivered an address on "Sacramental Healing." The annual conference took place at the same hall in the evening. The Secretary General's report showed that the confraternity now numbers more than 1,700 priests and 22,000 lay associates, distributed through 403 wards. The reelection of the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, as Superior-General was confirmed. Canon Rhodes Bristow (Southwark Cathedral) presided, in the absence of the Superior-General on account of ill health. He said that they of the confraternity must remember that they constitute the bodyguard to our Lord in the Blessed Sacrament, and "must resist the claim to receive Holy Communion made by those who openly violated the law of the Church." A paper was read by the Rev. Father Waggett, S.S.J.E., on certain aspects of the eucharistic sacrifice. He laid force on a neglected passage of Holy Scripture, I. Cor. 10: 20-21, which established the certainty of St. Paul's belief in the Holy Eucharist as a sacrifice. In conclusion, Father Waggett observed that from the Christian belief and practice concerning the Holy Sacrifice of the altar, a certain type of character should issue, "a character full and broad, not passive, but adventurous." Sacrifice implied the rising of the whole life towards God.

The Gregorian Association has been keeping its forty-second anniversary festival, and perhaps never before with such inspiring services, alike from the point of view of ecclesiastical music as a fine art and as a most uplifting aid to devotion in divine worship. There was a sung Eucharist (with intention for the work of the association) at Southwark Cathedral, and the choristers were drawn from the adjoining churches of All Hallows' and St. Alphege, Southwark, where, though only slum

parishes, a high standard of plainsong has been carried on for a good number of years. The other festival service was evening at St. Paul's, with a massed choir of eight hundred men's and boys' voices. The plainsong melodies, including that of the Office Hymn, were all from English sources. A notable item was Vittoria's very beautiful anthem, "*Jesu dulcis memoria*," the version used being based, not on Dr. Neale's familiar translation, but on one by Mr. Robert Bridges, the poet, in the Gattendon Hymnal. The Rev. the Hon. J. G. Adderley, who was the special preacher, said, in answer to the oft repeated question, Is plainsong congregational? that if the congregation wanted to sing good music with one heart and one voice they would naturally choose plainsong.

The Jubilee of the revival in the English Church of the ancient order of deaconesses was kept on June 26th by a crowded public meeting in the great hall of the Church House, Westminster. The Archbishop of Canterbury, who presided, said that at the next Lambeth Conference the Bishops would have to consider very carefully the question of dealing fully and adequately with the order. Deaconess Knapp of New York gave an address, in which she said that in 1855 a group of devoted women were banded together under the Bishop of Maryland as deaconesses, but they were compelled to acknowledge that the order was rather the creation of a new ideal than the revival of an ancient one. The future of deaconesses in the United States depended on the sphere in which they worked. The call which appealed most strongly came from the poor and the obscure. The Bishop of Winchester read a paper on "The Vocation of Deaconesses," and the Dean of Wells gave an historical account of the order from primitive Church times. The Bishop of London said that deaconesses were a source of immense strength to a Bishop, and he appealed for more in that female ministry. It is proposed to publish a new magazine called the *Dial*, to be issued monthly and devoted to the interests of educated Churchwomen.

J. G. HALL.

WORLD CONFERENCE ON FAITH AND ORDER

English Archbishops will Appoint Committee

THE CHURCH OF IRELAND AND THE EPISCOPAL CHURCH IN SCOTLAND WILL PROBABLY DO LIKEWISE

THE deputation from the Commission on a World Conference on Faith and Order, which has recently visited England, Ireland, and Scotland in the interest of the proposed conference, received a most hospitable and encouraging reception. The deputation consisted of the Bishop of Chicago, the Bishop of Southern Ohio, the Bishop of Vermont, and the Rev. Dr. Manning of New York. Their conferences and interviews were confined to representatives of the Anglican Communion in the British Isles, as the sole object of their visit was to enlist the coöperation and participation of the Churches of England and Ireland and the Episcopal Church in Scotland in the proposed conference.

From June 24th to 26th the members of the deputation were at Lambeth Palace, in conference with the Archbishops of Canterbury and York and with the following representatives of the Church of England whom the Archbishop of Canterbury had invited to be present: the Bishop of London, the Bishop of Winchester, the Bishop of Bath and Wells, the Bishop of Gloucester, Bishop Tucker, Canon of Durham, the Dean of Westminster (Bishop Ryle), the Dean of St. Paul's (Dr. Inge), the Dean of Wells (Dr. Armitage Robinson), the Dean of Ely (Dr. Kirkpatrick), and the Rev. Canon Walsham How. The Bishop of Oxford and other invited guests were unable to be present.

As a result of the deliberations it was decided that the Archbishops of Canterbury and York would appoint a large committee composed of Bishops, priests, and laymen, to represent the movement in England. The Archbishop of Canterbury and the Bishop of Chicago were asked to draw up a memorandum expressing the conclusions to which the conference had arrived. Its main features are:

- (1) That the Archbishops of Canterbury and York appoint a committee in the Church of England to "organize, support, and help in England," and "to stimulate general interest and regular and widespread prayer" in the matter of the conference.
- (2) That invitations to the various religious bodies in England to take part in bringing about and conducting the conference be extended to them by their co-religionists in America.

- (3) That the committee of the Church of England should "markedly hold itself in readiness to confer with such bodies or committees as may be appointed in the non-Episcopal Churches; or if so be, with those who might represent the Roman or Eastern Churches."
- (4) The Archbishop of Canterbury expressed the opinion, which was concurred in by the representatives of the Church of England, that it would facilitate the matter of the coöperation of the Church of England, if the American origin of the conference should be borne in mind, and the possibility or probability that the conference, when held, should be on American soil. This, however, was not in any way suggested by any of the American deputation.

On Thursday, June 27th, the deputation had a conference in Edinburgh with the Primus of the Episcopal Church in Scotland, accompanied by the Bishop of Glasgow, the Bishop of Moray and Ross, and the Bishop of St. Andrews. The conference took place at the residence of the Bishop of Edinburgh, although the Bishop was detained in London and unable to be present. Unusual interest in the proposed conference was manifested by the Scottish Bishops. At their meeting in October as a House of Bishops the matter will be formally considered. It is confidently expected that a commission will be appointed to represent the Episcopal Church in Scotland.

The American deputation also had the privilege of many interviews with the Archbishop of Capetown. These took place at Bishopthorpe, the residence of the Archbishop of York, who had kindly arranged that the meeting might take place under his hospitable roof. The Archbishop of Capetown will bring the whole matter before the Bishops of his province during the coming autumn.

On July 4th and 5th the deputation were the guests of the Archbishop of Armagh, as were also the Bishop of Meath (Dr. Keene) and the Bishop of Down (Dr. D'Arcy). Here, as everywhere, great interest in the undertaking was manifested. The Archbishop of Armagh will present the question of the coöperation of the Church of Ireland in the proposed conference to the November meeting of the Bishops of the Irish Church.

At Lambeth Palace chapel, in the chapel of Bishopthorpe, York, and in the chapel of the Archbishop's palace at Armagh, there was an early morning celebration of the Holy Communion, with special intention for those participating in the deliberations. The Archbishop was the celebrant in each case.

The members of the American deputation feel that their visit to the British Isles was productive of much good. It well illustrates the value of conference. A few days spent under the same roof, and around the same table, asking and answering questions, were worth more than months of correspondence.

SPIRIT AND MATTER

BY A VILLAGE PARSON

AT a time when a wave of idealism is sweeping the country, ask the question—are spirit and matter opposite and contradictory in their nature or do they coincide harmoniously? Religion is essentially spiritual in nature; form, essentially material. Can the two be separated? Can religion on this earth exist without matter in any form?

An idea formulates in my mind. Consider that idea as an example of spirit. How do I express it? I use the medium of matter. I use a word, either spoken or written. The written word is an outward and visible sign of the idea, which is invisible and spiritual. By means of words the idea in the mind of the newspaper editor is communicated to a legion of other minds. Without the medium of words the editor could not have communicated his idea. Words are a necessity. Matter is a necessity for transmission of spirit.

How did God reveal His idea to humanity? By means of spirit separated from matter? Not at all. God revealed His idea by the Incarnate Word, Jesus Christ. Matter was absolutely necessary then, and matter is absolutely necessary now.

Electricity might be considered similar to spirit. Can it be handled and transmitted without matter? No; matter is a necessity. Religion is no exception to this universal law. In this world religion and matter cannot be separated. Spirit and matter are not contradictory but are essential complements of each other. Matter is necessary to transmit the Spirit of God. The blessed sacraments are God's appointed channels to convey divine grace. They are an "outward and visible sign of an inward and spiritual grace." God's Church is the administrator of the sacraments. God's Church is the mystical Body of Jesus Christ—the Word.

LABOR SUNDAY WILL BE OBSERVED AT NEW YORK CATHEDRAL

Services Under Direction of Social Service Commission

SERVICES OF FAREWELL TO MISSIONARIES

Branch Office of The Living Church }
416 Lafayette St. }
New York, July 16, 1912 }

ARRANGEMENTS have been made for a special service in the Cathedral of St. John the Divine on the Sunday morning before Labor Day, September 1st. The Social Service Commission of the diocese is especially interested in the preparations for the occasion. It is planned to have two addresses instead of the usual sermon. One is to be given by the Rev. R. S. W. Wood, rector of St. Mary's Church, Tuxedo Park, and the other by the Rev. Charles K. Gilbert, secretary to the commission.

In the chapel at the Church Missions House there was a special service on Friday, July 12th, to say "good-bye" to missionaries going out to their distant work for the first time and to others returning to their stations after the usual furlough. The service was conducted by Bishop Lloyd, who also made an address. Mrs. G. H. Madara goes to Alaska; the Rev. S. H. Littell and family, the Rev. Dudley Tyng, the Rev. Walworth Tyng, Mrs. Tyng, Deaconess Hart, and the Misses Wood, Byerly, Phelps, Taber, and Whitehouse to Hankow, China; the Rev. F. E. Lund and family, the Rev. E. K. Thurlow, and Miss Barber to Wuhu, China; Miss Caldwell to Honolulu; Miss Neely to Kyoto, Japan; the Misses Wright and Newbold to Tokyo, Japan; and Mr. and Mrs. Joseph F. Putnam and Miss Bailey to Shanghai.

Extensive improvements are in progress at St. Chrysostom's chapel of Trinity parish, at Seventh Avenue and Thirty-ninth street.

Improvements at St. Chrysostom's

The west gallery has been removed, making the nave appear more spacious. A memorial altar for the late founder and vicar, the Rev. Thomas Henry Sill, will take the place of the one now used in the temporary chapel, and the sanctuary and chancel will be enlarged. Other decorations will be made to the interior. For the present all services are held in an adjoining room of the parish house. The work in hand will be completed about September 15th, when appropriate services will be held under the direction of the vicar, the Rev. Carl N. Moller. On a recent visitation of this chapel Bishop Burch held four confirmation services to accommodate candidates unable to be present at the regular hour. Another class is soon to be presented for confirmation.

Bishop Burch has been keeping occasional office hours at the Diocesan House since his return from the seventy-fifth anniversary commencement of the University of Michigan. Dr. Burch received the degree of LL.D. from his *alma mater*, and delivered the baccalaureate address before an audience of 3,500 persons. There was no room to accommodate more than these. About 4,000 alumni attended the exercises of commencement week.

The Bishop and Mrs. Burch have abandoned their plans for a trip to Paris and other European centres on account of the very serious illness of their daughter, Mrs. Thomas Walkup. The patient has been brought from Ann Arbor to her parents' home in Riverdale. As soon as her condition will permit, Bishop Burch and his family will go to the mountains of New Hampshire for the summer.

Several changes in the clergy list of the diocese are to be noted. The Rev. Thomas J. Crosby, for five years the rector of St. Luke's Church, Malden, Mass., has accepted the rectorship of Trinity Church, New Dorp, Staten Island. There is a growing population in this place, and there is a fine parish house, a part of the equipment for aggressive work. The Rev. Francis Banks Whitcome, rector of St. Paul's Church, Poughkeepsie, has resigned to accept work in the diocese of Connecticut. In addition to his duties as rector of St. Paul's he has successfully developed the parochial mission work known as St. Andrew's chapel in the village of Arlington.

The services and institutional activities at St. George's Church, Stuyvesant Square, are in charge of the Rev. John F. Scott, one of the assistant ministers of the parish. The Rev. William F. Higby of Durango, Colo., and Mr. John C. Dunnell of the General Theological Seminary, are assisting in the work. Mr. Scott will be in charge of the parish until the Rev. Dr. Karl Reiland assumes the rectorship on October 1st.

The Rev. Webster W. Jennings, in charge of the American Church of the Ascension, Munich, Germany, is spending part of the summer at Cairo, New York. He will leave for Europe about July 23rd. The Rev. Dr. S. De Lancey Townsend, rector of All Angels' Church, is spending his vacation in Europe. The Rev. Medford L. Brown is in charge of the parish this month. He will be succeeded in August by the Rev. Morgan Ashley, curate at All Angels.

Personal Mentions

UNIQUE SERVICE OF TONGUES IN PHILADELPHIA

Work Among Many Nationalities at the Church of
the Advent

OLD CHURCH BUILDING IS SOLD

The Living Church News Bureau }
Philadelphia, July 16, 1912 }

AN impressive and extraordinary confirmation service was held in the Church of the Advent, Fifth and Buttonwood streets, on Sunday morning, July 7th, when a class presented by the rector of the church, the Rev. E. M. Frank, was confirmed by the Bishop Suffragan. The class was composed of Americans but much of the service was rendered by choirs of Orientals to whom the Church chiefly ministers. A semi-military character was given to the service by the presence of a troop of "Holy Soldiers" from the Polish Episcopal church of Bridesburg, which belonged to the order of Poniatowski Ulany, a religious and benevolent organization. They were clad in attractive uniforms, bright red coats with brass buttons and dark blue trousers.

At 10 o'clock the choir assembled in front of the parish house, adjoining the church, formed into line, and moved into the church, singing "The Church's One Foundation." They were followed by the "Holy Soldiers." The service was opened by a Servian choir singing a hymn in their own language, followed by another hymn in Roumanian. Bishop Garland took his text from St. John, "God is love." Following the sermon the *Offertorium* was rendered in Russian by a Russian choir. The musical programme was in charge of the church organist and choirmaster, Mr. Harrison Eayre. Every Sunday, services are conducted in this church in seven languages—Russian, Armenian, Roumanian, Servian, Ruthenian, Polish, and English. Following the English service the respective nationalities gather to worship in their native tongues.

The Church of the Redemption, an old landmark, located at Twenty-second and Callowhill streets, was sold to the city because the church with its rectory is in the line of the new Parkway. The church was founded by the Rev. George A. Durborow in 1846. He continued as its rector until 1869, when he was succeeded by the Rev. Pleasanton DuHamel, who remained until 1875, when the present rector, the Rev. Thomas R. List, took charge. During the thirty-seven years of the rectorship of the present incumbent, he has baptized 1,294 adults and infants, presented 433 persons for confirmation, married 735 couples, and officiated at 1,022 funerals. The church has been free from debt and is in fine financial condition. The city has bought the property for a consideration of \$37,400. The church will unite with another parish in the fall.

Old Church Sold to the City

MID-SUMMER NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, July 16, 1912 }

THE National Educational Association held its great meeting in Chicago early in July, and on the first Sunday in the month a large number of the Church clergy and the denominational ministers preached on the general subject of "Religion and Education," at the invitation of the committee in charge. Mrs. Ella Flagg Young, the superintendent of the Chicago public schools, had sent an invitation to all the city clergy of the Church, some weeks before the meeting of the N. E. A., asking them to preach on the above theme on the morning of Sunday, July 6th, and offering to print, in the published programme of the N. E. A., the titles of these sermons, the names of the clergy, and the addresses of their churches. A score or more of our clergy accordingly responded, including the rectors of all the large city parishes, and the various aspects of this great theme were widely discussed in our pulpits on this Fifth Sunday after Trinity.

The annual choir-camp is a well-established institution among Chicago's choirs, as elsewhere. Most of the choirs take their men and boys away for at least a week, though a few are able to arrange for a fortnight's outing. For the most part the lakes sought for are but a short distance from Chicago, and the abundance of these lakes in Michigan, Wisconsin, and Indiana, affords ample opportunities, close at hand. Few choirs leave the city until after the Fourth of July, and many put off their camping-trips until August. Possibly one of the most picturesque and interesting camps this

(Continued on page 413.)

A Laodicean Age

Being the Baccalaureate Sermon Delivered before the Class of 1912 at Kenyon College in the Church of the Holy Spirit, Gambier, June 16, 1912, by the President

THE REV. WILLIAM F. PEIRCE, D.D., L.H.D.

"Unto the angel of the Church of the Laodiceans write. . . . I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16).

CO interpret the imagery of the book of Revelation has been one of the tasks that ingenious minds have delighted in from the earliest Christian times down to our own day. St. Augustine was not the first, nor Sir Isaac Newton the last, to expend really great intellectual powers upon the attempt to elucidate the symbolism of St. John's awful and mysterious vision. Every man with a vigorous and rigorous theory of Church history to prove, or a vision of the future to find authority for, has turned to the Apocalypse as a thirsty man to a never-failing spring.

Now among the many ingenious persons who have sought to interpret the past of the world and to predict its future, from the Revelations, and have tested their wits on the question of what particular historical characters and events are signified by the beasts and the elders and the vials and the numbers and the churches and the rest of the imagery of the sacred book, there have been not a few who find in this church of the Laodiceans which was neither cold nor hot but lukewarm, the apostolic prototype of the Church since the Reformation, and some, more specific than complimentary in their interpretation, have referred the description to our own particular branch of the Church.

Whether St. John's vision will bear the construction that these—or any other—commentators place upon it, may well be brought into question, but it certainly is the fact that the Church since the Reformation, the Episcopal Church, our own time, is precisely fitted for the part that the Laodicean Church plays in the Apocalypse. As an interpretation of the book of Revelation this view is of course fantastic, but as a commentary upon present conditions it contains a melancholy truth. This is the Laodicean age. We are neither cold nor hot, but lukewarm, on almost all subjects.

This spirit of indifference is at work everywhere paralysing effort and undermining conviction. You men who are leaving college have all already seen the Laodicean age in small in your course at Kenyon. How many men can you recall who have consistently done the best intellectual work that they were capable of, or who have stood uncompromisingly against manners and customs that no dispassionate judgment could approve, or who even in the lower sphere of general student activities have rendered their best service, or, in short, who have been fiercely in earnest about anything? To count them would not tax one's mathematics.

The great majority of college students drift comfortably along, without undue exertion in the way of either work or sport, carelessly acquiescent in the standards or lack of standards of their mates, and regarding "live and let live" as, if not the most authoritative, at any rate the most binding, of moral precepts. They are not vicious, merely indifferent, like the overwhelming majority of us, who as their elders ought to be their betters—and are not.

Everyone recognizes in a general way that a college education is a valuable asset, that knowledge is power, that education is the noblest of the many gifts that modern times have plucked from the grasp of the few and placed within the reach of the many; and yet consider how many, if not most, men neglect the precious opportunities that the four short years of a college course offer to them. Four brief years! Probably the only ones in most men's lives in which they can be free to read and study and think just for the mere pleasure of reading and studying and thinking, and you know what a sorry proportion of those years the average man spends on such high pursuits. He is indifferent: he has no moving, vital conviction of the value of learning.

Or, take the case of some college custom which is better honored in the breach than in the observance. The custom is *representative* of a very small minority of vicious or foolish men. It is *followed* or *acquiesced* in by the rest, not because they particularly like that sort of thing, still less because they approve of it, but simply and solely because they are "lukewarm," indifferent to the moral questions involved. The men care in a general way for decent and wholesome standards of life, but they do not care *enough* to combat for them. They have no burning enthusiastic sense that good is good and eternally different from evil, and that they have no right to acquiesce in the confusion of the boundary lines. Among such men the bad custom readily becomes dominant. Dignified by the name of "college tradition" it seems firmly entrenched behind barriers that are apparently impregnable. And yet recent experience has proved how easily a bad custom may yield before the discussion and opposition of intelligent men who are in earnest; how quickly it melted like wax at the fervent resolve of you who ceased to be "lukewarm."

Again, a man who goes in for athletics or dramatics or other college activities very often falls short of the success he might win for his college, just because he does not after all really *care* enough

to make a consistent and steady sacrifice of time and inclination. It is easy to talk about college spirit in a frothy, enthusiastic way, but it is not easy to make it operative for weeks or months at a stretch in a disciplined course of conduct.

From all over the United States you hear the cry that college boys do not study, that they connive at lax moral standards, that they are cynically careless even of their sports. Like most popular clamours, this exaggerates the shadows in the picture, but from your own experience in this small corner of the college world you know that the dark spots are really there. College men *are* careless of many of the things that they ought to care most for. They are irresponsible about many matters and indifferent to the moral issues involved.

But unhappily, among his fellow-countrymen the college boy is not unique. If one could be sure that in turning his back on the college he would leave behind him the lax and indifferent and irresponsible spirit which has impeded his development there, one might feel thankful that the college had been beneficently provided as a vent, and look forward with confidence and hope to the future of both the individual and the Republic. But the unhappy fact is that the college represents in small what the whole American world is in large: as a nation we all lack moral convictions and are indifferent and irresponsible. If you young men do not carry with you into life some enthusiasm and some conviction, you are not likely to acquire any, for indifference is a trait that the college boy shares with the mass of his fellow-countrymen, educated and uneducated.

