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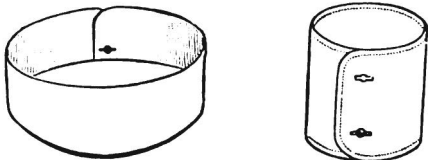
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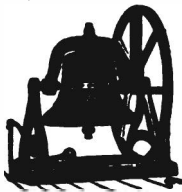
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THE TWENTY-THIRD commencement exercises of Waterman Hall, the diocesan school for girls at Sycamore, Illinois, took place at the usual time in June, and were noteworthy in some especial features. The rector, the Rev. Dr. B. F. Fleetwood, who has been in charge of the school since its opening day, preached the baccalaureate sermon on the Sunday of commencement week. The Class Day exercises followed on Monday morning, and at the meeting of the board of trustees on Monday afternoon, the attendance for the year was reported as having taxed the maximum capacity of the school, the financial condition being very satisfactory. The Rev. Dr. C. E. Deuel, rector of the Church of the Atonement, Chicago, was elected one of the trustees. A large reception was held for the fifteen members of the graduating class on Monday evening, and on Tuesday morning, Bishop Anderson celebrated the Holy Eucharist, the entire school being present at this 7:30 A.M. service. The Rev. F. C. Sherman made the commencement address at 11 A.M. that day, and the graduates after having received their diplomas from Bishop Anderson, placed their class stone in the façade of the main building of the school, which simple, but impressive ceremony, is one of the regular features of commencement at Waterman Hall. At the alumnae meeting on Tuesday afternoon the Rev. Dr. Fleetwood described a number of valuable gifts which had been presented to the school by alumnae and other friends during the year, and included the carpeting of the aisles and chancel of the chapel—this gift being from the members of this year's graduating class. The diocese takes a living interest in the steady and increasing prosperity of Waterman Hall. It is, and has been for many years, one of the strongest of our diocesan institutions.

THE MOST beautiful commencement in the history of Margaret College, Versailles, Ky., opened with a May fete Saturday afternoon, May 24th, and a large assemblage enjoyed the folk-dances and other exercises, conducted by Miss Croft, the teacher of music. At night the annual athletic banquet was given in the college refectory. Dean Capers preached the baccalaureate sermon Sunday night in St. John's church, Bishop Burton being present and with the rector, the Rev. A. C. Hensley, who is also chaplain of the college, taking the service. Monday was marked by the commencement concert. Tuesday morning the commencement exercises were held in the assembly room. Bishop Burton introduced the speaker, the Rt. Rev. C. C. Penick, D.D., whose subject was "What to Do, How to Do It. Do it." President Maxon presented the graduates to the Bishop of Lexington. In presenting the diplomas the Bishop also delivered to each young woman a text from the New Testament, which he asked them to lay up in the heart as a graduation motto. The president said that, although Margaret College is an institution of the Church, his ideal for it is not sectarian. His object is to make it a college of such character, both in religion and scholarship that the whole community might regard it with pride. This ideal, he felt, had been so far realized as to entitle the college to more substantial support on the part of those who should be its friends. Bishop Burton, as president of the board of directors, spoke hopefully and enthusiastically of the future, and appreciatively of the administration of President Maxon. During the past year the college has enjoyed its largest enrolment of students.

THE EVENTS of commencement week at St. John's Collegiate Institute, Corbin, Ky., began Friday night, May 24th, when the pupils under the direction of members of the faculty, (Continued on page 368.)



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PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION: The Ventures of Faith	335
EDITORIALS AND COMMENTS:	336
God in American History—Let us Avoid Another Tangle—Voluntary Efforts and Public Vice.	
ANSWERS TO CORRESPONDENTS	338
BLUE MONDAY MUSINGS. Presbyter Ignotus	339
MAGNIFICENT DEMONSTRATION AGAINST WELSH DISESTABLISHMENT.	
London Letter. John G. Hall. [Illustrated]	340
"THE VALE OF TEARS." George B. Morewood. [Poetry]	341
REVELATION. Harriet Appleton Sprague	341
NEW YORK PREPARING FOR GENERAL CONVENTION. New York Letter	342
CHURCHMEN AT VALLEY FORGE. Philadelphia Notes	342
NEEDS OF OUR WORK FOR NEGROES AT LAWRENCEVILLE, VA.	342
THE SUMMER WIND. Harriet Appleton Sprague. [Poetry]	342
CALL OF CHICAGO TO THE BROTHERHOOD CONVENTION. Chicago Letter.	343
Tertius	343
ASHES. Mary Richards Berry	344
DIOCESAN CONVENTIONS AND MISSIONARY CONVOCATIONS:	345
Montana—Wyoming—Asheville.	
SOCIAL SERVICE CONFERENCE IN CLEVELAND. Rev. F. M. Crouch	346
PATRIOTISM AND INTERCESSION. Admiral Alfred Thayer Mahan	347
THE HILLS OF HOME. Helen Elizabeth Coolidge. [Poetry]	348
WHAT IS THE CHURCH? Robert H. Gardiner	349
GATHERING OR SCATTERING ABROAD. Zoar	350
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	351
CORRESPONDENCE:	352
Scottish Bishop Presents an Opportunity (The Bishop of Argyll and The Isles)—Clerical Salaries (The Bishop of Marquette)—Paucity of Clergy for the West (William M. Ramsey)—Miss Addams's Challenge to the Church (James V. Bowen)—School Histories and the Reformation (Rev. W. M. Purce)—Church Work Among Cornell Students (Rev. Henry P. Horton).	
LITERARY	354
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	355
AT THE ZENITH, 1812. Charles Follen Lee. [Poetry]	356
PREACHER WORSHIP. C. M.	356
PERSONAL MENTION, ETC.	357
THE CHURCH AT WORK. [Illustrated]	360

THE VENTURES OF FAITH

FOR THE FIFTH SUNDAY AFTER TRINITY.