One department of life there is, to be sure, in which the college boy must learn his lesson, and that is in business. The struggle for a livelihood is too grim and anxious, business and professions make too imperious a call upon men, to admit of indifference. A man *must* work, feverishly, ardently, enthusiastically, if he is to succeed. The conditions of modern life compel earnestness, seriousness, devotion, consuming interest, on the part of the hosts of labor. To attain even the modicum of success that most men must be content with, is a task which requires conviction, industry, self-sacrifice; in which indifference and irresponsibility are fatal handicaps.

I do not mean to say that there are not "snap" courses in life as there are in college. Everybody has seen men who in their youth have chanced to work into some comfortable subordinate position, and who continue to hold it through mere inertia because other people are too indifferent or too good-natured to remove them. Such a man does a routine work in a routine fashion, never growing himself, never helping any one else to grow, utterly absorbed in the pleasures or the deadening duties of a circumscribed life, content to do just that small minimum of work which shall secure him his salary. He has found a "snap" course, and is intent on getting a merely passing grade. Do not be that sort of a man. Do not carry undergraduate habits of work into the great outside world. You must not be *content* to be that sort of man.

Business or professional success is difficult enough of attainment, heaven knows, but it is worth aiming at. There is no legitimate work or industry, from ploughing to administering the state, which is not worthy of a man's whole-hearted enthusiasm and exertion. Every humblest contribution to the world's work is valuable. Therefore every young man should enter his chosen career with an eager desire and an unconquerable determination to achieve an eminent success in it, and he should not be deterred by the very obvious fact that eminent success is the reward of the very few. Not every man can make a distinguished success in life, but he can try, and he *can* be an industrious, helpful, useful man, and he *can* work with enthusiasm. If you do fail of great success—and most of us do—let it be because of defect in capacity or because of adverse circumstances. Do not let it be because of *moral* deficiency—of indifference, or laziness, or inertia, or the belief that some business house or institution owes you a livelihood.

Hard work and conscientious work are never entirely fruitless of result, but even if the result should be meagre, the work is its own sufficient reward. To work is a man's part in this modern world. Not every man can do the work that shows in the great fabric of the nation's prosperity, material and intellectual, but if one's contribution must be a humble one because his capacity and his opportunities are humble, he has no right to make it humbler still by not even doing his small best. Be enthusiastic about your work and it is sure to be worth while. Be successful men if you can. *Aim* to be successful men. Success however is contingent upon abilities that we do not all possess, but I can say to all of you, whether you succeed or not, be serious, hard-working, industrious men, for seriousness and industry are moral qualities, and the moral qualities, thank God, are within the reach of every man among us.

But though admonition as to diligence is needed even in practical matters, indifference there is less likely than in other spheres, because the rewards of interest and enthusiasms there are too im-

mediate and too obvious to be overlooked. The canker of indifference eats far more deeply into our moral and religious life as a nation. It affects us to an almost incredible degree. We are so averse to taking trouble that we are indifferent even to our own lives and neglect to demand the precautions for safety, for instance, that are a matter of course in other civilized countries. Each year the grade crossing exacts its toll of victims in the United States, because we are all too indifferent to rebel.

Or, take a distinctively moral question like that of divorce. No man in the world probably is so domestic as the American; yet consider his easy-going attitude toward divorce. One marriage out of ten, we are told, is dissolved, and the statistics, if not actually so bad as that, are sufficiently appalling. Yet it is only a repetition in large of what you have often seen in small at college; the average man cares about decency of all kinds and heeds its restrictions himself, but he does not care *enough* about it to disturb himself as to whether other people regard it, still less does he care enough to bestir himself to *make* them regard it. And so just as a college may suffer in reputation because the decent and respectable majority are too indifferent to force the lawless few into submission, a great law-abiding, conservative nation like our own may appear in the eyes of the world as the titanic subverter of the bulwarks that civilization has erected between man and other animals—all because we are the victims of the Laodicean indifference.

Again, consider how indifferent we have been and are to the duties we owe the State. Regardless of the maxim based upon the sad and tragic history of other republican forms of government that "eternal vigilance is the price of liberty," we have literally fallen asleep, and left our task to those who in their own interests can keep vigil better than we in the interests of liberty. And now we are awakening to find ourselves in the hands of these "bosses," and still dazed with our long sleep, we begin to cast about wildly for remedies. Perhaps our last state is worse than our first, for in sleep at any rate one does no actual, positive harm, whereas one's first waking moments may not be very lucid. From the hands of self-interested "bosses" we fall into the hands of the so-called "reformers," equally self-interested, who tell us that the fault hitherto has been with our system of government, and that a new constitution, or perhaps no constitution at all, or at any rate a general upturn of all the departments of government, is all that is needed to bring in Utopia. It will be enough, we are told, to substitute popular for representative government, to restore the golden age.

And all the while it has been the indifference of the average American, his absorption in his own private interests, that has been to blame. We have not cared enough about the priceless fabric of liberty transmitted to us by our forefathers as the most precious of heritages, to guard and defend and treasure it; and the question may well be raised whether we yet care enough about the duties of government to increase them for ourselves. If the average man has been too indifferent to take the trouble to elect suitable men to make the laws for him, why should he suddenly be endowed with interest enough to enable him to make the laws for himself? No, the trouble here as always is not with means, but men. We have been indifferent. Our institutions have not been fairly tried, for the simple reason that when called upon to do something for them we have all with one accord begun to make excuse; one has bought a piece of ground, and another five yoke of oxen, and a third has married a wife. In countries where there is a governing class and an established Church, the ordinary citizen may perhaps with less concern leave those cares to others; but not so here. We want no governing class, no established Church, but thanks to our negligence we are getting the former, and except for a profounder sort of negligence, we should probably be getting the latter.

To the decline of church-going and the general decay of interest in religious matters, I need but refer. The phenomenon is familiar to every one. Yet for the most part this does not indicate any scepticism that rests upon earnest conviction; most men accept Christianity in a general way and have no doubt that church-going is a commendable practice—for those that like it. They neglect their religious duties merely out of indifference, in the same easy-going way that most of us neglect our political and municipal duties. Men are not sceptics, but merely Laodiceans. They leave spiritual things to the women, who as beings less simple and objective in their tastes, may find something of interest therein; but nevertheless they would be shocked at the thought of a future state of society in which religion and religious exercises would have no part.

Now all this indifference is natural to an age of toleration like our own, so natural, indeed, that the suspicion sometimes arises as to whether this is not an age of toleration because it is an age of indifference, rather than *vice versa*. It may be that we allow our neighbor to entertain any views he pleases, practical or speculative, not, as we flatter ourselves, because we have so much regard for our neighbor, but so little regard for *any* opinions. When I put no difficulties in the way of my neighbor's securing an easy divorce, it may perfectly well be that I am not acting from any benevolent desire for his happiness, nor yet from any philosophic interest in the proper expansion of his personality, but simply and solely because, whatever my own practice, I am no longer vividly and sternly convinced that monogamy alone is right.

Or, when we allow him who will to rail against our American institutions in a manner that would be treason in many countries, may we not be acting tolerantly only because our patriotism is faint within us? Socialists trample on the American flag in New York. The act appears as an item of news and that is the end of the incident, so "tolerant" are we. Tolerance has been instilled into us as one of the cardinal virtues, and so no doubt it is, but in ceasing to care about our neighbor's opinions we run some risk of ceasing to care about our own, and it is into this pitfall that a good many of us are falling.

If even in this busy age men still need admonition to diligence because the prevalent spirit of indifference extends also to that sphere, still more do they need exhortation to patriotism. No one so much as an American has need of a fervent and glowing love of country, for nowhere else in the world has the generation of the present so little connection by blood with the generations that have moulded and maintained our institutions. The descendants of the men of '76 are almost lost in the European millions that have flowed into the country since, and the past forty years have brought to our shores millions to whom our great war of the rebellion means no more than the wars for the unification of Italy, for instance, do to you and me. The great contests and achievements of our history awaken in the new American none of that obscure but potent sense of race-consciousness which in the nineteenth century transformed the map of Europe. The very names of Washington and Lincoln are often strange and foreign to his ear. Ours is not the land which has evolved his race characteristics; ours is not the language in which his race experience has been recorded; our national history is no more to him than his national history is to us.

In other lands, citizens are born: in ours, citizens are made. Patriotism among us therefore is in many instances not a spontaneous but an exotic growth, and as such must be grounded in reason rather than emotion. It is only when we shall be able to teach these people that American institutions are the great bulwarks behind which the forces of liberty are entrenched, that American history is the story of the advance guard of the goddess in her long struggle with the hosts of oppression, that the fabric of the American state rests upon the insubstantial yet solid foundation of an idea—it is only when we shall teach them this, that they will become American citizens, not in name only but in spirit. For the American patriotism is not a matter of geographical boundaries or of language or of blood or of dynasty; it is a matter of ideas, the ideas of liberty, equality, and fraternity, emergent above the ruins of feudalism.

But in this dual universe the idea is never potent unless it is enshrined in some more or less material form. Since the days of Troy a palladium has been necessary. For Americans from the days of Washington down, that palladium has been the Constitution of the United States. For them the Constitution has been an absolute teacher from which they might learn all the principles of freedom set forth in orderly procession and rendered operative even through agents who of themselves might love oppression. Of any new proposal the question has always been, "Is it in accordance with the ideas of liberty contained in the Constitution?" and the greatest and most permanent department of our government has been devoted to the interpretation and exposition of the minds of the founders of the republic as contained in that document.

Territorial patriotism we cannot have: the country is too vast for that and tends to split up into local groups. Unity of race we have not, nor yet unity of religion, and hardly unity of language. We are too big to have even that unity of commercial interests that compacts many nations. We have only the *idea* to unite us, the idea for which the first Americans were ready to die, the idea of liberty which they embodied in a written document, the idea round which all our national life has centered.

This idea, this ideal, which is the central core of our life as a nation, it is the part of every man among us to love. Men have moulded their whole lives to serve a great leader, a beloved dynasty, a race of common blood. Can we do less for an ideal which, since it first dawned upon man millenniums ago, has ever been the noblest of his visions, which has grown clearer or has faded as his moral perceptions have varied, and which, though feebly and imperfectly, yet less feebly and imperfectly than elsewhere, has been realized at last in this our native land? About liberty we have no right to be lukewarm, nor about the American Constitution, which for generations has been the outward and visible means by which the blessings of liberty have been secured.

And we must care for these things, not merely passively but actively. Sometimes one fears that all that our forefathers regarded as most indispensable and sacred will go by the boards, not because Americans no longer care for it, but because we no longer care *enough* for it to impose it by strength of will upon newcomers, and to defend it against the attacks of radicals and doctrinaires. We attend to our own affairs, letting the agitator agitate and the immigrant pick up such notions of liberty as he can; but unless we begin to make public business our own, we run no small risk of waking up some morning to find all the ancient landmarks obliterated.

Prevent such a disaster as best you can in your small sphere. Love the well-ordered liberty that our Constitution has established. Remember that it has secured a higher degree of liberty, to a greater number of persons, over a larger area, for a longer period, than any

other human device has ever succeeded in doing, and hesitate long before you allow other men to throw it on the rubbish heap.

Kenyon College has sent forth many men of convinced and enthusiastic patriotism, by whose aid in deed and counsel the Constitution has been maintained in troublous times. Pray God that you men of this generation may not fail to do men's work for your native land. In this sphere, as in business, you cannot, you must not, be negligent or careless or lukewarm. We do not know why, but from the days of Eden down, exertion has been the law of the universe. "Quit you like men, be strong" (I. Cor. 16: 13).

And finally, will you not rise above the prevalent indifference towards matters of religion? You believe in God. You believe in the Lord Jesus Christ. You know that the Church is the great army of the soul, which despite its imperfections, despite even its occasional surrenders, has been and remains the one great organization to make righteousness and morality prevail. You believe in the great world of the spiritual which lies above and beyond all this visible frame of things. These beliefs you share with the great majority of Americans, and yet the Church languishes, for men do not hold the beliefs fervently enough to make them operative. I adjure you not to fall into the lukewarmness of the multitude. Become an *active* member of the Church into which the sacrament of Baptism has already admitted you. Array yourselves among the great hosts of righteousness which for nineteen hundred years have carried the banners of Christ.

But if you do your work in life with enthusiasm, not for gain but because it is the part of a man to work; if you do your civic duty, not for reasons of personal ambition but because the noblest chords in your soul thrill at the thought that you are an American and therefore born to such a heritage of freedom as no men ever before possessed; then surely you will be zealous for all good things—for God and His Church above all. Religion declines because men are lukewarm and indifferent about everything. It will revive when men once more *care*.

Care for your work, care for your country, care for your religion. Thus and thus only can you give an account of yourselves when your lives shall be summed up. You know what most lives amount to:

"Most men eddy about
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust,
Striving blindly, achieving
Nothing; and then they die—
Perish—and no one asks
Who or what they have been,
More than one asks what waves,
In the moonlit solitudes mild
Of the midmost Ocean, have swelled,
Foamed for a moment, and gone."

By the grace of God this need not be *your* fate. You may, by strength of conviction, by singleness of purpose, by travail of mind and of body, perhaps render a great service to the commonwealth of God and men. You can at any rate review your life, "having the testimony of a good conscience." Be then "not slothful in business; fervent in spirit; *servng the Lord*" (Rom. 12: 11).

RELIGION IN EDUCATION

IN an address delivered by the Bishop of Tennessee, as Chancellor of the University of the South, to the trustees of that institution, he told of the good words for Sewanee that he heard everywhere during the seven weeks which he had spent in raising funds for the endowment of the University. He regretted that he did not find, however, "that general and widespread belief in Christian education which we might expect to find in Christian congregations. As a matter of fact the lay people of the Church as a whole do not manifest any feeling of responsibility for the maintenance of Christian schools, and some of those who were most pronounced in their praise of Sewanee are sending their sons to purely secular institutions."

Some things he believed had been proven:

1. We have demonstrated that it is possible to create and maintain a real Christian tone and atmosphere, without sectarian narrowness or hypocrisy. At the same time we hold that the statement made by a leading College President that "Often the best Christians in college do not profess to be Christians" is a poor paradox, with just as much and as little truth in it as the statement of another prominent educator that "a Christian University is a contradiction in terms."

2. And we have proved that our location outside a great city has not crippled or hampered but rather assisted and strengthened our educational work. As Dr. Andrew D. White said two years ago: "America has been forced into mercantilism by the stress of circumstance; and by the inexorable law of nature that mercantile and commercial spirit will prove a great

curse unless we can create through our colleges and universities, an aristocracy of thought and feeling that will oppose and conquer commercialism and mere utilitarianism."

Unfortunately there is a marked tendency towards—a sort of popular demand for—mere technical training, and this is called education. Many of our universities are giving degrees in professional schools to young men who are painfully lacking in liberal culture. The study of science is degraded into a vulgar effort to increase wealth by inventing or discovering some new process for making a salable product. The study of literature is valued for the quickness of fancy and the facility of composition it may cultivate, in order that the student may make money by writing clever plays and attractive stories.

Of course if money-getting is the end of education (and the trend of the reports of the "Carnegie Foundation" seems to favor this definition), then the great city, with its places of amusement and its noisy machinery and feverish activity is the place to study. But if we still believe that education is more than training, more than the acquisition of knowledge; that it means self-development and self-expression, for the creation of useful and efficient manhood, then, for undergraduates, the four years' separation from the bustle and excitement and distraction of a city is not a loss but a gain.

I maintain, gentlemen, that the ideals of life and of education, for the maintenance of which this university was founded, for the sake of which many noble men have given their lives in this place, which are indeed the only compensation you and I have for the thought and labor we are devoting to Sewanee—these ideals are so absolutely true, that they need no apology and no defense. All they need is to be lived up to and realized and set forth in the conduct and character of the men who compose this university.

In conclusion the Bishop told an incident in the life of a great scientist suggested to him by the late Bishop Creighton.

Jeremiah Horrox was graduated from Cambridge University in 1638. He was the author of the true theory of lunar motion and was the first man in history to observe the transit of Venus (1639), which he had successfully foretold and of which he wrote an account in a published book entitled "Venus sub Sole Visa." The *Edinboro Review* said of him: "All his investigations are stamped with clear indications of a genius of the first order," and his name ranks among the very highest in the annals of physical science. But Horrox was a priest of the Church, curate of the village of Hoole in Lancashire; and to him all aims, however noble, were subordinate to the worship and service of God. Years before he had predicted the transit of Venus, which no other man had ever thought of, and when the day dawned, when the transit was to occur, it was Sunday morning, and he suspended his observations, without hesitation, that he might say Matins in his church, and entered in his diary, "Here I was called to greater duties which it was not fitting to neglect for these secondary-pursuits."

And so, when he died, still in the freshness and vigor of his youth, they inscribed upon his tomb: "Loving science much, he loved religion more, and turning from the wonders of creation to the glories of the Cross, he expressed the rule of his life in these memorable words: "*Ad majora vocatus quae ob haec parerga negligere non decuit.*"

MID-SUMMER NEWS OF CHICAGO

(Continued from page 410.)

summer will be the one chosen by the choir of Christ Church, Joliet (the Rev. T. De Witt Tanner, rector). This choir will go to "Starved Rock," near Ottawa, Illinois, on the Illinois river, the historic site of "Fort St. Louis," described so graphically in Parkman's delightfully written histories of the Middle West in the Colonial days.

Christ Church, Woodlawn, has lately received some beautiful additions to its ornaments for the new church and chapel. They

are mostly memorials, and include a massive panelled Litany desk, harmonizing with the pulpit and the choir-stalls; a vestment-case for the sacristy, silver cruets and ciborium for the chapel, together with a handsomely embroidered set of altar linen for the chapel, this latter gift being from the Sisters of the Holy Nativity. A large American flag has also been given lately to the choir, for use at the choir-camp. The Rev. Charles H. Young, rector, goes to the woods in northern Michigan for his vacation, commencing July 15th and continuing until September 1st. The Rev. T. N. Harrowell, of Longwood, Chicago, will take charge of the services at Christ Church during the rector's vacation.

TERTIUS.

Progress at St. Stephen's College

FROM THE COMMENCEMENT ADDRESS OF REV. WILLIAM C. RODGERS, D.D., PRESIDENT OF ST. STEPHEN'S COLLEGE

LADIES AND GENTLEMEN:—It is with great pleasure that we welcome you here on this, the fifty-second commencement of St. Stephen's College, and, as is customary at this time, it is the privilege of the president to make a report of the year that is past to the alumni, former students, visitors, and friends of the institution.

Our rooms have been practically filled, although two or three students have dropped out during the year. There are now sixty students. I can quite conscientiously commend the general work done throughout the college, and in this the faculty agree. The average mark throughout is 80 per cent. for the whole year.

I am happy to bear witness to the excellent spirit shown by the student-body in their relations to each other, to the faculty, and to the general life of the community in which we live, also to their ready acceptance of any suggestions or criticisms.

The spiritual activities which in a college of this kind play so important a part, though very quiet and unobtrusive, are healthy. I do not think that there are any students who spend much time in futile discussions on controversial subjects; but the religious life, I am certain, is deep and true. Each man considers and respects the religious convictions of his fellows, and is unostentatious about his own. The inspiration which we all derive from the chapel service is invaluable; and I take this opportunity of putting on record a tribute of grateful appreciation of the work of the college organist and the choir.

I am glad to say that the old college missionary society has been reorganized, and there is a good promise of the development of a strong and zealous missionary spirit. I have to thank the members of the faculty for their loyal coöperation in all that makes for the best interests of the college, and for their valuable work both in the class-rooms and in the general life of the college.

We are all deeply indebted to the alumni, former students, and other friends who, at the instigation of a group of public-spirited enthusiasts last commencement, made it possible for us to have the electric light. I want also to thank these graduates and former students who, notwithstanding the pressure of this electric wiring fund and of other urgent calls on their generosity, so kindly responded to my own Christmas appeal for a five-dollar-a-head New Year's gift. The sum realized is about \$500, which has been turned over to the treasurer to his great satisfaction.

We are a Church college. We believe in the efficacy of prayer. Prayers for the blessing of God upon this institution have for many years been going up from hundreds of altars and thousands of hearts; and with reverence we may say that those prayers have been answered. New and generous friends have come and are coming to our assistance. The vital importance of this work is being realized. The fact that there are here nearly three-score men who will one day be priests and teachers of so many of the people in America, is at last being estimated at its proper value. Hope and encouragement and profound thankfulness are in our hearts to-day. Plans are nearly completed for a new building as a residence for the president's family; and \$10,000, the gift of several generous Churchmen and Churchwomen, is in the bank. The result of this will be that we *can*, and as things look now, *shall* have a college of seventy-five men here next year. And another thing to encourage us is that for the first time, for many a long year, the treasurer is smilingly happy when he turns his attention to the finances of St. Stephen's College. For, after making a conservative estimate, he thinks there will be a slight balance in the treasury at the end of the fiscal year; but he makes no promises.

All this is tremendously encouraging, but it does not mean that we may relax our efforts. On the contrary, we must steadily face the stern, uncompromising truth. And the truth is simply this, that if St. Stephen's is to live and to become of permanent value to the American Church and people, she must have an increase to her present ridiculously inadequate endowment, which is a little less than \$100,000. We must have \$250,000 more, and I deliberately and in all seriousness claim that sum from the men and women of this American Church. Only the other day, the president of New York University,

Dr. Elmer Brown, without a tremor in his voice or a blush on his face, asked the New York public for \$2,000,000 for the current year, and besides that, for \$20,000,000 to be given within a comparatively short period, for that institution. He expected to get it, and he probably will get it. I cannot see anything unreasonable or astonishing in the president of St. Stephen's College, an institution which is doing for the Church such an unique work, asking Church people for \$250,000; and *I do ask it. I expect to get it*, and by the help of the Lord *we shall get it*. I believe that this is the most opportune time to make the effort. In the first place, people are beginning to realize that it is a dangerous thing to send their young men to spend the plastic years of their life amid surroundings which, to say the least, do not tend to strengthen the spiritual life. Here at St. Stephen's, there is an atmosphere of joyous, uplifting religion, with no cant or humbug.

In the second place, men of influence in the educational world are returning to a saner view than has been prevalent for many years, as to what ought to be the important and essential studies of the undergraduate years. The humanities are coming back to the place they used to occupy; and it is in the small college where the humanities and liberal arts can best be made the foundation of a cultured and a useful intellectual career.

For these two principles St. Stephen's stands as on a rock—for the "Religion of the Incarnation," and for that "Sound Learning" which has ever been closely associated with it, because the incarnate life of God's Son touches the whole of a man and invigorates and energizes his whole being, giving his intellectual faculties their proper direction, which must be Godwards and therefore Truthwards. That, I submit, is true education.

I should like to live to see Mr. Haight's splendid plan for the stone buildings completed, with all the essential equipments for a modern small college, including laboratories, etc., provided, and to see also a student body of 125 men, a body of professors large enough to teach all the subjects necessary to the intellectual equipment of a thoroughly educated man, sending out each year to the seminaries a good proportion of young men prepared to read their theology so that they can make it available for twentieth century use. I should like also to see a fair proportion of men going out from St. Stephen's to other professions than that of the sacred ministry. And I verily believe that this is a perfectly reasonable ambition. Will you not all work and pray that we may enjoy its full fruition?

WHAT A DAY MAY BRING FORTH

"BOAST not thyself of to-morrow, for thou knowest not what a day may bring forth." This advice of the wisest of men is as pertinent to our times as it must have been for the time when it was written. Indeed, it appears as if it were more so to-day than at any previous time. With the swiftly rushing motor-cars crowding our streets and adding a new terror to the progress of those who must walk, with dangers besetting ocean travel, with air-ships flying overhead, and railway trains intersecting every portion of the continent, the wonder grows that accidents are not multiplied a thousand-fold, or that any of us are immune from them. At night when the family is gathered around the table, thanksgiving at the evening prayer should be fervent, because nothing has happened to shadow the sunshine or interrupt the felicity.

The advice of the proverb goes somewhat deeper than the surface or the reference to casualties. We plan and build and resolve, and sometimes we postpone immediate action because we are optimistic and put too much trust in the visions of a roseate future. Some of us are too cautious and others too sanguine. The latter are apt to boast themselves of to-morrow, seeing in it a success that may not be theirs, and promising more than they can perform in consequence. "Procrastination is the thief of time." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Christian Intelligencer*.

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—*Emerson*.

Failure or Success in Religious Education

How to Determine the Right Selection of the Best Sunday School Text Books—The Fundamental Principles Underlying the Most Successful Types

BY THE REV. WM. WALTER SMITH, M.D.

I.

THE Sunday school is, without doubt, one of the two or three most important issues in the Church to-day, for upon its failure or success will depend, to a large extent, the attitude of the succeeding generation toward the Church and religion.

Throughout Europe and America all bodies of Christians are awakening to the supreme significance, in its bearing upon the future, of the religious training of the child. Secular weeklies and popular monthlies are publishing special articles on various phases of the modern Sunday school. Innumerable determined and sporadic efforts at some kind of betterment are to be discerned everywhere, at home and abroad, among Christians of every name—the Roman and Greek Churches as well as the Protestant bodies.

That there has been a visible decrease in the enrollment of Sunday school scholars and in the percentage of attendance, under such enrollment, cannot be gainsaid. This is not confined to the Episcopal Church only, but is bemoaned by the Presbyterians, the Congregationalists, and the Reformed Churches as well, showing that the causes which produce this decline are general and not special. While we could name a dozen reasons, all of them operative to-day, and all of them in their own degree responsible for this decrease, the fact remains, almost without a single exception, that where, first, there is the right man for superintendent, where, second, there is the right system and method in records and routine, and where, thirdly, there is a series of text books properly adjusted to the scholars and properly adapted to real progress and learning, the Sunday schools are *growing* throughout the land, and not decreasing. While it would not be true, doubtless, that an increase would necessarily follow in every school wherever these three fundamental principles were in vogue, yet it is manifest that a not inconsiderable cause for lack of results is because chaos, rather than a concerted, united, and determined campaign along constructive lines, is usually to be found.

The last twelve years have seen Sunday schools, both Christian and Jewish, pass through a transition period. The renaissance in moral and religious instruction has not been unfelt even by the smallest religious body. The eastern United States Hebrews are spending some \$8,000,000 during the next five years in the betterment of their Hebrew schools. Perhaps they are, of all religious bodies, proceeding in the campaign of reconstruction along the most systematic, thorough, and certain lines, leaving no stone unturned and no school untouched in the revival.

In the Christian Church during this decade, where the attention of skilled students of the Sunday school situation, throughout Europe and America, has been called to child study and the application of public school methods to religious education, certain principles have been so tested and tried, that they have now become fundamental and axiomatic—as there is no scholarly student of the Bible who does not accept the fundamental results of biblical investigation, so that to-day those who have given any attention to the problem of religious education are united in accepting the fundamentals of the Forward Movement.

These *fundamental principles*, based on the irrefutable laws of child development, child nature, and child growth, and on the sound principles of pedagogy or teaching, determine, in general outline, the future of Sunday school organization among all religious bodies, so that we are now in a position to labor with more or less unanimity towards a definite goal.

The Joint Commission of the Church has spoken unanimously, with no uncertain voice, in enunciating these *foundation principles* in their two reports to the General Conventions of 1907 and 1910. The members of the Commission, now perpetuated under the General Board of Religious Education, represent the Sunday school scholarship of the Church. In their judgments, there are united the voices of every phase of Churchmanship and every type of viewpoint, so that the decision that results is practically the uniform judgment of the American Church. With due regard for individual opinion, it would be parochial individualism run mad for the Church at large, in its

every member, not to cooperate loyally with what has become as much a point of expert advice and diagnosis, as would be the similar ruling of lawyers, judges, or physicians.

The fundamental principles of the new movement are no longer a matter of argument or dispute. Various phases, various methods of working out these principles, various local adaptations, even various parochial adaptations, are necessary, but the underlying principles of child nature and of religious pedagogy are now, we think, indisputable.

WHAT ARE THE FUNDAMENTAL PRINCIPLES?

I.—*The accepted shibboleth of the Modern Sunday School is "that the school is a school."*

This means that the public school principles always, and the public school methods where practicable, will be applied in the Church Sunday school; therefore, home study will be required and definite text books placed in the hands of the pupils. The work will be treated seriously and of equal importance with the public school requirements.

The Source Method, sometimes known as the heuristic method, must lie at the bottom of the truly best lesson systems. This means that the scholars will make tangible use of the original sources of material, or get as near to the original sources as can be; *i.e.*, the Bible, the Prayer Book, the Church history, the reading text book, etc., will be the basis of study and research questions, or assigned lessons will be based upon reading text books or original sources. It will not be the question-and-answer method, which is *passé* to-day and is not in accordance with sound pedagogy or child psychology. In order to secure Source study, the best scholars' books omit direct textual references to the Bible save when the question demands material to be found outside the assigned lesson passage. This compels the pupils to read through the entire passage and not merely select catch lines that answer the printed question.

Paralleling the public school methods, maps, charts, manual work, all means of self-expression and of sound correlation with modern geography and modern forms of study accompany the lesson outlines. The class work in the school ceases to be a "recitation" or a review of the material studied at home, and reproduced in class. New material is developed and advanced methods in the class itself, so that the old time "recitation hour," now becomes a research and discussion hour with consequent interest on the part of the scholars, whose voices are heard more than the teachers. The teacher ceases to become a lecturer or talker, and is instead a real teacher.

II.—*The Modern Sunday School is in accord with Child Nature.*

Just as the shibboleth of the school is "that the Sunday school is a school," so the shibboleth of teaching is "that the curriculum, the lessons, and the method of teaching must conform to the psychological development and mental unfolding of each child, and be in accord with his interests, which are taken as the key-notes in determining his mental and spiritual needs." This question demands a subject-graded curriculum. It demands a sequence of thought. It demands a development of topics closely interrelated. It demands the use of pictures and means of self-expression. It demands activity, physical and mental, on the part of the child.

III.—*The Modern School must be Properly Graded.*

The official Joint Commission of the General Convention settled, in its 1907 report, what is meant by grading. Briefly it means:

(a) A subject curriculum, with topics in definite sequence, following the child's needs and interests and therefore meeting the best responses on the part of the child, by presenting the right material at the right stage of development with the door open to the *entrée* of the new ideas.

(b) The application of this subject curriculum must presume the grading of the pupils, not according to age, nor according to height, nor according to preference for teachers or "chums," but according to ability to handle graded work. The best test of ability that has yet been found is the general mental ability proclaimed by the grades in public school; therefore,

grading means a subject-graded curriculum presented to scholars grouped according to day school grades. In the large schools this practically means a grade for a year. In the small country schools it means two grades to a subject, the curriculum being arranged on the two-year-cycle plan.

IV.—*The Modern School System is Practical, as well as Logically and Theoretically Sound.*

Since conditions vary throughout the land, and since some schools commence in September, some in October, some in Advent, some in January, and some continue all through the year; some with but twenty-six sessions a year, some with thirty-two, and some representing all the variations between; some with lesson periods of twenty-five minutes, and others varying up to a forty-five minute lesson period, with sessions from three-quarters of an hour to one hour and one-quarter in length; some meeting in pews in churches, some in basements, some in parish houses, and some in public school buildings; some schools being blessed with an abundance of money for supplies, some with almost no income, some being properly supported by the vestry, and some who have to depend upon contributions of the scholars; the "best system" of lessons must be *practical*. It must allow for a summer session with the conditions created by few scholars and substitute teachers, under which short lesson courses, separate from the winter courses, are most desirable. Systems producing a variable and adaptable series of lessons are most practical. Again, since the summer session must have its own curriculum, the winter session ought to be complete, and if so, the semester plan under which the topics change at Advent and Trinity Sunday, is no longer practicable. The winter session should run with one set of topics, and the summer session with another. Each year, therefore, of the winter session, which, as we have said, in the majority of schools is the only session, running from autumn through spring, should have its own topic.

The very size of the text book is another practical desideratum. Leaflets and quarterlies do not command the respect of pupils and are unwieldy in dimensions as well. The most practical text book is one of at least half-year proportions, so that it has the appearance of a book and not a leaflet, of some thickness, and of narrow size to fit in a boy's pocket. Boys will not bring large-paged lesson books to and from home, so that many of the good results of home study will be lost unless we can secure text books of such a size that the boys can put them in their pockets and have their hands free. Catering to the practical side of Sunday school problems, as well as providing for an intellectual research according to pedagogical text books, usually results in increasing the Sunday school roll and attendance within an incredibly short time, and, best of all, adds many more older pupils who have heretofore constituted "the leak at the top."

V.—*The Proper Sunday School System must be Resultful, i.e., must bear proper fruitage for the Church.*

The distinct aim of the Sunday school, iterated and reiterated over and over again, is that it must result in character building. Character building is habit formation. The strokes of behavior are what count. Habits are formed by doing, not by thinking, save as the habits are mental habits. Therefore, to be resultful every lesson "must function in doing"; that is every lesson in the modern Sunday school, as in the properly conducted modern public school, must beget a *principle*, which principle must be lived, not merely thirty years hence, but to-day in the present-day life of the pupil. Therefore the modern Sunday school should distinctly plan, in its lesson manuals, to secure results in Christian character which befit its aim. All the personal habits, all the moral and spiritual habits, which concern a high character, must be inculcated, not merely by theoretical teaching and precept, but by *living*.

The memoriter work should consist of hymns, chants, canticles, passages of Scripture (not golden texts), collects, and the Catechism. Provision should be made to supply the actual material for graded private prayers.

Attendance at church (not at a children's service) should be expected, with a five-minute sermon for children preceding the regular sermon to the adult congregation. Opportunity for organized altruistic work, outlets for Christian activity, should be appended as the function-process to each lesson taught.

The Duplex envelope system, under which weekly giving to the parish and to missions is borne home to each individual, should be part of the character building process.

The school records should be so kept that constant canvass of the unbaptized and the unconfirmed is the rule of the school.

The atmosphere of the entire organization ought to be spiritual results, and the lesson system ought to be one that breathes this atmosphere.

[CONCLUDED NEXT WEEK.]

HE TASTED DEATH FOR EVERY MAN

BY ROLAND RINGWALT

IF a schoolboy were compelled to write a composition on the Atonement, and were locked up in a lonely room with no book but a New Testament, he would probably quote the saying that the Redeemer should taste death for every man. Apparently it is a text a boy can understand, perhaps one passes years in the sacred office before he meditates not so much on the effect of the Atonement as on its boundless sympathy.

On a superficial reading one might fancy that it was easier to die for the redemption of the world than for a more limited object, but a little experience of life and an occasional glance at history shows the contrary. St. Paul says that for a good man some one would even dare to die, and it is a fact that affection, loyalty, gratitude, piety, pride, desire for reward, rivalry, curiosity, and other motives impel men to deeds involving peril or death. Men have plunged into a rapid because some one else did so, or entered a blazing house; causes noble and ignoble, saintly and silly, have urged them on to their fate.

No American who jeopardized his life for another is better known than Reuben James. As the hostile sword swung above Decatur's body, James caught it, and bore the marks to his grave. He would a dozen times over have given his life to save Decatur's. But if an angel from heaven had bidden James offer his life as a ransom for all the Tripolitans on the African coast, it is only too probable that Reuben James would have sworn loud oaths. It was not his wish to die that Tripolitans might enjoy happiness. There is very little chance that anyone in the navy, save, perhaps, some devout chaplain, prayed for the Moorish pirates, though there may have been petitions that the Lord God of Hosts would smite them hip and thigh.

From personal admiration the mind naturally passes to national enthusiasm. Is there a flag for which some one has not gladly died? How many of those who talk about cosmopolitan sympathies would risk a bad cold for any cause under heaven? At least forty-nine out of fifty who talk about "broad views," "enlarged sympathies," "outgrown prejudices" are men who have no real interest in anything, they would not leave a good cigar and an armchair to vote on a windy day. But men have died for anti-slavery and pro-slavery convictions, they have yielded up their lives in battling for rival fire companies, there are men to-day who would die in prison for Socialism, and women who would breathe their last behind the bars rather than quit smashing windows. Wherever we find an intense man or woman, a person capable of heroism and yearning for a chance to display it, we find one who is in danger of hating the other party to the dispute. There was no kinder heart in London than Samuel Johnson's, yet, as he pitied the Jamaican slaves, his wrath boiled, and he gave the toast, "To the next insurrection in the West Indies." It is easy to say that Johnson was rough and overbearing, but is there any one who cares for any cause worth caring for who does not find out that our prejudices are as bitter as our sympathies are warm? Perhaps Lincoln was the only statesman of his day who really viewed the field "with malice toward none, with charity for all." His impetuous successor began by yearning to hang the entire Davis Cabinet, and not long after decided that he would rather hang Thaddeus Stevens. It is only just to add that he had great provocation in both cases.

Every hour, every minute in the day we meet some one who is loyal to the point of daring or sympathetic to the point of tenderness, yet whose hatreds and rancors are in evidence. Think what is meant by tasting death for every man! He who hung on the Cross cared for the bigoted Jew, the cruel Roman, the mocking Greek; He felt for the Pharisee, wrapped up in self-righteousness, and for the thief who blasphemed in his agony; His sympathies went out to the pure woman who had carried Him in her arms, and to the impure woman who had kissed His feet. He who purified the temple had talked to a schismatic Samaritan; He, though He condemned a sinful look, had befriended publicans and sinners. He lived for every man, and it was to be that He should die for every man. Surely His apostles, who wished to burn up the Samaritan village, were not in sympathy with His all-embracing tenderness. It was a Roman and a heathen who boasted that nothing human was alien to him, but it was the Incarnate Son of God alone who tasted death for every man.

DEPARTMENT OF SOCIAL SERVICE

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at North American Building, Philadelphia*

WORK OF THE JOINT COMMISSION

THE policy of the Joint Commission on Social Service during the past eight months has been that of organization. Social service commissions of other communions have proceeded along somewhat different lines. The Presbyterian Department of Church and Country Life, for instance, has conducted surveys of rural communities, with a view to ascertaining facts and suggesting opportunities for service to the country church. The Federal Council Commission has engaged in a nation-wide campaign for the promotion of state legislation to secure one day's rest in seven to industrial workers. The polity of the Episcopal Church, however, has naturally suggested a somewhat different line of procedure for our own commission. To organize the diocese and the parish for social service has seemed an obvious point of attack. This has necessitated communication with our local agencies for social betterment and the preparation of literature for distribution.

A year ago the number of diocesan social service commissions was eighteen; to-day there are at least forty-six. This remarkable increase has been due largely to the national spread of the spirit of social reform; it has been due also in part at least to the suggestion of the Joint Commission through its field secretary, who has kept in active touch with the commissions through correspondence and personal conference.

CONFERENCE OF DIOCESAN OFFICERS

A conference of diocesan social service commissions was held in Cleveland at the instance of the Joint Commission, with two or three representatives of the commission, including the field secretary, the Rev. Frank M. Crouch. A two hours' session at the Cathedral chapter house was fruitful of a number of practical suggestions for the improvement of our organization for social service. Particular stress was laid on the necessity of securing the services of paid secretaries for the diocesan commissions. One commission—New York—has already put a secretary in the field, and three or four others are likely to follow in the near future. In the case of dioceses which cannot at present afford a paid executive, it was suggested that financial coöperation might enable two or more commissions in the same state to secure a man who would apportion his time among them. The two commissions in Ohio will probably make this arrangement during the coming year. It was further suggested that the commissions in a small department like New England might profitably employ for the present a single man to cover the entire territory. Ultimately, according to Mr. Crouch, all the commissions and departments should have their own paid secretaries, who should form an executive staff to work in coöperation with the Joint Commission, through its field secretary. The development of such a system of organization is indispensable for any really effective work on the part of the Church at large in this important field of Christian effort. The function of the diocesan and departmental secretaries would of course be to stimulate and organize the parishes for service in the local fields, and to keep in touch with other betterment agencies, with a view to indicating to the diocesan commission and to the Joint Commission profitable lines of coöperative action. Quoting further from Mr. Crouch:

"Another means of furthering the work of the commissions, it was suggested, would be through social service conferences in connection with diocesan conventions, departmental missionary councils, the General Convention, and the National Conference of Charities and Correction. An effort is to be made to secure the recognition of delegates from diocesan commissions at departmental councils. Of larger significance still is the plan to hold a social service conference and exhibit at the General Convention in 1913. Such an ocular demonstration of needs and achievements in diocesan and departmental fields should go far towards the adequate education of the Church at large, to her opportunities and responsibilities for service. Admirable work has already been done by more than one diocesan

commission: its recognition would be an inspiration to all.

"This conference, then, may well be taken as marking the beginning of active and helpful coöperation between the Joint Commission and the diocesan agencies in general; it rounds out the Commission's efforts of the past year and points the way to further collaboration."

WOMEN AT SAN FRANCISCO

Eight hundred thousand women were represented in the great meeting of the General Federation of Women's Clubs at San Francisco, June 25th to July 6th. It was my privilege to be present at one of the sessions and I do not recall ever having attended a more interesting one of its kind. The subjects discussed (the resolutions, mainly) were vital, the order preserved by the President, Mrs. Eva Perry Moore of St. Louis, equalled, yes excelled, that of any body of men I have ever seen; the business was despatched with promptness and fairness. All in all, the session was a model, and I use the term advisedly, of all that a deliberative body should be. The resolutions adopted, some without debate and some after intelligent but brief discussion, were surcharged with the spirit and impulse of social service. They endorsed the good roads movement and the building of a great national highway to be known as the Lincoln highway; the conservation of natural resources and the prevention of the curtailment of forest reserves; bills for the betterment of defective children; the appointment by the National Educational Association of a committee to outline a course of study of sex hygiene to be taught in all normal schools; the appointment of clubs to coöperate with agricultural colleges and economic organizations for the study of economics; a bill to create the establishment of a bureau of national parks under the department of the interior; a bill for the betterment of immigrants; the plan to have women police in all of the larger cities in this country.

They declared themselves as opposed to prison contract labor and pleaded strongly for aid to the families of prisoners by diverting the profits that may result from the marketing of goods not in competition to their benefit. An indorsement of the study of Bible literature and the placing of Bible study upon the programme of literary clubs was unanimously adopted.

Another resolution urged the furtherance of high ideals in the drama and on the professional stage. There was a strong endorsement of the workmen's compensation act and a call for federation aid for vocational training for boys and girls. Medical inspection in schools, for school nurses and for out-of-door schools was recommended; and reindorsement of the pure food and quarantine laws was given. The accurate registration of births and deaths and the "white slave" laws were endorsed, and a strong protest against the light sentences meted out to convicted offenders was with applause adopted. A plan for study of political science as a preparation for citizenship in clubs was approved, and the comic supplement of the Sunday papers was heartily condemned.