Launch out into the deep.—St. Luke 5:2b.

ALL night the two young fishermen of Capernaum had toiled at their trade in the waters of Gennesareth and had taken nothing. They were weary and discouraged. Accordingly in the early dawn they put into shore, abandoning their task for the day at least, and set about to wash and mend their nets. On this particular day, however, an unusual incident took place. The young Prophet of Nazareth appeared by the lakeside, and the fisherfolk pressed about Him that they might hear one of His wonderful sermons. He chose Peter's boat for His pulpit, and bidding its owner push off a trifle from the shore, He addressed the people. When He had finished, noticing that His friends had spent a luckless night, He said to Peter, "Launch out into the deep, and cast your nets for a draught." Notwithstanding that they thought such a proceeding would be useless, they obeyed the Master, with the result that they took in so great a draught of fishes that their net broke as they were hauling them into the boat. They were afraid upon this as if in the presence of some miraculous power. "Fear not," said Jesus, "from henceforth thou shalt catch men." And, adds the Evangelist, from that hour they forsook all and followed Him.

We know with what splendid result. Just as their venture on the sea in response to Christ's word was followed by a marvellous catch of fish, so their venture in accepting Him as their spiritual Master was followed by a result infinitely more marvellous, of which the draught of fishes was but a prophetic symbol.

In a sense we are all fishermen casting our nets into the sea of life, seeking to bring forth something for our sustenance—food, interests, pleasures, passing and abiding satisfactions. And frequently we feel like complaining, "We have toiled all the night, and, behold, we have taken nothing."

The struggle for livelihood, hard knocks, friends who have failed us, the loss of our beloved, may have discouraged us. Our affections have involved us in unhappiness. Weaknesses of body dim our vision and destroy our energy. How one could go on sketching the reasons that make so many of us think we are failures!

Our Lord had an infinite understanding of the conditions of human life, the keenest sympathy for those who have the hardest time. He knows too that His is the vision that if we can but catch it will transform our very elements of failure unto usefulness and fruitfulness. Just as beneath the waters of Gennesareth He discerned the great school of fish, so beneath the waters of life He sees with clear eye its possibilities and its opportunities for us. And so His command is: Launch out into the deep: get into reality; into the life of action where things happen and God's work gets done. Every life has its opportunities, and some of the greatest have come at the eleventh hour.

The waters of life into which He bids the weary and discouraged cast their nets are those spiritual deeps into which venturing they shall bring forth the precious things of character—kindness, sympathy, union with Him in sacrifice, in work, in a self-forgetting love.

And to those who are discouraged, not by material hardship or physical handicap, but by moral failure and trouble, He seems to say: Launch out from the little pool of personal difficulty, of keen personal desire, into the great stream of prayer and work and sympathy for others, which is the stream of self-forgetfulness that flows into the river of God. L. G.

WE JUDGE ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

TO HAVE ideas is to gather flowers; to think is to weave them into garlands.—Madame Swetchine.

GOD IN AMERICAN HISTORY

THE Fourth-of-July orator, who has returned in recent years to his post after many years of absence, has performed his annual duty. He has delivered his panegyric of the heroes of '76. He has eulogized liberty and applauded fraternity and equality. Having happily gained over the orators of earlier generations in respect for international amenities, he has refrained from the bitter characterization of "red-coats" which was formerly a necessary part of the celebration, and the lion's tail has found it necessary to respond only to a gentle twitch in place of the time-honored pull of earlier days. Finally, this being a presidential year, and the memories of Chicago, Baltimore, and Oyster Bay being yet in the gleaming foreground of his thought, he has "pointed with pride" or "viewed with alarm" according as his political predilections may have made appropriate. Lastly we have fired off our denatured fire crackers, such as the Sane Fourth has left to us, called the roll of the missing and lost where sanity does not prevail, and resumed the pursuit of our every-day avocation with that sense of mingled patriotism and shame which is appropriate to the day after. And those few of us who try to be thoughtful as well as patriotic citizens, are wondering where the American republic is rated from the perspective of God and of eternity.

Very likely none of us is able to determine precisely; but it is unmistakable that in a number of crises in American history, there have been what seem to be almost as direct interpositions of Almighty God as any that are indicated in the national history of Israel. Take for instance the international background of the Revolution. If the chain of colonies on the American coast were destined to achieve a national independence and a national cohesion, how otherwise could that destiny be worked out than by the combination of circumstances that actually came to pass? It was necessary that an alien king, unsympathetic with the best traditions of the land over which he ruled, should possess that particular combination of stubbornness and unwillingness to learn, that characterized George the Third; that he should be surrounded by a ministry and supported by a parliament of such highly reactionary frame of mind, that the warnings and the pleadings of such a statesman as the younger Pitt should fall upon deaf and apathetic ears; that the overweening confidence of the British government should have left the forces that were sent to over-awe the colonists grossly undermanned and insufficient; that international relations should be such that France and Spain were ready to make common cause with a democratic experiment in which they could not be presumed to feel the slightest sympathy, and so to enter the lists against the nation which they both feared and hated.

Who shall appraise the part played by these conditions as compared with the part played by Washington and his patriotic associates in making Yorktown possible? On the one hand is a chain of so-called fortuitous circumstances that American patriots did not create. On the other is the readiness of the colonists to strike out for liberty and self-government. The one without the other would have failed to produce the end toward which American destiny so clearly seems to have pointed. But the same divine hand which we recognize in guiding the evolution of the human race, which in the fulness of time, always produced the necessary environment for the next step, is as clearly evident in the setting which was divinely framed for the scenes of the Revolution. God did His part, and then strengthened man to do his.

Or view the curious set of circumstances which made possible the development of a really strong nation in the gradual acquisition of territory. How curiously Mr. Jefferson seems a puppet in the hands of destiny and of God, when maintaining that the Louisiana Purchase was unconstitutional—as perhaps it was—he was nevertheless forced to conclude it. What power took hold of an administration that stood avowedly for the very minimum of national consciousness, and forced it, against its will, to add to the national domain the great empire of the plains, and so built the fabric out of which a great nation should be created? What fortuitous freak of fancy had led to the preliminary toss of that great mass of territory like a ball, to and fro between France and Spain, and then led Napoleon to throw away a ready-made empire already in his possession, for a mere song? What prophet could ever have predicted that such a combination of circumstances could possibly arise, amongst international jealousies and the general tendency of the nations of the day to add to their national domains rather

than to part with them? He who sees only chance in all this, is indeed a superficial student of history.

We might thus proceed indefinitely to examine the crises which this nation has endured and to show that elements wholly beyond its control had been chief factors in enabling it to attain to its present position among the nations. Thus, the establishment of peace between Great Britain and France in 1814, rather than the success of American arms during the War of 1812, removed the causes which had led to the second war with England, and so brought peace with honor, where disastrous failure had seemed to be presaged when the enemy occupied and burned the American capital.

But perhaps the most signal illustration of what appears to be divine interposition in the interest of American destiny was in what, at the time, was viewed as a catastrophe—the defeat of Federal arms at the first battle of Bull Run. It was that battle that changed the revolt of the southern states from an insurrection to a civil war.

Suppose the Federal forces had conquered at Bull Run. It seems impossible that the Confederacy could have survived at all. "On to Richmond," the demand of the North, would have been an immediate reality. The southern capital would almost certainly have fallen. One cannot, indeed, prophesy fully what else might have transpired, but apparently a Federal victory at Bull Run would have involved the speedy termination of the war.

And with what result? A reunited country in 1861 could only have been a paper nation. It would have involved the triumph of slavery where it was already established, and a new lease of life to a condition wherein a country half slave and half free should continue the impossible experiment of seeking a national unity. Peace thus established could have been only a more or less prolonged truce, with sectional hatreds intensified, with bitterness greatly increased, and with the further outbreak of hostilities absolutely inevitable. Nothing is clearer from the viewpoint of to-day than that a peace in 1861 which would have left the question of slavery unsolved, would have been the worst possible service for the American people. It was necessary that the long, terrible years of the Civil War—terrible to both parties and sowing intense suffering among both—should be prolonged until the questions at issue between the sections could be solved by it. Until slavery should be absolutely exterminated or else made dominant throughout the land, a lasting peace could not have been made.

WHY, THEN, have there been these several apparent instances of divine interposition to enable the American people to fulfil their destiny?

Evidently God expects us to work out some of the world's problems. It seems to follow that the problem of Democracy is first among these. Certainly the American ideal is one which is inseparable from that problem; and yet we who are not Fourth-of-July orators cannot fail to see that Democracy has not been the entire success that our fathers anticipated; that righteousness, purity, and efficiency of government have not proved to be the inevitable result of popular suffrage; that the abolition of an aristocracy of birth has not prevented the creation of an aristocracy of wealth; that equal opportunities for all men in "life, liberty, and the pursuit of happiness" have not been obtained.

In his recent work, *The New Democracy*,* Mr. Walter E. Weyl makes a careful investigation into these disappointments. "America to-day," he begins, "is in a somber, soul-questioning mood. . . . We are profoundly disenchanting with the fruits of a century of independence. . . . To millions of men there has come a deep and bitter disillusionment" (pp. 1, 2). Mr. Weyl's theory is that where we have tried to build up a Democracy, we have, in fact, created a Plutocracy. A "shadow-Democracy" had been created in 1776. That it was shadow rather than substance was not clear until the "conquest of the continent" had been completed. From that time there had been a "Plutocratic Reorganization." Mr. Weyl studies this "Plutocracy" carefully, abstains from exaggeration and abuse, but presents serious considerations plainly and forcefully. His book is a significant sign of the times. He shows the contest between Plutocracy and Democracy in politics. "The city was openly and contemptuously despoiled" (p. 100). Then when, in order to cure this condition, it was held that "the

* *The New Democracy*. An essay on certain Political and Economic Tendencies in the United States. By Walter E. Weyl, Ph.D. New York: The Macmillan Co. Price, \$2.00.

erring municipality should be subjected to minute State-made laws" (p. 101), it became possible for "state grafters" to rush to the assistance of "city grafters." Party deterioration set in. "The secret campaign contribution, the logical outcome of our political philosophy, was Esau's mess of pottage" (p. 105). The courts have, by repeated decisions, tied us more and more to the past. "Between us and it, the plutocracy thrusts the Constitution of the United States." Yet Mr. Weyl is optimistic. "With each year the opposition to the plutocratic control of politics becomes more obdurate and determined. . . . Step by step the invasion of the plutocracy into politics is accompanied by an invasion of the democracy into politics; . . . by the rise of a new democratic spirit" (p. 119).