Uniform marriage and divorce laws were urged after one of the best speeches of the day.

The new President, Mrs. Percy W. Pennypacker of Austin, Texas, enters upon her administration in full sympathy with the resolutions and in hearty accord with the social spirit which was uppermost throughout the meeting.

SOCIAL SERVICE IN CONNECTICUT

The Connecticut diocesan Social Service Commission has printed its annual report, which it carefully summarizes for the busy reader in this fashion:

"Five regular meetings held; Social Survey in connection with Men and Religion Forward Movement; Coöperation with existing agencies urged; A definite outline of work for urban and rural parishes distributed to the clergy; An equitable settlement reasonably assured; Amendments undesirable unless present laws can be changed broadly so as to insure one day's rest in seven for all; A State Tene-ment Inspector recommended; Local public interest needed to promote the general enforcement of existing statutes; A limitation law and license fee of \$1,000; Statistics bearing upon the present situation; Joint action of public organizations promise substantial results in the next legislature; No compromise with existing conditions; A police matron and woman probation officer needed in every municipality; No liquor licenses for public dance halls; Christian sentiment should be consolidated and given concrete expression in all matters affecting public morals.

IRELAND, which is steadily decreasing in inhabitants as a whole, shows a gain in Dublin and its other important towns.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CLERICAL SALARIES

To the Editor of *The Living Church*:

SOME of us might venture to disagree with the thought of a recent letter on Clerical Salaries signed by the Bishop of Marquette.

If the diocese is the unit of Church organization and efficiency, then it would seem that the diocesan convention is the place to discuss the salary of priest as well as that of Bishop. The laity would seem to be adequately represented by two or three delegates from each parish. If they do not attend, that is their own fault. Certainly the convention must deal with the constructive missionary work of the diocese, or delegate it to a Board of Missions or an Archdeacon. Either way the financing of missionary work and the payment of stipends must be considered, unless we are going to have an order of itinerant beggar priests.

Because we have practically abandoned the diocese as a working unit in favor of the parish, and have left the questions of salary and cure to the ability and caprice of vestries, we have injustice and unfairness, in that within the same diocese, salaries vary from \$500 to \$5,000 or more, and often in the same town or city the priest doing the harder work gets the smaller salary. From the same cause we see priests without places, priests seeking calls, vacant parishes, defunct missions, overgrown parishes, congregations suffering from a plethora of endowment, rural work undermanned and underpaid and often abandoned, the Bishop a mere social figurehead and confirming machine.

Apparently Bishop Williams would rest content with this condition. If one reads carefully between the lines of his statement that "Thousands of bachelors of law abandon legal practice after a vain attempt to live by it," one might believe that he feels that if a priest by ability, brilliancy, gumption, or pull, can gain the consideration of a vestry or secure a Bishopric, let him do so; if he cannot, let him either remain a celibate, or starve his family, or seek a living in some secular calling.

No! Let us, if necessary, require our deacons and young priests to serve an apprenticeship of one to five years, let us put our old and unappreciated priests in out-of-the-way places on a pension, but to every active priest let us give plenty of work and a decent wage. Let us turn some of the money from the city into the rural work. Let us combine every two or three country "starvings," vacant often and long, into one decent living. There will be no trouble about giving a minimum of \$1,000, if the work and money are properly distributed. Let us take the matter up in every diocesan convention. Then there will be fewer clergy neglecting their work to seek calls elsewhere, fewer clerical changes, fewer vacant parishes and missions, and better work done.

Those who think with Bishop Williams, I would respectfully and reverently refer to St. Paul's words in I. Corinthians 9: 1-14.

In regard to the self-sacrificing slum-workers, the experience and observation of the writer lead him to think that in this country slum work often requires less ability, effort, and labor than the average rural or semi-rural parish or mission, while paying a great deal more in comfort and wage. Respectfully yours,

South River, N. J., July 6, 1912. SIDNEY H. DIXON.

To the Editor of *The Living Church*:

ANY of your readers must have felt that the writer of the letter on Clerical Salaries (July 6th) touched the greatest need of the American Church to-day—more celibate priests. As long as our priests do not find the love of souls so satisfying and all-sufficient in their lives, and must hasten to marry, thereby necessitating a minimum salary of \$1,000, the Church can neither reach, as she should reach, the slums of the cities nor the rural fields. There are also many parishes in town and cities where this salary can hardly be met by its perfectly respectable yet poor communicants. But for that very reason all the more need have those people of a priest who can be poor as they are poor. With a married priest this is impossible. For the sake of his children, marriage necessitates a certain social position, a certain thought for the things of the world which makes it impossible for a married priest, having the cure of souls poor in worldly things, to be their pastor in such a manner as to be felt *one of them*.

But, many will argue, there are plenty of parishes able to pay better, but indifferent about doing so. For example, these circumstances evidently called forth the article in *THE LIVING CHURCH* for May 25th. on "How Shall the Clergy Live." Here again do we have

the laity's polite expression of partiality to the celibate. Yet *not because a smaller salary will suffice*. That is a position the laity seldom take except of necessity. There is a subjective side to the question not at all financial—except in results. A parish desires their priest to be a pastor, and to celebrate and administer the Sacraments. A wife is necessary to neither. A celibate is desired for the simple reason that he can give in undistracted freedom his first, last, and best to his work among his spiritual children, and there will be no risk of a wife in the rectory whom the priest is anxious to please even to the detriment of the parish. Yet priests so deeply consecrated that this love of God is all-sufficient in their lives are so few within the American Church that the priest with a family must of necessity be accepted. And for this reason are our priests so often given their cause to complain of the indifference of a parish to provide a salary sufficient for the maintenance of a family. The laity look upon the family as the luxury of the priest himself. If family love and sympathy are necessary to him, in spite of his intimate union with God, then he himself must provide for it as do other men provide for their families—else do without. And in this instance the family is often looked upon as a trammel to the perfect pastoral work of a priest among his spiritual children, and a retarding of the sacramental growth to fullest extent. With this the view-point of so increasing a number of laity, the indifference of the laity toward providing an adequate salary, either as duty or as charity, will be understood. Yet this indifference is one to which the priest, powerless to alter his state in life, is blind or chooses to ignore, except by seeking to increase clerical salaries in the yearly diocesan conventions.

It is not laws regarding clerical salaries which we need to-day, but a law that no deacon shall be ordained priest who is not pledged to at least four years of unmarried life. Four years of unmarried life and our young priests would by that time not only have paid their seminary debts, but would have made the start in life which men of other vocations feel necessary before they begin to think of marriage. And after four years lived in undistracted devotion to the Church, in that intimate union permitted a priest at the altar with his God, how many priests would we find feeling the need of family love in their lives? These are the priests for which there is crying need to-day in all fields of America—not only in the slums and in the rural districts where the clergy's family can not be supported: but in the cultured parish which comprehending thorough Catholic teaching, something of the majesty of the priesthood which is ours, longs for a priest whom they will not only respect but *revere as one who stands alone between God and sinful man*.

But in the meantime our priests hasten to take the sacrament of Matrimony almost simultaneously with Holy Orders, chafe under the meagre salaries more and more as their families grow, and seek consolation in placing the matter before diocesan conventions. The laity failing to appreciate a priesthood which knows no self-sacrifice, grows more and more indifferent not only to priests and salaries, but to Church and Sacraments. Yet at the heart of every thoughtful Churchman, be he priest or layman, must be felt the pitiful need of more celibate priests. It is a bold and personal question. No one dares look it full in the face. Yet while we hesitate, the sectarians who do not place a minimum of \$1,000 on their services, and the Roman Church with her priests who find the love of God sufficient in their lives, are doing our work in the world. G. F. MOXIE.

Chattanooga, Tenn., July 9, 1912.

PAUCITY OF CLERGY FOR THE WEST

To the Editor of *The Living Church*:

THE current issue of your paper contains a letter from Mr. W. M. Ramsey, of McMinnville, Oregon, which decries the difficulty of securing priests for our Western dioceses and missionary districts. This paucity of clergy in the West certainly is seriously handicapping the spread of the Kingdom of God in this part of the field. Mr. Ramsey seems to blame our young men for not coming West. I believe the blame should be laid on the system which gives employment to so many young priests in our large Eastern parishes.

The important parishes in our Eastern cities seem to think it necessary to have a clerical staff of several members. But is this necessary? Could not much of the work which the young curates do be done as effectively by laymen? For instance, one of the chief duties of some curates is to teach in the Sunday school. A few decades ago laymen were employed to do this work. Possibly they did not do it quite as efficiently as a priest, but the very fact that they were teachers, gave them a personal and vital interest in one of the most important branches of the work of the parish. To-day a curate does this work and the young layman spends his Sundays playing golf; and some mission in the West is without a priest.

Then, too, the men who graduate from our seminaries are told that they must finish their preparation for the Master's service by learning the practical methods under some priest who is the wise rector of a large parish. I doubt very seriously whether this is the best training school for young deacons and priests. At his ordination a man receives the gift of the Holy Spirit to enable him to do God's work. How can a young man learn to use this gift if he is forever asking the advice of his rector? After spending a few years

in constantly seeking such advice, consciously or unconsciously, the curate becomes a copy of his rector and loses his individuality.

I believe, and I speak from personal experience, that the one place to grow in spirituality, and learn to rely on the guidance of the Holy Spirit, is in some mission in our western field.

What the Church at large needs to-day is men of spirituality. Let us encourage our young deacons and priests to begin their active ministry in the field where they will of necessity learn this fundamental lesson. Sincerely yours,
J. MCVICKAR HAIGHT.

Christ Church Rectory, Cody, Wyo., July 8, 1912.

CONDITIONS AND NEEDS OF WESTERN MISSIONARY WORK

To the Editor of *The Living Church*:

A GREAT deal has been said lately in the correspondence columns of *THE LIVING CHURCH* about the paucity of clergy in the West, the matter of what constitutes a living for them, and about the singular failure—except in isolated instances—to recognize faithful missionary work by the promotion of those engaged in it to other more pleasant fields. While each of these has its place as a determining factor, no one of them tells the whole story, nor does it seem to the writer that all of them together do so. The question is a complex one and cannot be solved by any rough-and-ready method.

One correspondent tells us that the Dean of one of our seminaries lays the fault to the fact that there are not enough recruits for the ministry, that the laity are not active enough in urging their sons, wards, and God-sons into the priesthood. This is undoubtedly true, but anyone who has observed knows that when the sons of our western laymen do become priests there is no way in which they can be compelled to serve in our missionary fields. They may become candidates from their home dioceses or districts; they may be ordained by their own Bishops, but only so long as they remain laymen or deacons can they be kept there. The day after his ordination to the priesthood the young clergyman may demand his letters dimissory and his Bishop has no recourse but to grant them.

Clearly this is a condition which ought not to be, for in this western field a deacon or a candidate is useful chiefly as giving our people, already influenced to a great extent by the prevalent sectarianism, the impression that the sacramental system is a thing quite apart from their ordinary religious life and worship, for that consists of the choir offices alone, except when the Bishop or some missionary priest pays them a flying visit and early on a week-day morning celebrates the Holy Eucharist for them. Under these circumstances it is really wonderful that our people retain any notion of sacramental grace, and the effect upon even the best-informed and best-intentioned candidate can be imagined.

There are "preachers" enough in this part of the country, representing sects ranging from the vagaries of "Holy Rollers" and "Nazarenes" to the staid Churchliness of the Missouri Synod Lutherans. but our need is for *priests*. These the Catholic Church alone can supply and that she is not doing. We do need more native-born clergy. but the Church here is still too weak to expect that she can supply all. There must be more young men from the East who are willing to cast their lot with the West in building up a spiritual empire, as young men in other callings are doing in the material realm. The condition of the young lawyer or the young physician is, of course, very different from that of the young clergyman. The former may reasonably expect in a few years to be financially independent, while the latter receives the same (or less) at the end of thirty years than he did at first. But when a living on which he can make ends meet is provided, the priest should expect little more. However, since our discipline allows the clergy to marry, the missionary should feel and know that when his children come to the age where they need equal or better advantages than those which he received, he will be in a position to give them. This he cannot do on a missionary's stipend nor under missionary conditions. The remedy for this consists in a well-defined and well-recognized system of promotion. If a man has served faithfully and well for a number of years on the frontier, it should be seen to that he will be placed in a position less exacting physically and more surrounded with the comforts which he and his family have voluntarily given up while in the mission field. Because a young priest shows a disposition to "endure hardness" is no reason why the Church need keep him at it until he dies!

If some power of mission were granted our Bishops and some authority given them whereby promotions could be made, something might be done to equalize the supply of clergy for all parts of the work. But this power of mission is entirely lacking under our present canons and this works out in one of two fashions. In some dioceses and missionary districts men are very easily advanced to the priesthood, examinations are made as easy as possible and dispensations are readily granted. This policy is pursued because priests are needed. The result usually is that these half-educated priests remain a short while and then go East to join the throng of ecclesiastical loafers who do just enough work to keep from being deposed, but who will not get more than a few hours' journey from one of the large cities, and the diocese in which they were ordained gets the name of being extremely remiss in upholding the standard of learning which should characterize the ministry.

The other tendency is to compel every candidate to pass as rigid a test as he would be given in the older dioceses of the East, to

reject all but those thoroughly prepared as to intellectual qualifications in order that the diocese be not blamed. The result of this is a great scarcity of priests, the almost utter impossibility of any but college and seminary graduates being able to pass, and an undermanned field in consequence. What is needed is an amendment to the present canons by which a man may be ordained for a particular diocese, being advanced to the priesthood so soon as he has a good working knowledge of the English Bible, the Prayer Book, Church History, and Dogmatic and Moral Theology, but being ineligible to transfer (except for urgent reasons, such as health) until such time as he shall have passed all the subjects required in the present canons or their equivalent. Such men could do the great work of the Church by administering the sacraments, and while being really useful could be preparing themselves for the well-earned reward of a promotion when their intellectual apprenticeship was over. It would further encourage men to take the full course, rather than to seek dispensation, by making a distinction of privilege between the two classes. The Church of England nearly died in the eighteenth century because she would not adapt herself to changing conditions, and we are in a fair way toward doing almost the same thing unless we recognize the difference of the needs in Salina or Eastern Oregon from those in Pennsylvania or New York.

We need our proper name and we need men empowered to make the American Catholic Church something more than a name—a living force in this great West. And unless our legislators are willing to give us such relief as will bring this about, they can expect nothing but that golden opportunities will slip from hands already too full, and that another generation will be lost to our Holy Mother, the Church.

FLOYD KEELER.

Dodge City, Kans., July 10, 1912.

DR. HODGES IN THE "OUTLOOK"

To the Editor of *The Living Church*:

I READ in the July 6th number of the *Outlook* an article on Ward's *Life of Cardinal Newman*, written by "George Hodges," and I am assuming that the writer is an esteemed priest of our Church. If I am wrong in my surmise, I tender an apology to Dr. Hodges.

What Dr. Hodges writes is always interesting and clever, and his able pen has not failed him on this occasion; he brings out very ably the strange phases of Cardinal Newman's mind, which account for so much in both his Anglican and his Roman career—the shadow of misunderstanding which so dimmed his life. But there are one or two remarks and inferences in the article which I think are Dr. Hodges', rather than deductions from the life of Newman. Of course Cardinal Newman, from his Roman point of view, speaks of his old Church as Protestant, but it seems a pity that Dr. Hodges (even if he is writing for a Presbyterian magazine) should make the remark, "It is interesting to see how it impressed Newman entering into it [the Roman Church] out of Protestantism." Now does Dr. Hodges honestly think, as a priest of the Church, that Cardinal Newman left Protestantism when he entered the Roman Church? Is the Anglican Church just one of the many Protestant bodies? Are her theology and orders of the same type and value as those of the Protestant bodies around her? Of course in days gone by we did protest against modern papal accretions and pretensions, and our position to-day has not changed any more than has that of the Greek Church; still the modern term Protestant, with all the current theology and theory of orders which this word connotes, is surely not part and parcel of our Church's inheritance.

But it is just such loose remarks as, I think, the doctor is guilty of in this instance, playing into the hands of the Romans on the one hand and the Protestants on the other, that make it so difficult to uphold our true position and stultify, in part, the effect of such books as Dr. Littell's, who certainly has not written in any party spirit.

The writer of the article expresses himself still further: "He [Newman] believes literally that Jesus was present in the consecrated bread, and he believed also that, in order to induce that divine presence the consecrating priest must be in Roman orders." A little later Dr. Hodges adds: "For him Jesus of the Gospels was veritably present in the bit of bread." The animus in these expressions is not pleasant reading, but let that pass; also Newman's opinion of the value of Roman orders, I need not touch upon. It is the inference which is so unfortunate. Our Lord is present in the sacramental elements in the Roman Mass: "Jesus of the Gospels was veritably present in the bit of bread." This was Cardinal Newman's belief, Dr. Hodges avers. This belief we need not discuss; but the unfortunate inference Dr. Hodges leaves his readers is, that no Real Presence of our Lord exists in the (Anglican) Holy Communion.

Surely I am not cavilling when I claim that a priest might be more careful in expressing himself, so as not to give, even by way of inference, a false idea of the doctrine of the Anglican Church. Our doctrine of the Real Presence of our Lord in the Blessed Sacrament is clearly stated in the Church Catechism.

"What is the outward part or sign in the Lord's Supper?"

Answer. Bread and wine," etc.

The second question is: "What is the inward part or thing signified?"

Answer. The Body and Blood of Christ, which are verily and indeed taken and received," etc.

The third question is: "What are the benefits which we receive thereby?"

"Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ," etc.

It is important to notice the threefold distinction. First the bread and wine—the *Sacramentum*. Second, the Body and Blood, which exist under the forms of bread and wine—the *res sacramenti*. And notice, too, how the objectivity of our Lord's Presence in the Blessed Sacrament is emphasized—the Body and Blood are *taken and received* by the faithful. Third the virtue of the sacrament is mentioned—the *virtus sacramenti*. Now it is certain our Lord's human nature is indissolubly united to His divine nature in the one divine Person, and we cannot separate one from the other. The same Jesus of the Gospels which tasted death for every man, who also rose from the dead and ascended into heaven, is also the same Jesus of the Gospels, who, in His glorified and exalted life (in which is gathered up His life of humiliation and death) is objectively present, as our Catechism teaches, in the Blessed Sacrament. One cannot separate Christ in the Holy Communion; the whole Christ, body, soul, and divinity must be present; but the mysterious mode of that Presence we do not know; and the Anglican Church in her wisdom, beyond stating the *fact* of the Presence, has never attempted any definition.

Of course in a popular article, not written for clerics, technical language must be avoided, but I hope I am not overstepping the bounds of courtesy or appearing presumptuous in making a plea that a priest of the ability of Dr. Hodges, who can command a large circle of readers, and therefore is a man of influence much larger than that of an ordinary parish priest, would, in virtue of this fact, be careful against writing loose statements that are liable to be misunderstood.

HARRY RANSOME.

Christ Church, Media, Pa.

THE GENERAL CLERGY RELIEF FUND DEFICIT

To the Editor of *The Living Church*:

I DISLIKE exceedingly to appear again with letters and appeal, but does the Church realize that I am the voice of her disabled clergy, widows, and orphans pleading in this crisis of their need and distress? We cannot publish the letters; they are too many and too revealing.

Says a Bishop: "I have frequently talked about the General Clergy Relief Fund to my clergy and the laity. I have been unable to arouse any enthusiasm. I had a long talk on the subject at my last diocesan convention. The clergy will take up collections for rectories, for missions, for everything in the world except the aged and infirm clergy. I made an appeal to them this year and told them that it was the last time I expected to address them on the subject. I told them of the necessities and of the trials which a want of interest in this fund inflicted upon the clergy, the Bishops, and the General Clergy Relief Fund. I have written and talked until I am worn out. The only response which I have had so far has been a proposition from one of the clergy to ask each of the clergy to contribute ten dollars a year and then to try and spread from this diocese to the clergy in the Department with the hope that the whole Church might be aroused in some such movement. I shall send out in a few days a circular letter to the clergy of the diocese and see if I cannot start them on this new move. I do not see how I could reduce any of the annuities in the list you have sent me. I have made myself personally responsible for some of them and have told the clergy so. I cannot let men starve in their old age. The difficulty is with the clergy, but I propose to try and get a contribution from each one this year. I am not surprised to receive your letter. If the clergy do not look after their own, how can they expect to have anyone look after them?"

Another writes: "A New England woman has left by will \$600,000 to one of the schools at Yale University, the interest to be used exclusively in increasing the salaries of instructors. This is a much more sensible proceeding than if she had left it for a building to bear her name. Many a man gives a handsome building as a monument—a tribute to his own vanity. Why do not the laity of means in our Church endow men and especially this large and necessary work being done by the General Clergy Relief Fund?"

Says another: "I have just returned from a six weeks *locum tenens* at ———, where I have failed to see a single Church paper except an ancient copy of the *Spirit of Missions*. And how is it possible for such people, who last year gave a nickel apiece, on the average, to the local fund and to no other, to know anything about the present distress? I am confident the people would respond well; indeed it appeals to them, as few other causes do. But not reading Church papers, how are they to know? unless their rectors make an effort to let them know; and then, again, the latter gentlemen are at the sea-shore, or in Europe, many of them, or somewhere else. I know of instances where the Church papers must not be sent in order not to distract their minds from the so much needed rest! And yet here is an old man of over 75, who for nine months past has had no Sunday's rest. In the chancel pretty nearly three times every Sunday, and plenty of week-day work to do in the way of funerals and visiting of sick! Pay, were it at home, would be fair, but usually at least half goes for expenses!"