It is this "new social spirit," which Mr. Weyl terms "The New Democracy." It is driving the Plutocracy back and regaining the ground that Democracy has occupied. Yet Mr. Weyl is not subject to the old illusion that Democracy must necessarily and always be successful. In these pregnant words he shows that there must be certain prior conditions in the lives of the people before there can be a real Democracy:

"The masses of the people, if they are to secure a democracy, must not fall or remain below the three levels of democratic striving. Below the economic level of democratic striving, men are for the most part too ill-fed, ill-clad, ill-conditioned, too depressed by want or sickness, too harassed by debt or insecurity, too brutalized by child labor or overwork, or too demoralized by recurring unemployment to maintain the *morale* required for the attainment of democracy. Below the intellectual level of democratic striving, most men are too credulous, too suspicious, too immersed in petty preoccupations, too narrow-viewed to perceive their individual interest in the wider interest of group or nation, and they are too near-minded to value the larger social gain of the future above the smaller social or personal gain of the moment. Below the political level of democratic striving, men are too unused to political weapons, or too removed from them, to be able effectively to translate their economic and intellectual powers into political facts. To achieve a real popular sovereignty, the masses of the people must rise or remain above all of these levels" (page 207).

Yes, there must be these three conditions. But are these all? Do economic, intellectual, and political levels furnish a sufficient safeguard to a Democracy?

Which of the factors in Plutocracy, or the factors that have dragged American politics into the dust, was not far above Mr. Weyl's three minimum levels? No doubt the poor, the ignorant, and the oppressed are used by the factors that are opposed to the "new spirit"; but did these create those factors? Are not the real forces of evil in this land, forces that are wealthy, educated, and accustomed to rule? Is there not a fourth factor to be considered before Democracy can win in this new contest against Plutocracy?

We believe there is. The initiative and the referendum by no means imply a certainty that the voters will stand for higher rather than lower ideals. It was a popular referendum, after thorough discussion, that elected Carter Harrison rather than Professor Merriam to be Mayor of Chicago; that has frequently consigned New York, Philadelphia, Cincinnati, and other cities into the hands of grafters; that returned Lee O'Neil Browne to the Illinois legislature in spite of the Lorimer scandal. The recall is as two-edged as the referendum; it is as applicable to honest administrators whom grafters would recall as to bad men who deserve it.

No, Mr. Weyl has omitted one factor. There is also a *moral* "level of democratic striving" below which Democracy must be a failure. The people, as a whole, must desire an honest, efficient democracy and must stand for high ideals in government, before they can attain it. Mr. Weyl's three levels will not secure this desire on their part. They will not overcome the inertia of the voter who will not vote, nor lead the voter who goes to the polls to support the cause of right as against the cause of wrong. They will not prevent the wholesale selling of votes, as sad experience has proven. We must also raise our people above a minimum moral "level of democratic striving," if we would make our Democracy a success.

And how are we to do that? Primarily, it must be clear, through the Christian Church. We must set up pulpits from which shall be preached social righteousness and altars from which shall be derived spiritual strength.

Bad conditions in cities arise from the toleration of a moral level below the minimum of safety; the cure is to be found in planting and developing the work of city missions. Bad conditions in states arise from a similar condition; the cure is in establishing and strengthening diocesan missions. Bad conditions in the nation similarly call for domestic mis-

sions, and in the world for foreign missions. Wherever we see Democracy approaching to failure, there the Christian Church is the power that must come to the rescue. Mr. Weyl's cure is wholly ineffective.

Thus the national, patriotic duty that rests upon us is to create and greatly develop those forces of righteousness in city, state, nation, and in the world. So shall we vindicate the wisdom of Almighty God in His interpositions for the establishment and the safety of our nation. So shall we enable Democracy to work out those problems, which, evidently, God has called the American people to solve.

IN order that another canonical complication may not arise in connection with Bishop Rowe, who has certainly been subjected to sufficient embarrassment already in his efforts to perform the work for which he was sent to Alaska, we take occasion to point out certain possibilities of trouble which may be avoided at this time but which, if not avoided, are likely to result

Let Us Avoid Another Tangle

in a new tangle.

Without awaiting Bishop Rowe's acceptance of his election to be Bishop Coadjutor of Southern Ohio, the Standing Committee of that diocese has sent to the Bishops and other Standing Committees of the Church, the notification of his election with request for confirmation, as provided in Canon 10. In this they are both within their rights and are also acting in accordance with precedent.

But the great distance of Bishop Rowe from the diocese to which he has been elected may easily result in a letter of declination being received *after* his election has been confirmed. Curiously enough, the canon already cited makes no provision either for awaiting the acceptance of an election, for vacating that election in the event of a declination, nor even for a formal act of translation on the part of any authority of the Church at large.

The canonical method of translating a Missionary Bishop to a diocese, upon election by a diocesan convention, is much more expeditious than the preliminaries necessary before the consecration of a priest elected to the episcopate. In the latter case the Standing Committee notifies all the other Standing Committees of the election, asking confirmation from them; and when the assent of a majority of these is received, the evidence of it is transmitted to the Presiding Bishop, who, acting on behalf of the whole Church, communicates the action to the Bishops, obtains from a majority of them their consent, and then takes order for the consecration. In this way it is made clear that though the diocese chooses its own Bishop, he is actually sent to the diocese by the act of the whole Church, and the final formalities necessary are taken by the national Church and not by the diocese.

But the process is strangely different where a diocese elects a Missionary Bishop to be its Diocesan or (as in the present case) its Coadjutor. Although the Church at large would seem to have a still greater interest in the event, having chosen and consecrated the Missionary Bishop for his post, the canons appear to ignore the interest of the national Church altogether. According to Canon 10 § v. [ii], a Diocese having elected a Missionary Bishop as its Diocesan or Coadjutor, its Standing Committee thereupon notifies simultaneously *both* the other Standing Committees and the Bishops, asking assent from them. One-half the time required for obtaining these assents is thus saved, and neither the Presiding Bishop nor any other single representative of the Church at large, has any function in the matter. Having obtained these consents, or a majority of them, "the Standing Committee of the Diocese concerned shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary District within the United States," and to every congregation in the diocese. Thus, in place of a formal act of translation by the national Church, the diocese immediately concerned alone proclaims to the Church at large that the consents have been received, leaving it entirely to implication that the relation of the Bishop to his Missionary District has ceased, and his relation to the Diocese has commenced.

Now where does his own exercise of discretion come in? When the House of Bishops, which had originally assigned Bishop Rowe to Alaska, afterward translated him to South Dakota, it seemed that he had no right to claim a voice in the matter. Consecrated to be a Missionary Bishop, he was bound to go wherever, from time to time, he might be sent, having

acquired no vested right to the episcopate in any given district.

But it seems wholly impossible to hold that after the House of Bishops has consecrated him to the episcopate as a Missionary Bishop and assigned him to a particular district, any diocese can compel him, without his consent, to become its Diocesan or Coadjutor. Yet if, without awaiting his consent, the assents of a majority of Bishops and Standing Committees to his translation should be received and certified to by the Standing Committee of Southern Ohio, the canonical implication would be that his relation to his missionary district would have ceased and that to the diocese of Southern Ohio would have commenced. Where, then, would there be place for the exercise of his own discretion? Shall we hold that if he does not decline his election before certification of its completion by confirmation has been made, he is estopped from doing so afterward? Shall we hold that the assents of the Bishops and Standing Committees are equivalent to a peremptory act of the House of Bishops relieving him of his missionary district and translating him to the diocese? Or shall we hold that after, by canonical implication and unbroken precedent, he has been translated, by election, confirmation, and certification, to his new post, he can still decline his election, and, with no formality whatever, and no withdrawal of the canonical certification, put himself back into the position of Missionary Bishop of Alaska?

It will be seen how difficult it would be to give an affirmative answer to any of these questions, and yet apparently the three possible hypotheses leave no ground for a fourth one. The canon governing the matter seems to carry no assumption that a Missionary Bishop will ever decline an election to a diocese, or, especially, that he will ever be so placed that his declination may be received after his translation has been effected. In our judgment the canon should be so re-cast as to provide that after the completion of formalities, the facts shall be certified to the Presiding Bishop, after which he, *having assured himself of the acceptance of the Bishop elected*, shall formally certify to the fact of translation, specifying the date upon which it becomes operative.

In the meantime, in order to prevent a new canonical tangle from arising, we submit that Bishops and Standing Committees may well defer their assent to the translation until Bishop Rowe's acceptance shall have been formally given. Indeed it might be useful if assents already given should be withdrawn temporarily, in order to await the Bishop's decision, so that he may not be *inadvertently* translated against his will.

For it is quite clear that if, after completion of his election and certification to the Church at large, he should then decline, a very embarrassing difficulty would be created for him, for the diocese of Southern Ohio, and for the Church at large.

DO the voluntary forces that stand for good government in any city deserve criticism for not enlisting actively in particular efforts to repress public vice?

In a paper entitled "Police Efficiency the First Effect of Vice Inquiries," printed in the *Survey*, Mr. Graham Taylor enumerates the work that has resulted in Chicago from, first, the exhaustive inquiries of the Vice Commission, and, following upon the publication of their report, the reform of the police administration through the efforts of the city Civil Service Commission. Of the results of this work, in addition to the purifying, at least in part, of the police department, Mr. Taylor says:

"Since this investigation started, practically all openly disorderly houses have been driven off the street car lines, street solicitation has been practically stopped, the segregated districts on the west and north sides of the city have been greatly restricted, the inmates having been driven into the south side district, or out of the city; outside of the south side segregated district, it is claimed that vicious dance halls have been so far eliminated that not more than ten are now in continuous operation; the police are shown to have been in collusion with physicians, falsely certifying freedom from communicable diseases; in one month's time, at a cost not exceeding \$1,000, the commissioner's investigators broke up in large part the open sale of cocaine, opium, and other drugs in violation of law, against which the police had made but little intelligent or concerted effort, for which protection one illicit dealer is known to have paid \$3,000 per annum; the commissioners challenged any man of ordinary experience to prove that saloons can be kept open all night without the knowledge and tacit consent of the police."