Another writes: "Mrs. ——— came over to see me last night, and asked me, with tears in her eyes, if I knew if there was any

reason why she did not receive her check as usual the first of the month, and whether there was any chance of her not receiving any at all. She is so almost wholly dependent upon this money, that it will indeed by a big disaster to her not to receive it. I assured her that she would receive the money all right, although it would probably be delayed, and I offered to advance funds to her myself until she did. She absolutely refused to accept anything."

Says another: "As it is now the 6th of July and my longed-for check has not come, I write to tell you about my circumstances, and how greatly I need it this season. Upon Ash Wednesday I was blown down coming from church by high wind, fell and broke my right leg. The next day, I was taken to ——— Hospital, where I had to remain nearly three months. Since my return to my apartment my leg has improved, and I am assured that sometime I shall be able to walk again with a cane. But I am in such a debilitated condition that the doctor has ordered me to leave ——— as quickly as possible, so I expect now to go to ——— one week from to-day to board with a friend and former parishioner of my husband, who will take care of me. Thus you can well understand how very acceptable the semi-annual ——— will be to me, as my expenses have been heavy in spite of generosity of friends."

Another writes: "Is it not pitiful to think people will spend so much for pleasure, and neglect so necessary a cause? It is needless to say, for my own part, I do not know what I shall do if I can no longer have the allowance which I have been receiving. I am not able to work very hard and there seem to be so few ways one can add to their finances at home. I have been an invalid for nearly a year, and my boy is growing and needs to have his education. I had hoped each day that the fund money would come. I have had less than a dollar to live on the past week; that is not so very extravagant for two. You hear so many sorrowful stories that I will not burden you with mine, and I suppose I am no more uncomfortably placed than many others. Can you let me know if there is any prospect of my receiving my check? I must do something; we cannot starve. Perhaps I am rebellious, but, when I see all the summer guests up here, with their beautiful autos, and I am trying to make ten or fifteen cents' worth of meat last a day or so, things do not seem just. I worked so hard for the Church when I was able, devoted my whole time to it.

ALFRED J. P. McCLURE.

Treasurer, General Clergy Relief Fund.

Church House, Philadelphia, Pa.

SECTARIAN OPPOSITION TO CHURCH UNITY

To the Editor of *The Living Church*:

THE Rev. W. M. Purce, in your issue of this date, says: "Some of them even go so far as to say that they do not believe that Church unity would be a good thing," "they" here meaning denominational ministers. So far as the South is concerned, this is a very moderate statement indeed, of the truth. For many years I have come into touch with ministers and leading laymen of several denominations, men who are leaders in a certain line of inter-denominational work, and I have never yet heard one express himself as favoring organic unity. On two different occasions I have heard one of the most eminent laymen of a prominent denomination in this state, in public addresses express himself very emphatically as opposed to it, saying once that: "If we were all in one Church today we would be killing one another for religious opinions in a few years." Very recently I heard an intelligent Presbyterian lady, who holds official position in the mission work of that organization, say that she would even be opposed to reunion of the northern and southern branches of her Church, as the division had stimulated work, and not nearly as much work would have been done in the South if the Church had remained undivided.

While a few of the splendidly broad-minded leaders have seen a vision of a reunited Church, the sentiment has not reached the ordinary membership, and in so far as the attitude of those leaders has become known to the lower ranks, it has been the cause of a reaction toward denominationalism, begetting the fear that friendly coöperation is leading toward union. One of the most active, best organized, best financed, and most persistent religious movements of the last three years is an effort toward intensified sectarianism; yet the great leaders and Church journals have not heard anything about it.

Atmore, Ala., July 13.

Very truly yours,

S. D. PALMER.

A CORRECTION

To the Editor of *The Living Church*:

IN my letter of last week regarding Dr. Brady's "confession," I made a mistake when I said that ten mission rooms could be built for the \$100,000 that has been contributed for the Conference on Faith and Order. It should have been 100. A mission room or a chapel can be built 40 x 20 x 40 feet for \$1,000. I know this to be true, because I built one of that size in the diocese of Springfield at Harrisburg, and Bishop Osborne built another for the same price at Thayer.

Yours truly,

W. M. PURCE.

Three Rivers, Mich., July 12, 1912.

PEACE! PEACE! How sweet the word and tender! Its very sound should wrangling discord still.—*Nathan Haskell Dole.*

LITERARY

THEOLOGICAL

History of Pauline Research. By Albert Schweitzer. Tübingen: Mohr.

After a silence of six years following the publication of *The Quest of the Historical Jesus*, Schweitzer has returned to his campaign against taking things for granted—this time with a book on the books on St. Paul. The method is the same as that of the earlier work—a classification and critique of the principal books, which leads up to a brief statement of Schweitzer's own position at the end—but the style is rather different. There is still an abundance of daring metaphor but there is not anything like the same riotous picturesqueness of expression nor is there the same wholesale condemnation of practically all other scholars. This change is probably due in part to the fact that Schweitzer is six years older (he was born in 1875), but principally it is due to the higher class of works with which he is dealing. Dilettantes generally leave St. Paul severely alone, while serious scholars seem able to treat him far more objectively than they do our Lord. So with the criticism—and there is plenty of it—it is pleasant to find much whole-hearted praise intermingled.

To attempt a brief description of the contents—The merit of the works of the standard Biblical-theology type (B. Weiss, Weizsäcker, Sabatier, etc.) was that they brought out clearly that St. Paul's system contains two centres, the forensic and the ethical. That St. Paul was exclusively or even predominantly interested in justification writers of this type showed to be impossible. So the way was opened for really objective descriptions of Paulinism, and these descriptions were given in most minute detail. Schweitzer's criticism is that this school stopped when they had described, without making an attempt to understand the system genetically, "excellent descriptive anatomy but no physiology." This omission was due largely to a bad classification of St. Paul's topics according to the divisions of modern dogmatics into doctrines of God, Man, Christ, etc., with eschatology as a sort of an appendix. But the questions of the Apostolic Age were asked in an entirely different order and and it was this order that determined St. Paul's approach, while his utterances are too vitally bound up in his system to admit of any arbitrary reclassification like catalogue-cards. A second serious fault of this school was that it disregarded the organic connection between St. Paul's thought and the Judaism of his day. The conversion did not leave his mind a clean slate with no remnant of former thought-processes, so no thorough understanding of him is possible without a knowledge of the current concepts. As a result of these faults, this school left many passages entirely unexplained (none specified—but such verses as Gal. 4: 3-4, Col. 2: 15, Rom. 7: 4, etc., are clearly in mind), while it covered up the deficiency with "psychologizing" that explained nothing. And the Pauline system as an *organic* whole was not treated at all. Later the problem was further complicated by the addition of a third "centre," the sacramental. Modern exegetes have come to recognize pretty clearly that St. Paul took the Sacraments very seriously indeed, and that *opus operantis* explanations are really quite inadequate. So the old-fashioned "spiritualizing" exegesis has about disappeared from modern commentaries (except from those in English). But this new factor proved one more obstacle to unifying St. Paul's system.

Attempts were made to attain simplicity by partition devices (Völter and Clemen most notably) that assigned the different centres to different hands. A more drastic way of settling the confusion was taken by the ultra-radicals (Steck, Van Manen, etc.), who brought the whole Pauline literature down into the second century. As these theories, however, created more difficulties than they solved, they made little impression, and more recent writers (Weinel, Wernle, etc.) have followed a different path. The Pauline antinomies are recognized frankly and explained as elements in an imperfectly formed system—St. Paul's primary interest was *religious* and he cared too little about the theology to work it out consistently. This solution, Deissmann has followed to the extent of practically acquitting St. Paul of theological interest of any sort.

The question of Greek influence in St. Paul has a literature of its own. In the last generation the thesis was urged chiefly by Holsten and Pfeiderer, while to-day perhaps most scholars will assent to it in some form or other. The latest development, in accord with the increasing emphasis laid on St. Paul's doctrine of the Sacraments, is to find that he has adopted concepts from the Greek mystery-rites (especially Heitmüller, Bousset, and Lietzmann). With none of this will Schweitzer have anything to do. Such *a priori* arguments as St. Paul's life in a Greek university town (Tarsus) he brushes away impatiently—such influence would work hostility only in a Jew of the Tarsus Ghetto. The supposed Greek concepts in the Epistles turn out, he claims, on really close examination to be radically different from anything really Greek or to

contain only accidental parallels. For the connection of the sacramental doctrine with the mystery theories the case is even worse, for it rests on a distortion of the viewpoints of *both* sides, and involves the invention of a Greek mystery-doctrine that never existed. Reitzenstein's (undeniable) proof that St. Paul uses mystery-phrases affects only the terminology and not at all the thought. And any relevant ideas that are found in primitive religions reached St. Paul through Jewish channels, not through Greek.

Such is Schweitzer's criticism. For his own constructive work he finds the centre of St. Paul's doctrine in the death and resurrection of Christ viewed as an act of redemption (not atonement), with cosmic significance, *conceived as an eschatological act antedated*. Through the mystical union with Christ, brought about in baptism—a union viewed in the most literal terms conceivable—the benefits of the redemption are realized by the believer. And in this teaching, fully prepared for by the Jewish theology of the day, St. Paul was virtually at one with the other Apostles. The details are reserved for another volume—*The Mysticism of the Apostle Paul*—not yet published, but any student of St. Paul can see clearly enough about how lines will be drawn. As partial predecessors Schweitzer acknowledges chiefly Kabisch, Everling, and Wrede, although he dissents widely from the last on many points.

Such is the book. Some rather obvious comments may be made. For one thing, much of Schweitzer's criticism is superfluous. No one to-day approaches a special study of St. Paul without making every possible use of the contemporary material, and Schweitzer need not emphasize the importance of knowing the sources at first-hand, for no one neglects them. And some of the criticism is unjust. The scholars of a generation ago are not to be blamed for not using unedited material. In one place (p. 118) the bounds of controversy are overstepped in an attack on H. J. Holtzmann's personal sincerity—an attack that is doubly tasteless as coming so soon after the great scholar's death. Chiefly, however, Schweitzer seems to do everything in his power to make his theories appear grotesque. In the *Quest* his descriptions of the teaching of our Lord read like incredibly distorted caricatures, and in the present volume there is an almost equal insistence on the bizarre. In particular he seems to go out of his way to exclude moral considerations from the religion of the New Testament and to present primitive Christianity as a sort of mad dream. Now all of this is so easy to answer that it is hardly worth the trouble. Schweitzer himself is doubtless as well aware of it as is his most relentless critic. The defense of his method, probably, is that entirely too many scholars (and not only "liberals") have drawn just as exaggerated caricatures of a different kind. Homiletical and practical considerations are a bad substitute for historic exegesis, and the religion of the New Testament is not simply a moral individualism, even less than it is the older Protestantism. And Schweitzer's caricatures, brutal though they are, are already justifying themselves by having brought New Testament study back to a better method.

Furthermore, an apologetic is about the last thing Schweitzer ever dreamed of writing. And yet, probably better than any one other man, Schweitzer has drawn the broad lines for the apologetic of the future—if the teaching of the New Testament is to be defended as a real unit, centering in the supernatural Messiahship of Our Lord.

BURTON SCOTT EASTON.

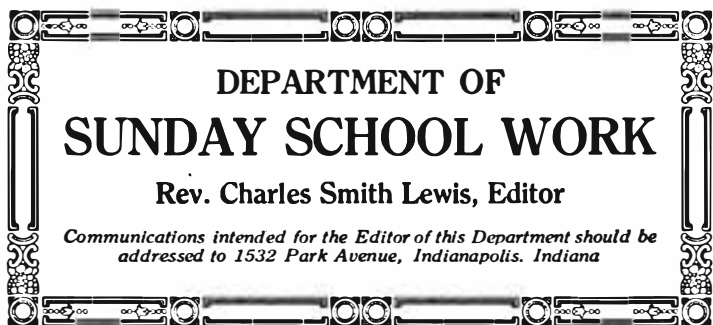
MISCELLANEOUS

Economic and Moral Aspects of the Liquor Business and the Rights and Responsibilities of the State in the Control Thereof. By Robert Bagnell, Ph.D., D.D. New York: Funk & Wagnalls. Price, 75 cents.

The spirit and method of this book make one hope that the day has come at last when the temperance question can be temperately discussed, and when it can be related as a problem to the many other problems of the social order of which properly it is a part. Dr. Bagnell has so conceived his task, and has fulfilled it in an admirable spirit of fairness and thoroughness. His work is too slight to be more than an introduction to the subject, but his recommendations are so sane that one is constrained to summarize them here. They are, first, that a working basis must be agreed upon by all temperance people, of whatever shade of opinion and personal practice, for dealing with the menace of the saloon; secondly, that the problem be recognized as sociological, and be studied, dispassionately and scientifically, by the great universities, with the object of making available facts and their bearings which now are guessed rather than accurately known; and thirdly, that the problem be taken up by expert governmental commissions, just as problems of health, transportation, agriculture, and conservation of resources are now receiving the attention of such experts, so that legislation may be based, not on the agitation of individuals or irresponsible organizations, however worthy, but on a solid foundation of ascertained conditions, with the welfare of the whole community in view.

TO BELIEVE a business impossible is the way to make it so.—*Wade.*

WHAT I must do is all that concerns me, not what the people think.—*Emerson.*



Y E are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose."—*Baptism of Infants.*

"The Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in this short Catechism are contained."—*Preface to Confirmation.*

"The Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the church instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism."—*Rubric after Catechism.*

"It shall be the duty of ministers of this Church who have charge of parishes or cures to be diligent in instructing the children in the Catechism, and from time to time to examine them in the same publicly before the congregation."—*Canon.*

"A Catechism; that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop."—*Title to Catechism.*

These familiar words from the Prayer Book and from the General Canons demand more than a passing notice. Not long since, a letter came to the editor asking what is being done in these days about the teaching of the Church Catechism, and calling attention to the apparent fact that the present-day graded courses have a tendency to crowd out this important subject.

HOWEVER FAR THIS statement may be justified by experience, let us see what ground there is for it on the basis of the curricula set forth with more or less authority. First of all we turn to that recommended in the Joint Commission's report to the General Convention of 1907. Under the heading Junior Department (p. 8), among the material suggested for developing "the moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits," we find "the Catechism (elementary)." Under the heading Senior Department (ages 17-20) on the next page we find among the material suggested, "Christian Doctrine." Nowhere in the whole course do we find any requirement for memorizing the Church Catechism nor any further instruction than this elementary use of it among the material for the Junior Department (ages 9-13). It is strange to find that this, which is required by Prayer Book and canons, should thus be passed over, and that, in the memory work for the first two periods of the child's life—the only place where it is required or suggested—there is no mention of learning the Creed or the Ten Commandments. The Primary children are to be taught the truths underlying them, but they are omitted from the list of memory work.

IN THE APPENDICES of this report we find outlines of various courses. The first is the Joint Diocesan Lesson Committee Curriculum. During the Primary years, 5-10, the whole Catechism is required to be learned by heart, and in the three years of the Intermediate or Junior Department that follow there is the added requirement that it shall be learned by heart and studied, a requirement that is repeated in the Main School or Senior Department. The new courses of the same Committee are equally insistent upon the careful study and memorizing of the Catechism.

The Official Curriculum of the Sunday School Federation calls for memorizing of the Creed, the Lord's Prayer, and the Ten Commandments during the Primary years (up to nine years of age), and the memorizing of the whole Catechism during the Junior years (ages 9-15).

The New York Sunday School Commission outline, as given in the report, sets the Catechism as the work of the first

half of Grade I. of the Main School, and was a doctrinal study for grade VIII. This latter is put in the first year of the High School Department in the chart set forth by Dr. Smith in *The Sunday School of To-day.*

In the report of 1910 we find in the Appendices a description of two courses. The one is from the Rhode Island Commission and fails to specify the Catechism among the requirements for memoriter work, though it may be included in "portions of the Prayer Book" for the Junior Department. The other is from the Rev. W. E. Gardner and is called Christian Nurture Course for Sunday Schools. Here we find the Catechism required as part of the memory work for all children under eleven.

Among the local curricula we shall call attention to but one, the Chicago Curriculum, put forth with authority by the Sunday School Commission of that diocese and the commendation of the Bishop in 1910. In the Primary Department the Catechism through the Commandments is required as part of the memory work, and the entire Catechism is put first in the list of memoriter requirements for the next period, the Junior or Main Department. To this one should add the further requirement, that one of the four years in the High School Division is to be spent in studying Christian Doctrine.

IT IS NOT HARD therefore to see that there is some ground for the question of our correspondent. As a matter of fact the technical statement of the requirements hardly gives the actual condition. The stress in the graded schools lies naturally enough upon the main topics of the material, and the memoriter work must often suffer. It justifies the criticism that was put upon another course some years ago, that it was not practicable to study two subjects in the short time given in the Sunday school to lessons. Speaking by the large, it is probable therefore, that but a small amount of attention is given in our progressive Sunday schools to the detailed study and memorizing of the Church Catechism.

IS THERE ANY REASON for this situation? Perhaps the most common cause, if it be not always recognised or considered as a reason, lies in the contrast in method that teaching the Catechism involves as compared with ordinary secular teaching methods. It is no longer, as we all know, the custom to teach by the way of the abstract, but through the concrete. The Catechism represents the ends rather than the processes by which the ends are reached, on the side of definitions. Then people say that learning the Catechism tends to deaden the spiritual life rather than quicken it. Again, we are told, with considerable justice, that children of the age of nine to eleven cannot understand the words, let alone the lessons or truths involved. To put the objection briefly, it is said teaching children of the intermediate age the Catechism is out of sympathy with the pedagogical methods of the day.

But there is much to be said on the other side of the question, quite apart from the mere matter of loyalty to the Church—if that can ever be a "mere matter." If it be true, as we believe it is, that it makes a difference what we believe, then it is absolutely essential that from the start our children be taught the Christian faith, together with the principles of Christian duty and the gifts of grace for leading the Christian life, and that in the form which is true. Someone has likened the question to the contrast in teaching that two and two are four. The older method was to drive it into a child's mind as an absolute fact, about which there could be no sort of question, nor was there need for any explanation. Now the method of settling the fact into the child's mind is different. By putting two and two concrete things together, we show that the result is four, and by a series of such experiments establish the principle. We argue not from the general to the particular, but from the particular to the general. But, and it is at this point that the fallacy of the objection creeps in, the fact that two and two are four is known to the teacher, and the experiments are constructed so as to bring out the acceptance of that fact. So might we do well enough with the Catechism. It may very well be a mistake to teach the formal words of the Catechism without their being understood by the children. There is no question that absurd results follow. The example that Drawbridge gives in his book, *Religious Education*, is a case in point. "My dooty to my neighbor is to love him and myself, and to do to all them as I would they should do and to me. . . . To hurt no body by would nor deed, to be few and jest in all my dealings, to beard no males nor hatred in your hearts." This

poor unfortunate child had been taught absolutely nothing, as this attempt to put the "Duty" into writing shows. But that does not mean that in consequence the Duty should not have been taught. It is quite possible to teach the Duty and the faith concretely, and then—mark the sequence—then to teach the formal words. It may be objected that this would involve a length of time spent on the Catechism that is not commensurate with the subject grading that we commonly find in graded courses. Well, we reply, that may be true; but is it any reason whatever for refusing to attempt to do the right thing?

IF WE MISTAKE NOT, the whole matter really lies, when we come to the final analysis of it, at this point: do we believe that in the matter of Faith and Duty and the life of Grace, the Church's teaching is wholly and entirely essential, or do we not? If we do, as the Church herself does (and the passages at the head of this article show how strongly she believes it), then there is but one course for us to pursue, we must so fit our graded work that the end required by our spiritual mother may be attained. Three stages would seem to be needed. In the first place, with the very little children there is the necessity of teaching the words of the Creed, the Lord's Prayer, and the Ten Commandments, very carefully and accurately, and with very simple explanations or illustrations of the lesson instilled by them. This should be a part of the Primary work.

In the Junior school the Catechism itself should be taught in two separate sections. The first should go through the Duties and again be instilled into the children's minds and translated into their soul-life by concrete examples and illustrations taken from the Bible and the children's own life. The last section of the Catechism, Prayer and Sacraments, should be taught at the end of this period in the same way, and be coupled with a review of the whole subject. If in the higher grades a year could be spent on a fuller teaching of those fundamental truths that lie in the Faith and in Duty, then there would be a well rounded course of instruction in what a Christian should believe and do.

IN A RECENT NUMBER of the *American Church Sunday School Magazine* there was printed a list of books helpful to the understanding and teaching of the Catechism, prepared by the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, to which we have taken the liberty of adding a few titles, marking (thus *) the most valuable:

Isaac Williams, *Plain Sermons on the Catechism*, 2 vols.; Canon Newbolt, *The Church Catechism, the Christian Manual**; Newland-Smith, *Church Teaching for Church Children**; Canon Daniel, *How to Teach the Church Catechism*; A. W. Robinson, *The Church Catechism Explained**; A. J. C. Allen, *The Church Catechism, Its History and Contents**. The sections on the Catechism in B. Reynolds, *Handbook to the Book of Common Prayer** (Rivingtons); G. F. Maclear, *Class Book of the Catechism of the Church of England.**

In addition to these larger volumes, Dr. Foley adds the following class books: Mrs. C. D. Francis, *The Church Catechism*, a manual for elder classes; *The Sunday School Teacher's Manual*, S. R. Colladay's article on "The Theology of the Catechism"; Miss Ward, *Teaching the Catechism*; J. A. Regester, *The Church Catechism with Explanation of Words and Phrases*; Dean Hodges, *The Church Catechism in Forty Lessons*. To these we would add *A Junior and a Senior Text Book on the Church Catechism*; and the New York Sunday School Commission volume on the Catechism.

"THE COLDEST CHURCH IN THE WORLD"

BY LILLA B. N. WESTON

CRITICIZING the morals of the Church at large is not the most highly approved pursuit in the world. But criticizing its manners is infinitely less so—is, in fact, an extremely ticklish business, as anyone who has ever indulged in this pastime will hasten to declare.

However, the manners of the Church at large are not absolutely irreproachable. It is not putting it too strongly to assert that these same manners (or lack of them) are all too frequently the cause of serious deflection on the part of visiting outsiders, as well as those who are experiencing a temporary revival of interest in religious devotion.

It is not so long ago that an elderly lady exclaimed to the writer, "Attend church with you? Oh, my dear, you are very kind to invite me. But I wouldn't do so for anything! Why? Well, don't you know that the Episcopal Church is the coldest Church in the world? Everybody sits in a separate and distinct sphere, quite by himself; and anyone who might presume to intrude upon his privacy is abhorrent to him. Each one seems

to be labeled 'Keep Off.' They are all so bound up in themselves that they could not at close range recognize anyone—unless perhaps it be their next-door neighbor. And after service they are all too devout, or *something* to do more than nod in an absent sort of a way and rush off homewards. I like to go to a church where somebody seems to be glad that I came and appears to cherish a faint hope that sometime I will come again. There are plenty of churches like that."

"But," we reasoned, "God would be glad that you came."
"Wouldn't He be just as glad if I went to some other church? They are all good, and it is so much pleasanter to feel that one is really welcome."

"You must remember," she added, perhaps in reply to our involuntary look of surprise, "that I am not a dyed-in-the-wool Episcopalian. I went there in the first place because a friend of mine 'belonged.' But I liked the services."

Well, there was food for thought. She didn't "belong," but she had liked the services. Now, undoubtedly there are countless others who "don't 'belong,' but who like the services." Is it our fault that they neither "belong," nor understand their error in employing just that particular, over-worked verb?

It may be that we *are* too bound up in ourselves, and that we allow it to be too apparent. Maybe we *are* a bit selfish in our worship of Almighty God. Maybe it wouldn't hurt us a bit to reach out a cordial hand to someone with whom we don't happen to be acquainted, and tell them that it is good to have them with us. Maybe they wouldn't be in the least offended if we were to smile and ask them if they have been in town long, and if they are going to stay, and where they live; and if their children, if they have any, wouldn't enjoy coming to Sunday school.

It wouldn't be so glaringly unconventional to do this, and it would help several people a great deal—the church, the rector, the other person, and ourselves. If we were all in the habit of doing this it wouldn't appear so odd. It need not necessitate bouncing up from our knees the moment the Benediction is finished, scuttling out of our pews, and breathlessly gushing over every unknown person we chance to find in our path. Not at all. It would be unseemly, as everyone knows, to commence a conversation in the body of the church building. It is a holy place, and one sacred to the Most High. Therein human voices must be hushed in reverence. But it is possible to remain near the church door and greet those whom we know and also those whom we do not know and who look very much as though nobody knew them, or had taken the trouble to try to do so.

It is true that the sects are infinitely more painstaking in this respect than we are. It is true also that their followers are, on the whole, more ardent church-workers. It *may* be possible that they apply their teachings to their everyday existence more earnestly and thoroughly than we do. It may be *very* possible. How ashamed we ought to be that we of the Church Militant can be rivalled by people who are fighting life's battles without that faith, and managing to lead exemplary lives at that!

Can't we all see to it that there is a change wrought in our Churchly manners? A thawing of the outward ice? For it is untrue that we are as cold as we cause the outside world to accuse us of being. It is not true that we feel above strangers; that we are disdainful of an out-of-date gown or bonnet or a shabby pair of shoes; that we bear no welcome in our hearts for those new faces in the pew opposite; that we feel no interest in how they like our services; that we do not care one whit about them or theirs, but only for ourselves and our own doings; it is not true that we would refuse to be cordial to them at the church door, if we had the chance—is it?

The lady who called our blessed Church, "the coldest Church in the world," only voiced the sentiment of a host of others who have been treated with scant cordiality or who have received no greeting at all. The rector cannot remember them all, especially if his parish be located in a sizable town.

Do let us help! Do let us be human, with human warmth and human interest and human fellowship! And above all, let us never again be accused of being "too devout or *something*" to take notice of the strangers within our gates!

OUR WHOLE being is a mystery. We are ourselves a mystery to ourselves: our will, our conscience, the sense of sin which we have, are all mysteries. The mystery of the gospel is indeed the corresponding mystery to this inward mystery, and gives us the key to ourselves.—*J. B. Mozley.*

SEVENTH SUNDAY AFTER TRINITY

Though reckless riot her feast ordereth
 With vast excess; though heart and flesh accord
 To follow joys unholy, and abhorred;
 Though prideful ostentation revelleth,
 The right down-trodden while wrong triumpheth;
 Though greedy craft exulteth in its hoard
 Of riches, vilely won, and vilely stored:
 Yet is it true that sin's reward is death.

But, though God's servants all unworthy be,
 Their faith but feeble, and their hope but dim;
 Though they be compassed with infirmity,
 Though worthless all they do for Him,
 Unshaken stands the never-changing word:
 "God's gift is endless life, through Christ our Lord."
 JOHN POWER.

Church Kalendar



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

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA.

HANKOW:

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

WUHU:

Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

Rev. J. J. Chapman of Nara.

Personal Mention

THE REV. DR. HENRY ANSTICE of the Church Missions House has been elected president of the board of trustees of the Clifton Springs Sanitarium.

THE REV. JOHN L. BUNTING, rector of Christ Church, Macon, Ga., is spending the summer in England.

THE REV. N. B. CLINCH, rector of Emmanuel Church, Rockford, Ill., is in camp with the boys of his choir at Lake Mills, Wis., where they remain until July 20th. He goes into camp from July 22nd to July 30th at Sparta, Wis., with the Third Regiment, Illinois National Guard, of which he is the chaplain.

THE REV. CHARLES J. DE COUX of Grand Rapids, Mich., will become Diocesan Vicar or General Missionary of the diocese of Pittsburg on September 15th. His headquarters will be at the Church Rooms, Pittsburg, Pa.

THE REV. JOHN E. DIGGLES, rector of St. John's Church, South Williamsport, Pa. (diocese of Harrisburg), has accepted an appointment to the charge of St. Barnabas' Church, Tarentum, and Trinity Church, Freeport, Pa. (diocese of Pittsburg), and will enter on his new work on October 1st.

THE REV. FREDERICK S. GRAY of St. Mark's Church, Erie, Pa., has returned to his parish after a prolonged illness and, though not yet strong, has taken up his work.

THE REV. F. HARRIMAN HARDING has resigned the rectorship of the Church of the Holy Communion, Charleston, S. C., and will become rector of Grace Church, Camden, S. C., on September 1st.

THE REV. J. D. HERRON, rector of Holy Trinity Church, Hartwell, Ohio, will spend the month of August in the Muskoka lake region.

THE REV. WILLIAM POWELL HILL, associate with the Rev. Dr. Mottet at the Church of the Holy Communion, New York City, has accepted the unanimous call to the rectorship of Trinity Church, Brooklyn, N. Y. Mr. Hill succeeds the Rev. Nelson R. Boss, who has been rector of the Church for twenty-eight years. He will begin his ministry on September 1st.

THE REV. JOHN E. HODSON has been appointed to the charge of Christ Church, Bayfield, and St. John's Church, Washburn, Wis. (diocese of Fond du Lac).

THE REV. STANLEY KILBOURNE, rector of Holy Trinity Church, Minneapolis, Minn., was the preacher at Calvary Church, New York City, on Sunday, July 14th. He will also supply the pulpit for the four succeeding Sundays.

THE REV. VINCENT C. LACEY has resigned the charge of the Church of the Incarnation, Atlanta, Ga., and has accepted the Bishop's appointment as vicar of the Church of the Holy Trinity, Decatur, Ga.

THE REV. ARTHUR M. LEWIS, formerly of St. Albans, W. Va., is now in charge of St. Mark's Church, Maquoketa, Iowa.

THE REV. CHAPMAN LEWIS, Residentiary Canon of St. John's Cathedral, Quincy, Ill., will spend his vacation during the latter part of July and in August as *locum tenens* for the Rev. R. H. Fortesque Gairdner, at St. Martin's Church, Austin, Chicago. His address will be 5710 Midway Park, Chicago, Ill.

THE REV. EDMOND PHARES, who for the past year has been assisting the Rev. Thomas W. Cooke, acting Archdeacon of the Dayton convention of the diocese of Southern Ohio, is now in charge of the missions at Washington Court House, and Wilmington, Ohio, with residence at the former place.

THE REV. C. F. A. RUGE, rector of St. James' Church, Cedartown, Ga., has also taken charge of the missions at Carrollton and Tallapoosa, Ga.

THE REV. G. H. SHARPLEY, rector of Emmanuel Church, Corry, Pa., has been in charge of St. Matthew's Church, Union City, Pa., since the departure of the Rev. Walworth Cady.

THE REV. JOHN S. SIMMONS has resigned the charge of the Church of the Good Shepherd, Thomasville, Ga., and has accepted work in the missionary district of Asheville. After August 1st his address will be P. O. Box 75, Waynesville, N. C.

THE address for the summer of the Rev. JAMES W. SMITH of Tomah, Wis., is St. Alban's Rectory, Superior, Wis.

THE REV. PROFESSOR H. C. TOLMAN, Ph.D., D.D., of Vanderbilt University, and Canon of All Saints' Cathedral, Milwaukee, Wis., is in charge of Holy Trinity Church, New York City, during July. In September Dr. Tolman will be the special preacher at Old Trinity, New York City.

THE REV. J. RUSSELL VAUGHAN has succeeded the Rev. H. F. Ahrens as vicar of the Church of the Ascension, Merrill, Wis. (diocese of Fond du Lac).

THE REV. SAMUEL WARD, rector of St. Timothy's Church, Massillon, Ohio, with Mrs. Ward and their two children, will spend the summer in the British Isles, returning about the middle of September. Address care of Brown, Shipley & Co., London.

THE REV. EDWIN D. WEED, chaplain of St. Alban's School, Knoxville, Ill., is in charge of Trinity Church, Mount Vernon, N. Y., during July and August.

THE REV. RICHARD WHITEHOUSE, rector of St. Mark's Church, Dunmore, Pa., has declined the call to the rectorship of the Church of the Messiah, Santa Ana, Cal. (diocese of Los Angeles).

THE REV. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., is spending the months of July and August at Kennebunkport, Me.

ORDINATIONS

DEACONS

KANSAS CITY.—In Holy Trinity church, St. Joseph, Mo., on the Fifth Sunday after Trinity, July 7th, 1912, WILLIAM SCOTT DOUGLAS LAMONT was ordered deacon by Bishop Partridge, who also preached the sermon. The Rev. E. H. Eckel, of Christ Church, St. Joseph, presented the candidate. Archdeacon Johnson and the Rev. H. E. Batcheller of Webb City were also in the chancel. The members of the congregation showed their appreciation of Mr. Lamont's services among them by presenting him with many books for his library, and a surplice and stole.

PRIESTS

NEBRASKA.—In Trinity Cathedral, Omaha, Nebr., on the Fourth Sunday after Trinity, the Rev. VALENTINE HENRY KALTENBACH and the Rev. GEORGE SHEPHERD SOUTHWORTH were advanced to the priesthood by Bishop Williams. Mr. Kaltenbach was presented by the Rev. Fred C. Taylor, and Mr. Southworth by the Rev. John Albert Williams. In the absence of Dean Tancock, on account of sudden illness, Bishop Williams preached the sermon. The Rev. Charles H. Bascom read the Litany. All the clergy above named joined with the Bishop in the imposition of hands. Mr. Southworth, who during his diaconate has been serving St. Stephen's Church, Silver Creek, becomes priest in charge of St. Matthias' Church, Omaha, and chaplain of Brownell Hall. Mr. Kaltenbach, who as deacon has done good work at St. John's Church, Albion, will continue in that mission.

NEW MEXICO.—In St. John's church, Albuquerque, N. M., on July 5th, the Rev. Dr. EDWARD DUNDAS MCQUEEN GRAY, retiring president of the New Mexico State University was ad-

vanced to the priesthood by Bishop Mann. The Ven. W. E. Warren, Archdeacon of New Mexico, preached the canonical sermon and presented the candidate. The Archdeacon and the Rev. Jessie S. Moore, rector of St. Paul's Church, East Las Vegas, N. M., joined in the laying on of hands. Dr. Gray is one of the foremost scholars and educators in the Southwest. He will spend the summer lecturing in France, and in the fall will enter the University of Durham to study for the degree of Doctor of Divinity.

DEGREES CONFERRED

SEABURY DIVINITY SCHOOL.—D.C.L., upon the Rev. W. H. GARDAM of Ypsilanti, Mich., and upon the Rev. A. W. RYAN, D.C.L., of Duluth, Minn.

UNIVERSITY OF MICHIGAN.—LL.D., upon the Rt. Rev. CHARLES SUMNER BURCH, D.D., Bishop Suffragan of New York.

BAPTIZED

GRAFFIS.—In Trinity church, Logansport, Ind., on the Fourth Sunday after Trinity, June 30, 1912, ORA BARBER, daughter of Joseph T. Graffis and Aline Alber GRAFFIS.

MARRIED

PARCE-ALEXANDER.—On June 26th, at St. George's church, Bloomsbury, London, the Rev. DWIGHT ARTHUR PARCE of St. Louis and Mrs. ANNIE CLARE ALEXANDER of New York.

DIED

COLEY.—At All Saints' Rectory, New Milford, Conn., Sunday, July 7th, in her eighty-fourth year, MARY MERCEIN COLEY, wife of the late John Hyde Coley, and mother of the wife of the Rev. Frank B. Draper, rector of All Saints' Memorial Church, New Milford, Conn.

COURTENAY.—Mrs. LIZZIE RICHARDSON COURTENAY, wife of Joseph H. Courtenay, treasurer of St. Matthew's Church, Brooklyn Manor, L. I., N. Y., on June 18th after a brief illness. She is survived by her husband and three children, Irma R., Ruth May, and Claire. She was a life-long Churchwoman, firm in the Faith, and active in doing and giving for good works.

HUNT.—Entered into life eternal, July 8, 1912, at Magnolia, Mass., MARIA TAYLOR, daughter of the late James Taylor, Esq., of Albany, N. Y., and widow of Justice Ward Hunt. Interment at Utica, N. Y.

LSLEY.—The Rev. JOHN HENRY LSLEY died at Union, Monroe county, West Virginia, on July 12, 1912.

MCREADY.—Entered into more abundant life, July 13th, SALLIE PENDLETON LIGHTBURNE, widow of George William MCREADY, mother of the Rev. Richard Lightburne McCready, rector of St. Mark's Church, Louisville, Ky.

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."

CLEMENT J. STOTT

In loving and grateful memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., and a young and loyal son of the Church, who entered into the higher life on July 26, 1910.

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

"And when the strife is fierce, the warfare long,
 Steals on the ear the distant triumph-song,
 And hearts are brave again, and arms are strong,
 Alleluia."

RETREATS

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

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—Young priest or deacon as *locum tenens*, for September, October, and November, in a Minnesota parish and missions. Pleasant town. Missions in little towns near-by, and easily reached by train. Work easy and attractive. \$75 per month. References required. Address "MINNESOTA RECTOR," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Curate for parish near New York. Unmarried preferred. Must be interested in boys' work. References. \$1,300. Address "SUBURB," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

ELDERLY CLERGYMAN wants difficult work. Will need enough for board of self and wife, and other expenses. Address "VERA," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Locum tenency during the month of August by a priest of the diocese of Minnesota. Address: "M. H.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires *locum tenens* for August and September in or near Chicago or Milwaukee. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—Thorough Churchman able to teach High School branches, fond of boys and athletics, to combine the two. State subjects, experience, references. "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and **CHOIRMASTER** wanted by large parish in Chicago. Address, giving references and experience, "F. R.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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

HOUSE-MANAGER, MATRON, practical nurse, for private family, orphanage, school, or hospital. Economical in kitchen management; excellent seamstress. THOROUGHLY UNDERSTANDS CHILDREN. Widow; middle-aged. Mrs. DRUMMOND, 1716 Sherman Avenue, Evanston, Ill.

WANTED.—Position as companion, house-keeper for elderly lady, or chaperon for young girl who needs mother's care, or matron in institution. References. Address "EXPERIENCED," care LIVING CHURCH, Milwaukee, Wis.

RECTOR desires to recommend for important position, choir-master; university graduate; highest references; eminently successful in previous positions. Address, "W.," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S daughter, of experience, desires position as governess, or nursery governess. Best of references. Address "Box 353," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position of assistant superintendent in Home or School, or work with rector. Well experienced. Address "B.," care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of ability wishes a position. OCTAVO QUIMBY, Blackwater, Missouri.

PARISH AND CHURCH

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

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EAU PLEINE COTTAGE, Chalm-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. CARINGTON, Rural Route 1, Waupaca, Wis.

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NOTICES

AN URGENT APPEAL

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

It is incredible that in this crisis and emergency the Church and the brethren should be indifferent. Failure to make promptly this quarterly payment means distress and hardship of all kinds.

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

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ALFRED J. P. McCLURE, *Treasurer,*
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THE AMERICAN CHURCH UNION

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

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 St., 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.

PERSONAL GIFTS

A package of Mizpah Booklets containing six beautiful booklets beautifully printed and illustrated in color. The titles are "Christians, Awake," "Sun of My Soul," "Jesus, the Very Thought of Thee," "Consecration Hymn," "Lead, Kindly Light," and "Father, I Know." Original price, 60 cents. We sell them while stock lasts for 30 cents postpaid. The booklets divided among a Sunday school class, would be appreciated presents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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BOOKS RECEIVED

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

CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *The Delinquent Child and the Home*. By Sophonisba P. Breckinridge, Ph.D., and Edith Abbott, Ph.D., Directors of the Department of Social Investigation, Chicago School of Civics and Philanthropy. Introduction by Julla C. Lathrop, Chief of the Federal Children's Bureau. Containing also appendices by Hon. Merritt W. Pinckney and Hon. Julian W. Mack. Price, postpaid, \$2.00.

PAPER COVERED BOOKS

MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA. New York.

Community Study for Country Districts. A Method of Investigating a Small Village or Section of the Open Country. By Anna B. Taft, Department of Church and Country Life, Board of Home Missions of the Presbyterian Church in the U. S. A. Price 35 cents, postpaid.

PAMPHLETS

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Soldier and Servant Series. *A Play: The Conquerors of the Continent*. By Alice Gwendoline Albee. Price 10 cents.

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Two Thousand Miles for a Book, or, The White Man's Book. By Helen L. Wilcox. Price 25 cents, postpaid.

THOSE who never retract their opinions love themselves more than they love truth.—*Joubert*.

THE CHURCH AT WORK

DAMAGE THROUGH MARYLAND TORNADO

SERIOUS DAMAGE was done in the vicinity of Leeland, Md., by a destructive tornado in the middle of June. Huge trees that appeared to be a century old were felled on all sides, and many houses and other buildings similarly met destruction. The little church, St. Barnabas', was not damaged, but in the grove and cemetery adjoining, owned by the church, trees were uprooted, fences and railings destroyed, and such damage done that a very considerable expense will be involved in restoration.

AN OLD OHIO CHURCH

AT GRANVILLE, Southern Ohio, where St. Luke's Church has a history going back to the early days of the state, though still weak in numbers, a group of active women and lay-workers have lately procured a new pipe organ to replace one that had done service for a long term of years. The property has also been improved by painting, cement walks, and by a new steel ceiling, and in other respects.

An old time Wisconsin Churchman, Peter Richards, of Lodi, recalls that seventy years and more ago, he was organ blower in this church. "The original instrument," he says, "was a remarkably sweet-toned and fine instrument costing seventy-five or eighty years ago, if I remember rightly, something in the neighborhood of \$2,000. This instrument was

destroyed by some of the boys of the village, who got into the church one Hallowe'en and stole some of the pipes at a time when the church was standing idle and unoccupied. I was the first person to receive baptism in the parish church, where my father was at first junior and then for many years senior warden. There also I was confirmed by Bishop McIlvaine in 1844, and married in 1855."