But after enumerating this large measure of success, Mr. Taylor adds, quoting from the report of the Civil Service Commission:

"In all this work the commission regrets that it is compelled to

say that in spite of the support given it by the press, it has received active help from but few of the so-called reform organizations engaged in moral uplift, which naturally would be expected to join in an effort to correct police evils and thereby to clean up vice conditions in the city of Chicago."

There is, however, something to be said on the other side. The public creates public offices, appoints and pays office holders, and *expects them to do their duty*. If they do not, civic and religious organizations sometimes are obliged to prod them to do it—as did the Chicago Vice Commission, which, says Mr. Taylor, would itself have been impossible "without such initiative and agitation as the united Protestant ministers gave the proposal." Thus the religious forces of Chicago appear to have done their duty in the right way—by compelling public officers to do their duty, and leaving them free and unhampered in the doing of it. If the "so-called reform organizations" did not help finally, perhaps it was because it was the business of publicly constituted officials to do it, and it was assumed by the reform organizations that they were competent to do what they were paid for doing. It is no part of the function of voluntary organizations to do the work of police officers, or of district attorneys, or of civil service commissions. Yet certainly they ought to give their sympathy and moral support, especially in those causes which involve crusades against vice after it has obtained a foothold and long toleration. It is not easy for public officials to perform this sort of duties, and often they do it at political peril to themselves. Organizations and individuals that stand for high ideals ought therefore to recognize such services especially, and to give their sympathy.

In this connection it is a pleasure to recognize the very successful effort which the district attorney of Milwaukee has made to wipe out the segregated vice district in this city. He has closed up the dives, driven away their keepers and inmates, and stopped public prostitution completely. Of course it yet remains to be seen how successful he will be in keeping them closed and in preventing the opening of disorderly houses in other sections of the city. This must be a continuing campaign, as the district attorney, Mr. Zabel, well recognizes. But the public vice of to-day is so largely a commercialized transaction, that its elimination is made practicable, because it is easier and more profitable to locate in another city than in another part of a city that is being carefully watched to prevent colonization. The real menace through the driving out of these dives, is to neighboring cities, in the state and beyond; and these must arouse themselves to special vigilance on their own account. Nobody can protect the morals of a community except its own citizens.

Milwaukee, however, may well bid other Wisconsin cities to beware lest those that have been driven away from here, shall be established in other cities that are apathetic.

ANSWERS TO CORRESPONDENTS

M. E. S.—The only Church institution for colored children of which we have knowledge is the House of the Holy Child, 625 N. Forty-third street, Philadelphia. It is not in charge of a sisterhood and there is now no order of colored sisters.

D. T. C.—So far as we know, the Order of the Brothers of Nazareth is no longer in existence.

A LAYMAN.—The ascription, "In the Name," etc., before the sermon, is made facing the congregation.

ARABESQUES

As on some Saracenic arch we trace
 Designs of beauty, pencilled wondrous fair;
 Strange witcheries of color which declare
 High Eastern origin, trceries of lace
 Against a pale gold ground, or flashing grace
 Of crescent shapes, the artist world's despair,
 So is it with the universe. Oh, where
 Can one sit down, out of this soft embrace?

Above are stars and crescent, blue and gold;
 Afar, the foam-flecks of the white-lipped sea;
 Beneath us, silver sands, or, fold on fold,
 The tender grasses' dewy mystery.
 We catch the scarlet sunset bloom of even;
 We feel your touch, O Arabesques of Heaven!

CAROLINE D. SWAN.

HEAT gold never so often, it never ceases to give off the rays of its characteristic lustre; cut the sugar-cane into never so many pieces, it never ceases to be sweet; rub the sandalwood as much as you please, it never loses its fragrance. The inborn nature of the noble suffers no change to life's end.—*Hindu (Boehalingk)*.

BLUE MONDAY MUSINGS

HOW the number of people who wish to be deceived astounds one! Among the various freak religions of our day, none is more utterly absurd than that Chicago invention known as "Mazdaznan." It purports to be a revival of pure Zoroastrianism, combined with rhythmic breathing, vegetarianism (apparently), elaborate ceremonial, and a little from half a dozen other religions; the whole having for its prophet and inventor "His Humbleness Doctor Otoman Zar-Adusht Hanish," who is alleged to be a descendant of Omar Khayyam. That a respectable old German recently identified "the Master" as his degenerate son, Otto Hanish, and that he knows nothing of Persian or Arabic, makes no difference to his sun-worshipping disciples. These cheerful idiots have been holding a congress in Montreal (called a "Gahanbar" in their peculiar dialect), and the programme of it passes belief. If I had set out to devise something as a parody of this imbecile pseudo-Orientalism of our day, I should never have dared make it so preposterous as the original, published in the Montreal *Star*. What follows is condensed from the official notice.

"The Embassy," Mt. Royal Avenue West, was the gathering-place; and among the lights of the occasion were Mother Adelia, Kalantress Maria Elizabeth Ruth Holton, Constance Cleopatra, Mother Ruthken Santa Marianna, Mother Julia Bezantine, and His Obedience Dr. Med. Abraham L. Thomas. How is that for a derangement of epitaphs?

WED. 9 A. M.—Communion under the direction of Mother Adelia. Pentecostal address by His Obedience, Dr. Med. A. L. Thomas. 3:15 P. M.—Invocation of the Blessed Ainyahita.

THURS. 11 A. M.—High celebration, "Origin and Value of Ritual for Home, Lodge, and Church Use."

3:15 P. M.—Vesper Service, "The Coming Race Transparent." [One can see through His Humbleness, anyhow.]

FRI. 7 A. M.—Sunclotted Service, "The Value of Egyptian Postures and Their Healing Effect Upon the Nervous System."

9 A. M.—"God's Green Pastures," Ruthken Santa Marianna.

11 A. M.—Pontifical Service, "The Science of Numbers and Colors, and Their Relation, as Revealed Through our Blessed Ainyahita and Taught in Accepted Masonry."

3:15 P. M.—Vesper Bells. "Transmigration, Reincarnation, Transubstantiation, Regeneration."

SAT. 7 A. M.—Daylight Service, "Religious Exercises the Acme of Gymnastics."

9 A. M.—"The Table of Super Abundance."

3:15 P. M.—"Ainyahita and Her Pearls as Compared with Recent Discoveries in the Desert of Gobi."

SUN. 7 A. M.—Aurora Service. "Health Exercises and Healing from the Ozone Permeated with the Sunshine from the Sun."

9 A. M.—Zarathushtrian Communion and the Holy Eucharist of the Christos as Embodied in the Breaking of the Daily Bread (yeast free) and the Passing of the Cup of Wine (ether free).

11 A. M.—High Mass according to the Zarathushtrian Ritual. Celebration conducted by the Robed Members of the Order of the Magi, the Holy Order of Redemption, and the White Lodge of the Immaculate Conception. "The Bloodless Atonement."

Heard you ever the like of that, for high-sounding balderdash and profanity?

When I add that "Dr." Hanish claims to have been born in Persia in 1844, that he is believed to be the reincarnation of Moses, Napoleon, and (*horresco referens*) our Lord Himself, and that one of his votaries burned herself alive a year or so ago as a sacrifice to the sun, you will know enough about Mazdaznan, I think.

BUT THE HYSTERICAL CURIOSITY about Abdul Baha, the real Persian, who has been traveling across the continent with some silly Americans and English in his train, is as little worthy of intelligent people. The history of Babism (an heretical offshoot of Shiite Mohammedanism, associated with rebellion and assassination on its political side, and paralleling Gnosticism on its philosophical or quasi-theological side), is not edifying reading. There are as many rival claimants to be the original Simon-pure "Manifestation" as there were anti-popes in certain mediæval times; and the pious, vague platitudes about love and peace and unity, uttered by the tired old gentleman in picturesque clothes, are a very poor substitute for the Christian Faith. A universal religion is not to be created or composed by adding together various local religions. Mohammedanism + Judaism + Buddhism + Vedanta + Parsiism + Unitarianism, κ. τ. λ. = Confusion.

Christianity is the one only Universal Religion, if it is true. If it is not true, it is a marvellously daring and august imposture. But, believing it to be true, Christians do not

admit that it requires to be completed or enriched, whether by Baha Ullah, or Subh-i-Ezel, his brother and rival; by Abdul Baha or Muhammad Ali, his brother and rival. When men live in a subterranean dungeon, the light of a candle is welcome; any gleams of truth, to relieve the darkness of Islam, were of value. But to carry a candle out into the full glory of the sun and then talk about "the combined illumination" is absurdity. We have the Light of the World shining in His Church; and that illumination is sufficient for all men everywhere.

THE SPREAD of "fancy ritualism" is one of the signs of our times, surely—though what it signifies is perhaps not very clear. I have just been reading the description of a wedding at Watch Hill, R. I., performed by three Baptist ministers the other day. "The ceremony took place before a temporary altar, lighted with large candles supported in brass candlesticks on either side." Sweetly pretty, no doubt; but why have an altar, temporary or otherwise, without a priest? Our good Baptist brethren would shudder at "sacerdotalism"; but to use sacerdotal symbolism, while rejecting the doctrines symbolized, is absurd.

MR. CHESTERTON, in his newest book, *Manalive* (made up for the most part of shameless plagiarism from himself in *The Man Who Was Thursday* and *The Ball and the Cross*) comments with astonishment upon the extraordinary American ideas which prohibit cigarettes in whole states. I wonder what he would think of the Board of Education in Fort Cobb, Okla., which requires school-teachers to sign an agreement not to dance, play cards, receive callers more than three nights a week, or marry, during term time!

Apropos, I love the answer of one of our Bishops, who was questioned:

"Do you Episcopalians believe in dancing and theatre-going?"

"Yes, but not as generally necessary to salvation."

Out in Seneca County an old farmer was being prepared for confirmation. A lady asked him how he was getting on; and he replied, in perfect good faith: "Wal, Miss Mary, I know the Creed and the Lord's Prayer and the Ten Commandments; but I guess I'm too stiff-j'inted to dance!"

OIL CITY (Pa.) Methodists have no mediæval notions about the sanctity of a Christian place of worship! The local paper gives three-fourths of a column to a glowing description of a wedding, in Trinity M. E. Church, the Rabbi of a Cleveland Hebrew congregation officiating. "The ceremony was the full reformed Jewish rites, ring service and the goblets of wine, signifying the cup of joy and of sorrow they will share together. At the end of the services, the choir of the Baptist church sang from the opera *Thais*. The event was of great importance, and called forth the wealth and society of Oil City."