G. F. S. SOCIAL SERVICE CONFERENCE

THE SOCIAL SERVICE department of the Girls' Friendly Society has arranged a conference for associate and other women working with girls, to be held at the New York Vacation House, Huntington, Long Island, from September 14th to September 23rd. There will be an early celebration each morning in the Vacation House chapel. Members of the conference may choose between two daily Bible Classes—one on "The Social Teaching of the Prophets," led by the Rev. E. de F. Miel, chairman of the Social Service Commission of the diocese of Connecticut, and the other on "The Social Teaching of the Gospels," led by the Rev. J. H. Melish, secretary of the Social Service Commission of the General Convention. There will be also the choice of two social service courses—one on "Women in Industry," led by Miss Rosalie Phillips, President of the G. F. S. in the diocese of Southern Ohio, and another on "The Rural Problem," led by Miss Ann Campion, Fellow of the Bureau of Social Research of the Sage Foundation, a Churchwoman who has had

experience in country work. The afternoons will be given over to recreation and the evenings to informal conferences, etc. On Sunday, September 15th, the Rev. P. F. Sturges of Morristown, N. J., will be the preacher; on September 22nd, the Rev. Dr. Bellinger of St. Agnes' chapel, New York.

The accommodations are extremely limited and it is advisable that associates apply at once. It is highly to be desired that two shall room together wherever such is a possible and satisfactory arrangement. After the first of August, applications from other Churchwomen will be considered and a waiting list for such is already open. Requests for registration blanks and any questions touching programme or accommodation should be sent to the Conference Secretary and Treasurer, Miss Elsie W. Edwards, 2115 Locust St., Philadelphia, Pa.

NEW CHURCH HOUSE FOR AGED AND INFIRM IN ST. PAUL

THE CHURCH HOME of Minnesota, a resort for aged and feeble persons, has been accommodated in what was formerly the Deaconess' Home on Fuller Street, but has outgrown the capacity of the house. Mr. Joseph El-singer has presented to the trustees a very desirable site midway between the Twin Cities upon condition of a new building being erected thereon and has also offered to furnish it throughout when completed. Plans drawn by Mr. Clarence H. Johnston have been accepted and the contract for the foundation is

about to be let. The work of construction will begin without delay. It is estimated that the building will cost \$35,000, part of which has been conditionally subscribed. In accordance with a resolution of the diocesan council, the Bishop has appointed a committee, consisting of the Rev. C. E. Haupt, E. H. Murphy, Dr. H. McP. Morton, Paul Loty, E. H. Foot, Charles Horton, and Dr. A. F. Kilbourne, to raise the balance of the funds needed. Such a home for aged and infirm persons is an absolute necessity in any Christian community, and the committee appeals with confidence to the generous people of Minnesota for the funds with which to complete the building. Any member of the committee will be glad to receive subscriptions. The new home will be located on the Como interurban line of cars, on Langford avenue one block east of Snelling avenue, and will contain forty private rooms.

BISHOP MANN MAKES VISITATIONS IN NEW MEXICO

BISHOP MANN and the Council of Advice met together on July 2nd, and made a rigid examination of the district. It was the sense of the meeting that an aggressive policy should be pursued in the whole work of the district and that an appeal should be made to the Board of Missions for a more liberal appropriation to the district with which to occupy the field efficiently. At this meeting, Archdeacon Warren volunteered to spend July and August, his vacation months, in the field, prospecting the new settlers who are rapidly coming into the district and in strengthening the weak points already occupied. Bishop Mann spent Sunday, June 30th, at the Church of the Holy Faith, Santa Fe; Tuesday, in conference with the Council of Advice; Wednesday in advising the Mission Committee at Deming. On Friday he advanced the Rev. Dr. Edward Dundas McQueen Gray, Ph.D., to the priesthood, and left in the afternoon for Fargo, N. D.

NEW CHURCH EDIFICES IN SOUTHERN OHIO

PLANS have been submitted by the architects for a new edifice for the Church of the Good Shepherd, Norwood, Ohio (Rev. F. H. Richey, rector), to cost \$15,000 and to contain 300 sittings. It is to be Gothic in style. Plans have also been completed for a parish house for St. Stephen's, Winton Place, Cincinnati (the Rev. F. H. Stedman, rector).

DETROIT CHURCHMEN GIVE TO NEW CHINA FUND

PART of April and May was spent by the Rev. S. H. Littell in Detroit. His account of China's progress towards Christian faith, and the part which the Church has taken therein, so greatly impressed the Church people with the necessity for an immediate advance movement on the part of the Church to meet the situation that a committee has been organized to help in securing the New China Fund. This committee recently issued a statement, in which it said:

"Perhaps it is not generally known that the Board of Missions, with broad vision and in a superb spirit of confidence in the Church at large, unanimously resolved to authorize the raising at once of a special fund of \$200,000 for securing ground and erecting buildings worthy of the future of China."

The committee has picked out Nanking, one of the ancient capitals of China, as being in some respects the most strategic point. Here the Church has two men at work—the Rev. J. M. B. Gill, formerly of Southern Virginia, and the Rev. John G. Magee, formerly of Pittsburgh. Unfortunately the Church owns neither land nor buildings. This

Detroit committee has, therefore, suggested that the Detroit Church people give towards the equipment of Nanking "a sum worthy of the reputation of Detroit's generosity."

UNIVERSITY PRESIDENT BECOMES A PRIEST

THE REV. DR. EDWARD D. MCQ. GRAY who, while in deacon's orders, has been President of the University of New Mexico since 1909, has resigned that post and on July 5th was ordained to the priesthood by Bishop Mann at St. John's Church, Albuquerque. Dr. Gray will spend the summer traveling, with his wife, in France, and in the fall will enter the University of Durham as a student for the degree of D.D. A native of Scotland, he was educated in his native country and in Germany, graduating at the University of London as the only octuple honorsman in arts on the university roll, and taking successively the degrees of B.A., M.A., and Ph.D. He has traveled extensively and is a member of a



REV. DR. EDWARD D. MCQ. GRAY.

number of learned societies, in many countries. In 1904, after being engaged in educational work for a number of years, he was ordained deacon by Bishop Kendrick and entered upon humble missionary work as general missionary in the Pecos Valley. In 1909 he re-entered the educational field by accepting a substitute professorship at the University of New Mexico, of which institution he became president soon after. His wife is a grand niece of the second Earl of Kilwarden. Dr. Gray is author of a number of learned and technical works, one of which, on *Reclamation Work by Foreign Governments*, was published by the Department of the Interior; and also of several novels, a drama, and a volume of poetry.

CONVOCATION OF COLORED CHURCH WORKERS OF MISSISSIPPI

MISSISSIPPI, like most of the dioceses, has her convocations which seek to make effective the missionary organizations. Recently the colored priests of the diocese have grown in number from one to four and these have been organized into a convocation, especially charged with the oversight of the growing missions among the colored people. The Ven. R. T. Middleton has been appointed Archdeacon by the Bishop, and a residence

fitted up for him upon the grounds of the Vicksburg Industrial School.

The first convocation was held on June 26th and 27th in St. Mary's church, Vicksburg, of which the Archdeacon is priest in charge. There were present besides the Archdeacon, the Bishop, who presided, the Rev. Messrs. W. H. Marshall of the Vicksburg Industrial School, C. E. F. Boisson of St. Mark's Church, Jackson, and R. Z. Johnstone of Trinity Chapel, Natches. There were also present as visitors the Ven. G. G. Smeade, LL.D., Archdeacon of Mississippi, and the Rev. Messrs. J. C. Johnes and C. W. Hinton of the Vicksburg churches. Each of the missions was represented by lay delegates and women workers.

On the first day the corporate Communion was celebrated by the Bishop and a strong sermon was preached by the Rev. Mr. Boisson. After the service the Bishop made his address, in which he dealt with the purpose of the convocation, the reason for its establishment, the duties of the Archdeacon, and the responsibilities resting upon the members. He brought from the diocesan council the warm greeting of its members and the expression of hearty interest in the work of the convocation.

In the afternoon the Archdeacon made his address upon the subject, "The Convocation an Opportunity for Coöperation, not a Device for Separation." He outlined the work of the Archdeaconry in a strong dignified manner and secured the hearty coöperation of his brethren. At this and the night session excellent papers were read upon the topics following, with earnest discussion upon the points presented which showed remarkable harmony among the members: "How Best to Bring our People to Share the Missionary Burden of the Church," by S. J. Renfro of Jackson; "How to Make our People Feel Their Responsibility for the Expenses of the Parish," by the Rev. R. Z. Johnstone, who spoke for Dr. Dumas of Natchez, who was unavoidably absent; "A Convocation Within the Diocese Rather Than a Missionary Jurisdiction Apart," by the Rev. W. H. Marshall; "The Church Schools as a Means of Church Extension," by the Rev. R. Z. Johnstone. A missionary mass meeting ended the session, where addresses were made by the Archdeacon, the Rev. Mr. Boisson, Mr. Renfro, and the Bishop.

The second day was devoted to "Woman's Work," when admirable papers were read on "Woman's Work for the Parish," by Miss L. H. Wheaton of Natchez; "In the Diocese," by Miss M. L. Harrison of Vicksburg; "Shall we be Burdens or Burden-Bearers," by Mrs. D. H. Scott of Vicksburg. The Rev. R. Z. Johnstone was elected secretary of the convocation, which will meet next year in St. Mark's church, Jackson.

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS

SATURDAY, June 29th, marked the close of the second session of the Summer School for Sunday School Teachers held, as last year, at St. Bernard's School, Gladstone, N. J., under the auspices of the Sunday School Commission of the diocese of New Jersey. Eighteen parishes were represented by a total attendance of sixty-five, an increase of about fifty per cent. over last year. Seventeen of the original members were again enrolled. The average attendance at lectures was thirty-six.

On Monday morning the Rev. W. W. Smith, M.D., Department Field Secretary, gave a lecture on "Aims and Ideals of the Sunday School," and a lecture on the Catechism was given by Mrs. John Loman, who also lectured on the same subject each day of the session. Monday afternoon a study on the "Pedagogy of the Child" was given by

Mrs. Bradner, and the Rev. Dr. Lester Bradner gave a lecture on the "Bible," these being continued on each day of the school. Dr. Smith also gave a lecture during the sessions on "The Organization of the School for Results," and the Rev. M. S. Littlefield gave three lectures on "Biblical Geography." At the Round Table conferences, held daily, the lecturers and subjects were as follows: "The Church Year," the Rev. Pascal Harrower; "Social Service," the Rev. Herbert Wells, Ph.D.; "Manual Methods," Mr. Littlefield; "The Sunday School Teacher," Dr. Bradner. The Rev. W. E. Gardner, who was to have given lectures on the subject of "Missions," was unavoidably absent, and his place was generously filled by members of the faculty of St. Bernard's School.

Earnest devotion was the opening and characteristic note of the school. Continual emphasis was laid on the need of strengthening the spiritual life in order that the teachers, like St. John the Baptist, whose Nativity they commemorated on the opening day of the school, might prepare the way of the Lord in the hearts of their scholars. The relations between the members of the school and the boys of St. Bernard's School were very pleasant. As a token of appreciation of the boys' kindness in giving up their comfortable quarters for the use of the teachers, and the many extra services they rendered daily, the faculty and teachers gave an entertainment for them on Tuesday night. The two following nights, delightful entertainments were provided for the summer school by the Junior Auxiliary of St. Luke's Church, Gladstone, and the boys of St. Bernard's.

Friday night a beautiful camp-fire service was held for all who were then on the place in whatsoever capacity.

During the week, two special collections were taken; the first for Bishop Atwood's work in Arizona, as a result of his very clear and interesting presentation of it on Sunday night; the second for the General Board of Religious Education.

The session closed fittingly with the noon service on Saturday, at which the teachers were reminded of the charge given to St. Peter, "Feed my lambs," and urged to pass on the spiritual benefits they had received to those entrusted to their care, and so fulfil this command of their Lord, the great Teacher.

CHINESE CHURCH COMMITTEE ISSUES OPEN LETTER

IN THE INTEREST of unity, a committee of the Chinese General Synod, embracing all the Anglican missions in that land, has issued "An Open Letter, addressed by the committee on Unity of the General Synod of the Chung Hua Sheng Kung Hui to all our brethren in Christ Jesus in China."

After recalling an earlier and similar letter issued in 1907, and explaining that the recent union of Anglican missions in China was in accordance with the recommendation of the Shanghai Centenary Conference and "has been taken in the belief that so far from presenting any obstacles, it will rather prove to be a help, to that wider unity for which we all pray," the letter continues: "The motives which led our General Synod to order that an Open Letter be now put forth are the same as those which actuated our conference in 1907. Just as then the meeting of the Centenary Conference seemed to constitute a call to action in this matter, so now the proposal to hold a 'World Conference on Faith and Order' seems to be a summons to further effort." The steps prior to that conference are recited, the Lambeth resolutions on unity quoted, and the committee expresses its "readiness to consult with any of our Christian brethren as to the way in which such op-

portunities for interchange of views may best be brought about.

"There is one thing which we can all do, and that is to join in prayer for a blessing on this great movement. It has been suggested that on the first Sunday in each month those who have this cause at heart should agree to pray both for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. We would invite our brethren to join with us at the same time and with the same intention in this act of intercession. We venture, therefore, to append to this Letter three prayers which are already being widely used for this purpose. We rejoice to observe that other bodies in China besides our own have been drawing together in their organization. We believe that this prepares the way for fuller and more effective conference on the deeper problems of unity. We do not expect other Churches in China to deal with these questions independently of the larger organizations with which they are severally linked in other parts of the world. Nor do we think that we ourselves can really further the cause of unity by acting as a Church in China without due regard to the general mind of the Anglican Communion." Citing, then, the views taken by the Bishops at Lambeth in 1908 on steps toward reunion, the Letter continues: "In various districts we have been glad to take part in coöperative efforts, and we hope that we may be enabled to do so increasingly; for in common with so many of our fellow Christians in China, we recognize that the present time of national reconstruction is one which calls for all possible united effort on the part of Christ's followers. We send forth this letter with feelings of sincere brotherly respect for our fellow Christians in China, thankfully recognizing the manifold tokens of God's blessing upon their ministries and their efforts for the spread of Christ's Kingdom. Our hearty desire for them is expressed in the closing words of the great Epistle of Christian Unity—

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be unto all them that love our Lord Jesus Christ in uncorruptness."

The Letter is signed by four Bishops (including Bishop Graves) and five presbyters on behalf of the committee.

"THE DISCIPLES' LOYALTY"

IN HIS visitations this season the Bishop of Western New York has been speaking upon and distributing to each of the 1,300 or more candidates a leaflet which he has named, "The Disciples' Loyalty," and which reads as follows:

"Cleave to the old ways and to the old religion, to thy parish church and to thy Prayer Book, and as thou hast been born again in the font of the Church and fed from her Altar, so continue to thy life's end to worship in her courts, and thus be laid at last in thy grave as one who has a right to be called 'a dear brother,' having never forsaken the blessed family into which thou wast at first admitted.

"The longer thou livest the more thankful thou wilt be for thy membership in the Catholic Church of Christ. Thou wilt love her old prayers and creeds more and more. Thou wilt feel safe from doubts and disputes under her guidance. When many run to and fro, thou wilt rest. Thou wilt find a holy sobriety and calm about her ways, for which thou wilt seek in vain elsewhere. Thou wilt see in her services, more and more, a likeness to that which thou seekest, a foretaste of Heaven.

"She will guide thee thither, and if thou follow faithfully thou wilt find at last of God's mercy, that thou wert not far off even

here, but that the Church on earth is a Heaven on earth, the beginning and a very part of eternal blessedness."

The authorship is uncertain, but it is generally credited to either George Herbert or to Jeremy Taylor.

ORDER OF CONSECRATION FOR THE BISHOP-ELECT OF SOUTH DAKOTA

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. George Biller, Jr., Bishop-elect of South Dakota. The consecration will take place in Calvary Cathedral, Sioux Falls, S. D., on Wednesday, September 18, 1912. The consecrators will be the Presiding Bishop, the Bishop of Montana, and the Bishop of North Dakota. The Bishop of Oklahoma will be the preacher. The presenting Bishops will be the Bishop of Newark and the Bishop Coadjutor of Missouri, and the attending presbyters will be the Rev. William M. Grosvenor, D.D., and the Rev. Philip M. Kerridge.

MEMORIALS AND OTHER GIFTS

AT ST. THOMAS' CHURCH, Terrace Park, Ohio (the Rev. Francis H. Richey, rector), a choir screen in memory of the late senior warden, Edwin Burton Thayer, and a prie-dieu in memory of the deceased children, Helen Martha and Charles Shattuck, were consecrated on the eve of St. John Baptist's Day. The memorials are the gifts of the widow, Mrs. Helen M. L. Thayer, and family. The Masonic lodge were present on this occasion, having accepted the rector's invitation in honor of St. John Baptist, making the service doubly significant, as Mr. Thayer was for many years a Mason.

A VERY handsome two-panel stained glass window has been placed in Christ church, Eddington, Pa., by the widow of the late Henry B. Pancoast of Cornwells, Pa. One panel represents Christ as the Good Shepherd, the other Christ Blessing Little Children. The window is remarkable for its beauty of coloring and the figures have been drawn with unusual skill. The window was dedicated on June 29th by the rector, the Rev. W. Filler Lutz, assisted by the Rev. E. J. Humes of Philadelphia. Mr. Pancoast was for many years rector's warden at Eddington.

DEATH OF REV. JOHN HENRY ILSLEY

THE DEATH of the Rev. John Henry Ilsley occurred at Union, W. Va., on July 12, 1912. Mr. Ilsley was graduated from the theological department of the University of the South, Sewanee, Tenn., in 1906. He was ordered deacon that same year, and the following year was advanced to the priesthood by Bishop Gailor. In 1906 he took charge of St. Barnabas' Church, Tullahoma, Tenn., and St. Paul's Church, Murfreesboro, Tenn., where he remained for nearly four years. For the past two years he has been in charge of Grace Church, Sandersville, Ga., the Church of the Holy Trinity, Pineora, St. James' Church, Pooler, and three other mission stations. He recently resigned the charge of these places and moved farther north in hopes that his health would be benefited.

RESTORATION IN GRACE CHURCH, CLARKSVILLE, GA.

A VERY interesting restoration has been made in old Grace Church, Clarksville, Ga., where Bishop Elliot, first Bishop of Georgia, was elected. The old three-deck pulpit, removed some fifteen years ago, has been replaced in position again in the chancel, the altar being the lowest tier in front. It was occupied by Bishop Nelson on the occasion of his recent visit, and he congratulated the parish on thus preserving to the diocese an

unique example of church arrangement. "No one," he said, "would think of following such lines in building a church to-day, but deliberately to destroy a diocesan heirloom, so full of noble associations, and fraught with pious memories, ought not for a moment to be entertained." To Mr. W. W. Kollock, a long-time vestryman, is chiefly due the credit for preserving this relic, and restoring it.

BISHOP'S HOUSE PURCHASED FOR KANSAS CITY

THE COMMISSION, authorized by the last council of the diocese of Kansas City to secure a residence for the Bishop of the diocese, has purchased the Childs property at 14 West Armour Boulevard, Kansas City. The consideration was \$22,500. The house is a two and one-half story brick structure and has eleven rooms. The lot is 120 feet square. Bishop Partridge expects to move into the new residence the latter part of the summer. The house will answer every requirement of an official residence. It is centrally located and has easy access to the car lines of the city.

DONALDSON SCHOOL FOR BOYS TO BE ENLARGED

THERE HAS recently been purchased for the use of the Donaldson School for boys of Mt. Calvary Church, Baltimore, Md. (the Rev. W. A. McClenthen, rector), the beautiful old country estate known as "Grovemont," near Ilchester, about ten miles from the city, in Howard County. The property consists of about one hundred and eighty-five acres of land, over one hundred of which are under cultivation and there are about forty acres of superb woodland. It is improved with a large and fine mansion, containing eighteen rooms and two baths, lighted by electricity and heated by steam. It has its own adequate water supply and sewerage system. The present accommodations are to be supplemented by a new building containing the school room, class rooms, gymnasium, and individual sleeping rooms for the boys. The building will be planned to accommodate fifty boys. For the regular religious life of the school, a large parlor in the house will be used as a chapel, until the trustees are able to build one on the place—but it is by no means intended that the life of the school shall be cut off from the life of the parish church. New boys in particular will be given the opportunity to learn the proprieties of worship as they are exemplified at Mt. Calvary. God willing, the school will open for its seventh year in the fall of 1912 in the new location. It is firmly believed that a Church school on definite lines, but charging a moderate tuition is a distinct need, and that as soon as this school is brought to the notice of Church people, there will be many who will desire its advantages for their sons.

DEATH OF SENIOR PRIEST OF THE AMERICAN CHURCH

THE REV. GEORGE A. LEAKIN, D.D., the senior priest both of the diocese of Maryland and of the American Church, died July 10th of the infirmities of age at his home, "Laconia," near Hillins, Baltimore County, in his ninety-fourth year. He was the son of Gen. Sheppard C. Leakin, who was mayor of Baltimore from 1838 to 1840, and was born December 16, 1818, in Baltimore, where his entire ministerial life was spent. He was graduated at Princeton College in 1838 and was at the time of his death its oldest living alumnus. After working a few years as a civil engineer, he decided to study for the ministry and entered the Virginia Theological Seminary, graduating in 1843, and

being at the time of his death, its oldest living alumnus. He was ordained to the diaconate on Trinity Sunday, 1843 by the Rt. Rev. Dr. Whittingham, and to the priesthood, February 16, 1845, by the same Bishop. Dr. Leakin was rector of Trinity Church, Baltimore, for nearly forty-five years, and became one of the best known and most beloved of the city clergy. He took great interest in the public schools and especially in the welfare of the many seamen of all nationalities who annually visit this port. During the Civil War he was appointed hospital chaplain by President Lincoln, and in that capacity served at Patterson Park and McKim hospitals until the close of the war. In 1887 he was appointed chaplain of the city hospital, jail, and other public institutions, and served in this capacity until about seven years ago when he was obliged to retire owing to the infirmities of age. He was greatly interested in historical matters relating to the state and diocese, and for many years had been an active member and one of the vice-presidents of the Maryland Historical Society, and had contributed many valuable historical monographs to its archives. He was also for many years chairman of the committee of records of the diocese, and served for a time on the Standing Committee of the diocese. During his long career Dr. Leakin knew six of the seven Bishops of Maryland, from Bishop Kemp to Bishop Murray, and enjoyed the confidence of the leaders of the diocese, and, until within a short time of his death, kept himself well posted on all matters of current interest connected with the state, the diocese, and the Church at large. The funeral services were held on July 12th. A short service was conducted at the home by the Rev. W. F. Watkins, Jr., after which the body was taken to old St. Paul's Church, Baltimore, where the service was conducted by Bishop Murray, assisted by the Rev. Dr. J. S. B. Hodges, the Rev. Dr. W. M. Dame, and the Rev. Dr. A. C. Powell. A number of the clergy were present vested, and six of them acted as pallbearers. The interment was at All Saints' Cemetery, Reisterstown, Baltimore county, where Bishop Murray officiated, assisted by the Rev. Joseph Fletcher, rector of the parish.

DEATH OF GENERAL JOHN GILL

GENERAL JOHN GILL, for nearly half a century a conspicuous figure in the financial, commercial, and social life of Baltimore, Md., died July 2nd at his summer home at Ventnor, N. J., in the 71st year of his age. Gen. Gill served with distinction in the Confederate Army through the Civil War, coming to Baltimore at its close. He was a devoted Churchman and the senior member of the vestry of Christ Church, having been at the time of his death the only member of the vestry who was a member when the church was opened more than forty years ago, and who had served continuously ever since. The funeral services were held on July 5th, the Rev. Edwin B. Niver, D.D., rector of Christ Church, assisted by the Rev. Percy F. Hall of Catonsville, officiating.

ATLANTA

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

Part of Cathedral Property is Leased—Bishop Nelson Builds New Home—Notes

ST. PHILIP'S CATHEDRAL, Atlanta, which has been for many years "land poor," has made a favorable fifteen-year lease of a portion of its vacant property for commercial purposes, thus bringing relief to a splendidly active but poor congregation.

THE BISHOP of the diocese, who sold his home on Peachtree street in February, after

a residence of over eleven years, is building a new home at 731 Piedmont avenue, which he hopes to complete before leaving on August 15th for his usual summer vacation.

THE ATLANTA CONVOCATION is working to reach the counties in which there are no Church services being held. The laymen will be enlisted in the work, and it is planned for each Church centre to reach out to a neighboring town and begin Church services.

ONE OF the Daughters of the King of the diocese, Miss Beatrice Hartford, was admitted on St. Peter's Day to the novitiate of the Sisters of St. Mary, in the chapel at Peekskill-on-Hudson.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

"Colorado Churchman" Appears Under New Management

THE JULY number of the *Colorado Churchman* is the first to be issued under the new management, the Rev. C. Herbert Shutt, editor, and makes a handsome appearance.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Standing Committee of the Diocese Meets and Organizes

THE STANDING COMMITTEE of the diocese met for organization and business in Dallas, on Monday, July 8th. Mr. E. A. Belsterling was re-elected secretary, and the Rev. C. R. D. Crittenton re-elected president.

ERIE

ROGERS ISRAEL, D.D., Bishop

Laymen Take Charge of Services in Many Churches—Rector Instituted at North East—Bishop Israel Ministers to Vacant Cures

MR. W. O. LESLIE, JR., candidate for holy orders from this diocese, and a student at Bexley Hall, has been placed by the Bishop in charge of the new mission at Farrell (South Sharon) under the direction of the Rev. E. J. Owen, rector of St. John's, Sharon. Mr. William Judson Willson, another candidate for holy orders from the diocese has charge of St. Matthew's Mission, Eldred, under the Rev. W. E. Van Dyke, rector of St. Luke's, Smethport. Mr. John Howard Rosebaugh, a candidate for orders from the diocese of Connecticut, but whose home is in Erie, has charge of the missions at Youngsville, Tidioute, and Kinzua, under the direction of the Archdeacon of Ridgeway. Mr. Turner W. Shacklett, treasurer of the diocese, and a lay reader of St. Paul's parish, Erie, is holding services in that parish during the rector's absence in July. Mr. Leslie Hugh Knott, another lay reader of St. Paul's, is keeping the mission at Conneautville open through the summer.

ON SUNDAY, July 7th, the Rev. Walter Archbold was instituted as rector of Holy Cross Church, North East, Pa., by the Bishop of the diocese, the Ven. D. E. S. Perry, Archdeacon of Meadville, preaching the sermon. The parish has recently become independent of the Diocesan Board of Missions, and has entered upon a period of vigorous growth. After the institution luncheon was served in the parish house to the parishioners and visitors from neighboring missions under the care of Holy Cross.

BISHOP ISRAEL is filling in vacancies through the diocese and giving confirmation lectures once a week at St. Peter's Church, Waterford, to a class of between forty and fifty persons, whom he found by following up eight of them who had been moved to sign the pledge cards of a Methodist revival recently held there.

FOND DU LAC

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

Standing Committee is Organized—Received as Novice of the Holy Nativity—Notes

AT A recent meeting of the Standing Committee of the diocese, the Rev. A. P. Curtis was appointed president, and the Rev. Doane Upjohn, secretary.

AT THE Convent of the Holy Nativity on July 2nd took place the reception of Miss E. K. Coop to the novitiate, under the name of Sister Katrina. Archdeacon Rogers and Canon Sanborn officiated at the ceremony.

THE EARLY Eucharist during the past week has been held at the Convent of the Holy Nativity, owing to the work at the Cathedral of finishing the marble facing in the chancel, which is now completed.

BISHOP WELLER and Archdeacon Rogers have taken cottages at Green Lake for the summer vacation.

MR. BENJAMIN WILD of Fond du Lac has become treasurer of the Cathedral at Fond du Lac in place of Major E. R. Herren who recently resigned.

KENTUCKY

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

The Year Book of the Louisville Cathedral—Death of Mrs. S. P. McCready—Cathedral Choir Returns from Outing

THE YEAR BOOK of Christ Church Cathedral, recently issued, shows many encouraging features. Reports are given from some twenty different parochial organizations all of which show progress. The parochial report shows that there have been twenty-five baptisms, thirty-one confirmations, nine marriages, and twenty-four burials, and that the number of communicants is 773; four hundred and ninety-two public services have been held, and the Holy Communion celebrated 160 times. The finance committee reports that the moneys disbursed have amounted to nearly \$20,000. The present endowment of the Cathedral is over \$71,000, which, however, is not being used, but the interest allowed to accumulate. The Dean's annual address deals with several of the above encouraging features.

THE REV. RICHARD L. MCCREADY, rector of St. Mark's Church, Louisville, is receiving the sympathy of that congregation and of his many friends outside of it, on the death of his mother, Mrs. Sallie Pendleton McCready, widow of G. W. McCready, which occurred at their home in Louisville on Saturday, July 13th. Mrs. McCready had been seriously ill for some time from a complication of diseases and her death was not unexpected; she was 72 years of age. Besides her son, she is survived by a sister. The burial services were held at St. Mark's church, Monday afternoon, July 15th, several of the Louisville clergy officiating, and the interment was in Cave Hill Cemetery.

THE BOYS of the Cathedral choir have just returned from their annual camp at Bethlehem, Indiana, on the Ohio River, where they spent ten days under the supervision of Ernest A. Simon, choirmaster and organist. This annual outing which is of untold pleasure to the boys is made possible through the bequest of Mrs. Fanny Tyler Bayley, who left a sufficient sum as an endowment for this purpose some years ago.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Summer School at Grace Church-Holy Cross House, St. Louis—Dispensary to be Established at Holy Cross House

THE SUMMER SCHOOL at Grace Church-Holy Cross House, St. Louis (the Rev. G. F.

Taylor, rector), opened on July 15th. In this both industrial and religious instruction is given. Six students from Washington University assist as teachers. The course covers six weeks. Last year sixty children attended. A part of the work will be the study of Joseph's life, acted out by the children, thus preparing for a pageant representing the whole, to be given at the close of the summer school.

BIDS are being asked for the remodeling of the new property recently acquired by Holy Cross House, to fit it for use as a dispensary. Some \$2,000 is still needed to complete the fund for this extension of the work, but the demand for this service to the community is pressing.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Clergy Take Longer Vacations Than Usual—
Diocesan Social Service Commission Appointed

MANY of the clergy of the diocese this year are taking rather longer vacations than usual. Bishop Whitehead, sailed with Mrs. Whitehead, on June 19th, on the *Mesaba*, for Antwerp, and will spend a few days at the Hague on his way to Paris, where he is to have charge of the Church of the Holy Trinity during the months of August and September. Later he will visit friends in Guernsey, returning to the diocese towards the close of October. The Rev. J. H. McIlvaine, D.D., of Calvary Church, will spend July and August at Jamestown, R. I.; the Rev. R. J. McFetridge, of the Church of the Ascension, is at present in Bryn Mawr, and his place is being filled for the months of July and August by the Rev. Dr. E. H. Rudd of Iowa. The Rev. L. F. Cole, of the Church of the Incarnation, will take charge of St. Luke's Church, Ponce, Porto Rico, for eight weeks, sailing from New York on July 20th. The Rev. F. W. Weekman of Uniontown goes to England, Scotland, and Paris for two months; the Rev. C. A. Thomas of Canonsburg, to Indiana for six weeks; the Rev. John Dows Hills, D.D., of Bellevue, to Eaglesmere for August; and the Rev. C. M. Young of Oakmont, for the same length of time to the French River, Canada. The Rev. A. C. Howell of Sewickley will spend his vacation in Springfield Centre, New York; and the Rev. Mr. Marks, of West Liberty, visiting in the East.

AT A LATE meeting of the Standing Committee the following were appointed to serve as a Social Service Commission: the Rev. Messrs. G. B. Richards and R. E. Schulz, both of Pittsburgh, and the Rev. Joseph Speers of Wilkinsburg; and Messrs. H. D. W. English and H. C. Westervelt, M.D., of Pittsburgh, and James E. Brown of Sewickley.

VERMONT

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

Deaths of Two Devoted Vermont Churchmen—
Bishop Hall Gains by His Sojourn in England

DURING the last week the Church in this diocese has lost through death two of her most loyal laymen, devoted to the best interests of the Church in their respective parishes. H. Augustus Cranton died suddenly on Sunday, July 7th, at Enosburg. The greater part of his religious life was in connection with old Christ Church, Enosburg Center. In later years moving nearer to the village of Enosburg Falls, he connected himself with St. Matthew's Church in that village and acted as lay reader for many years, and was at the time of his death senior warden. He was for years lay delegate to the

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IT WAS BEFORE THE DAY OF

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

diocesan convention. His devotion to the Church was unquestioned, and he was a Churchman by conviction, not merely by descent. The funeral service was held in St. Matthew's church on Wednesday afternoon, July 10th, and the interment was in the cemetery at Enosburg Center. The rector of the parish, the Rev. Dr. Miller, assisted by the Rev. W. T. Forsythe, a former rector, officiated.

JEREMIAH LEONARD died at his home in Shoreham on Thursday, July 11th. To him was due the fact that in that town there is to-day a church. His family was one of the few who kept faithful to the Church in the town of Shoreham for years when the nearest Church service was miles away. He was one of the builders of All Saints' chapel in this town in 1901. No man was more loyal to his Church and to his rector.

ENCOURAGING reports are received from Bishop Hall, who is still in England. We hope to see him return in greatly improved health.

WESTERN NEW YORK

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

Visitation to the Cattaraugus Reservation—Heroic Work by Rector at Corning—Sunday Services at Chautauqua

THE ANNUAL visitation of the Bishop to the Cattaraugus Reservation at Brant (the Archdeacon in charge), is always a memorable event, the Indians making it one of their greatest fêtes. The recent visitation of July 2nd proved no exception. At least 150 Indians, including the president and secretary of the nation, gathered from all parts of the reservation, and after a bountiful collation, provided by the Indians and served out under the trees, the congregation repaired to the church for an afternoon service. The church was taxed to its seating capacity and the hymns were played by the native band of nine pieces, which also supplied music during the luncheon.

THE LOCAL daily papers speak very highly of the work of the rector of Christ Church, Corning (the Rev. Malcolm S. Johnston), at the time of the D. L. W. wreck during the past week. Mr. Johnston was among the first to arrive on the scene of the disaster, and not only administered spiritual comfort but worked with untiring energy helping to identify the hundred dead and injured, and sending telegrams or answering inquiries as well.

REGULAR Sunday services will be maintained throughout the summer at the chapel of the Good Shepherd on the assembly grounds at Chautauqua. The Ven. Archdeacon Ayres has been placed in charge.

CANADA

News from Across the Border

Diocese of Algoma

THE ORDINATION held by Bishop Thornloe at Port Arthur on June 16th was the second to take place in the history of the parish, the first one having been held eleven years ago, when the Bishops of Duluth and Marquette were present in addition to the Bishop of Algoma.

Diocese of Toronto

THE WORK of enlarging the Church of St. John the Baptist, Toronto, is shortly to be commenced in order to double its seating capacity. Its nineteenth anniversary was celebrated in the end of June.—THE LAST anniversary of the dedication service to be held in the Church of St. Mary the Virgin, Toronto, took place on the same day, June 23rd, as the opening service, twenty-three years ago. It will probably be the last in the present building, as it is expected that the new

church will be ready early next spring, and will seat about 1,000 people.

Diocese of Rupert's Land

THE LIST of missionaries for the coming Mission of Help to be held in Western Canada during the autumn, is now complete. Bishop Taylor Smith resigned, but his place has been filled by the assistant Bishop of Jamaica, the Rt. Rev. A. E. Joscelyne, D.D. Missions will be conducted in fifty-nine centres. The farewell service for the missionaries from England was held on June 28th in Westminster Abbey. The missionaries will have a last conference before sailing, to be addressed by the Archbishop of Canterbury and the Bishop of London. It is expected that they will reach Montreal on September 21st or 22nd. At the reception service to be held for them in Trinity Church, Winnipeg, on September 25th, all the missionaries are expected to be present, as well as a number of the Canadian Bishops. On the two following days a preliminary service will be held in Trinity church. A mass meeting will be held in the Walker Theatre on September 29th for adults, and one for children on October 6th. Canon Stuart of Canterbury Cathedral hopes to come out to Canada previous to the opening of the mission, to make some preparations. He expects to have a conference and Quiet Day at Kenora on August 29th, after which he will visit a number of other points in the West, including Calgary and Regina.—IT IS announced that the new Cathedral for the diocese of Rupert's Land will be built on the site of the old St. John's Cathedral. It is probable that work on it will be commenced this summer. The plan of building the new Cathedral in a more central part of Winnipeg has been abandoned and the old historic site, the cradle of the Church in the Northwest, has been chosen.—ARCHDEACON PHAIR, so long engaged in mission work in the diocese, has resigned his archdeaconry, owing to advancing years. He has been nearly fifty years at work in the Northwest.

SALLOW FACES

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How many persons realize that tea and coffee so disturb digestion that they produce a muddy, yellow complexion?

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"We all were sallow and troubled with pimples, breath bad, disagreeable taste in the mouth, and all of us simply so many bundles of nerves.

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"We read the statements on the pkg., got more and in a month and a half you wouldn't have known us. We all were able to digest our food without any trouble, each one's skin became clear, tongues cleaned off, and nerves in fine condition. We never use anything now but Postum. There is nothing like it." Name given by Postum Co., Battle Creek, Mich.

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THE LOW-PROTEIN DIET

This Sort of a Diet Makes Mr. Edison a Young Man at Sixty-five—An Example of High Efficiency in the Human Dynamo

With the coming of Summer most sensible persons adopt what is called "a low-protein diet." They do this for one of two reasons—sometimes both: because they know it means health and higher efficiency in work; or because the appetite does not crave high-protein foods.

The principal high-protein foods are the meats, beans and cheese. They are the tissue builders—the element in food that repairs or restores waste tissue—sometimes called the "nitrogenous foods." To digest them without overtaxing the digestive organs requires cold weather and much outdoor exercise. An excess of the proteins in food means liver and kidney diseases, rheumatism and a general impairment of the digestive powers—and this means low mental and physical efficiency.

While it is true that a low-protein diet is especially desirable in Summer, it is a fact that the men and women who accomplish most in this world and enjoy the best health adopt a low-protein diet all the year 'round. They eat simply and lightly and thus keep their brains clear and their bodies active.

Mr. Edison, the inventor, perhaps of all leading men is the best example of high efficiency in the human dynamo. He habitually works sixteen hours out of twenty-four and not infrequently works forty-eight hours at a stretch. In a recent interview he declared that most men die from over-eating. They eat excessively of meats and high-protein foods, thus poisoning their lower intestines, over-taxing their bodily strength and vigor and die at a time when they ought to be in the prime of life. Mr. Edison added that he owed his vigorous mind and body and the six hours of sound sleep which he gets out of every twenty-four to a low-protein diet. He eats very lightly and simply, very seldom touching meats, confining his diet largely to cereals, fruits and green vegetables.

For a perfect food, in all seasons, which contains the protein and carbohydrates in well balanced proportion, we have to go to the whole wheat grain which contains just enough protein and just enough carbohydrates to keep a man in fine physical and mental trim whether he is working with hand or brain. The question is how to prepare this whole wheat grain in its most digestible form. That problem has been solved in the process of making shredded wheat biscuit which contains all the body-building, brain-making nutriment in the whole wheat grain, steam-cooked, shredded and baked. Being in biscuit form it is the ideal Summer food because it combines so readily and naturally with fresh fruits or green vegetables. Being ready-cooked and ready-to-serve it simplifies the housekeeping problem in Summer when one does not care to spend much time in the hot kitchen.

A couple of shredded wheat biscuits, heated in the oven to restore their crispness and covered with berries or other fresh fruits, will supply all the nutriment needed for a half-day's work or play. Add to them one or more of the green vegetables that grow above ground and you have a complete, wholesome and most nourishing meal and one that is easily and quickly prepared.

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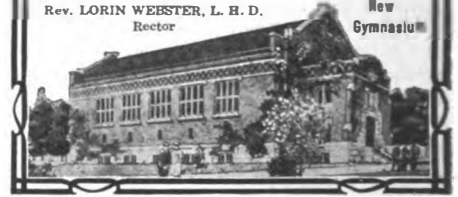
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Educational

THE EXERCISES incident to the closing of the Hoosac School, Hoosick, N. Y., began on Wednesday evening, June 26th, with an informal gathering of the boys of the school, a number of alumni, and friends and parents, who had arrived for commencement. After music by the glee club and the mandolin club, addresses were made by the Rev. Dr. Lucius Waterman of Hanover, N. H., the Rev. Father Sill, O.H.C., and Stephen B. Keeler of the General Theological Seminary, an alumnus of the school. One of the interesting events of the evening was the reading of an address by the rector of the school, Dr. E. D. Tibbits, which had been made by his friend, Owen Wister, that afternoon, when he had received an honorary degree at Williams College. The athletic cups and prizes for the year were also awarded.

The commencement exercises began on Thursday afternoon with a beautiful service in the school chapel. After supper had been served in the dining room, a procession of the trustees of the school, the distinguished guests, the faculty in caps and gowns, the alumni and the members of the school, formed and marched to the school gymnasium, where the audience was assembled. The exercises began with the prize speaking contest, which was won by R. B. Leake of Albany, N. Y., in the upper school, and John P. Houck of New York City, in the lower. The winners in the prize compositions were Francis Y. Van Schoonoven of Troy, in the upper school, and Frederick Whitaker of North Adams, Mass., in the lower. The scholarship prize for the head of the school was awarded to Edward Abbe Niles of Concord, N. H.

The main address of the evening was made by the Rt. Rev. Charles D. Williams, Bishop of Michigan. President Palmer C. Ricketts of the Rensselaer Polytechnic Institute, Father Sill of Kent School, Canon Douglas of Peekskill, N. Y., Dr. Brandeth Symonds, Jr., of New York City, and Dr. T. Tweddell of Summit, N. J., also made short addresses. The exercises ended with the giving of diplomas and Greek testaments to the graduating class, and the benediction by the Bishop.

Much enthusiasm was aroused during the commencement by the plans for the new school, which were on view, having been drawn up by the firm of Cram, Goodhue & Ferguson. They call for a beautiful three-sided quadrangle of two-story brick buildings, to be erected on the banks of a small lake about half a mile from the present location of the school.

THERE are three species of beings in this world. First, the traditional kind, who can only see things from their father's or grandfather's view-point. Second, the static or self satisfied kind, who are perfectly willing to let well enough alone and who never make any real progression. And third, the dynamic kind, who are always on the alert, ever ready to grasp the situation, no matter how small and weak, and watch it grow—the Burbank stripe who are always eager to make two spears of wheat grow where only one grew before.—*Selected.*

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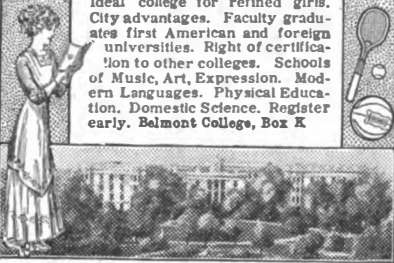
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