Why shouldn't the Methodists turn an honest penny by renting their meeting-house to rich Jews? These are "liberal" days; and that they deny our Lord and count Christians idolators, is of no consequence!

"PASTOR" SENOR of Jacksonville, one of "Pastor" Russell's companions, has announced to three thousand members of the "International Bible Students' Association," at Pertle Springs, Missouri, that the millennium is to come in October, 1914. "Men of great intellect have been studying the Bible for years and have all come to the same conclusion, so there can be no doubt about it." Even Missourians sometimes swallow folly without waiting to be "shown," it appears.

ONE OF the St. Louis papers, reporting the diocesan convention, heads its column:

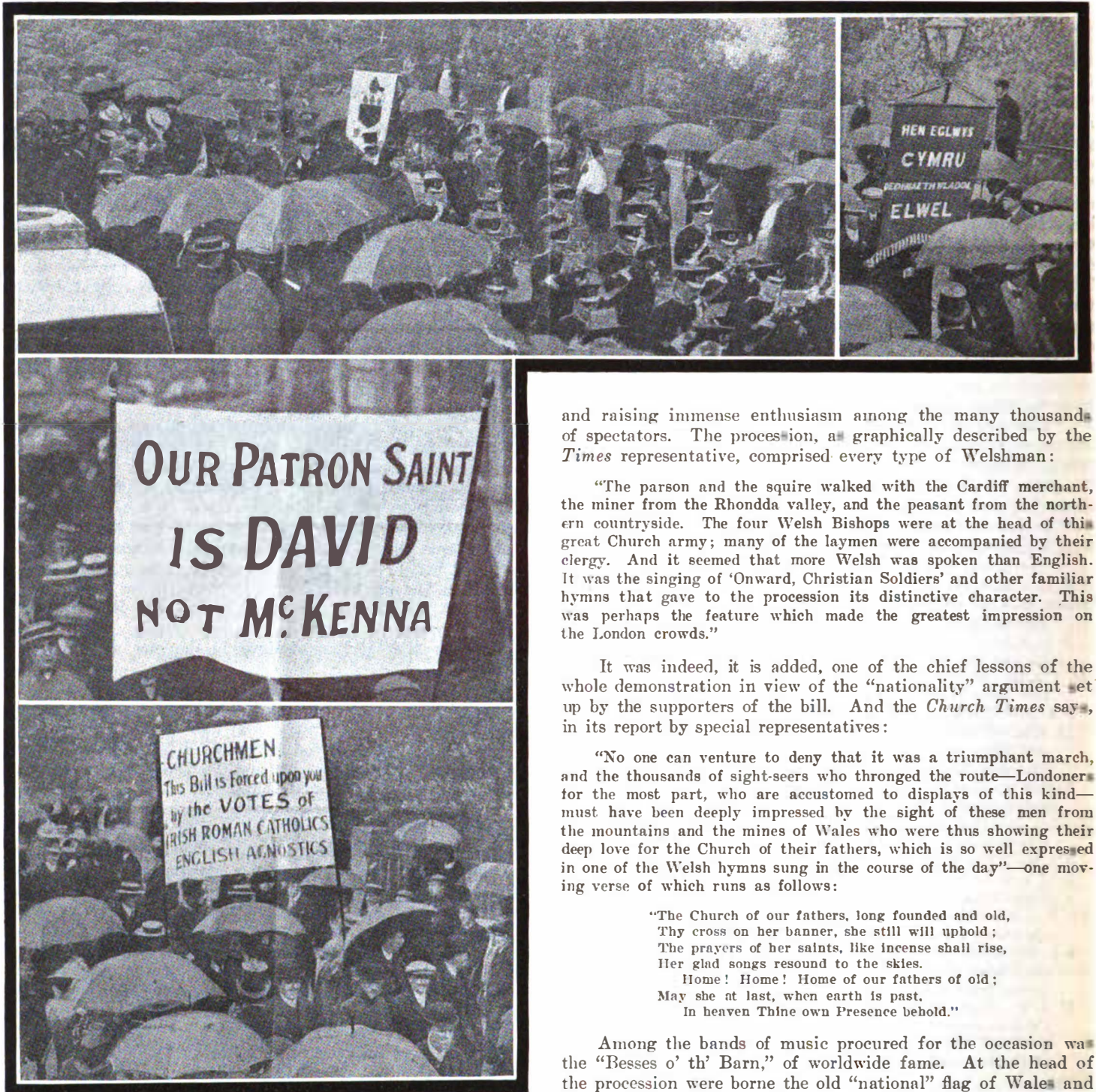
"CHURCH RENAMING DEFERRED A YEAR
Missouri Diocese Postpones Dropping P. E."

Auspicious omen! May it be so!

THE CHARLESTON (W. Va.) *Mail* publishes a fine picture of "Bishop Earl Cranston, Protestant Episcopal Church," residing in Washington! How long, oh P. E., wilt thou abuse our patience?

THAT PARTICULARLY objectionable nuisance, the chain-letter prayer, is on the rampage again, I learn from many correspondents. It is silly, profane, and harmful; put it in the wastebasket if it comes your way.

PRESBYTER IGNOTUS.



SCENES FROM THE GREAT DEMONSTRATION AGAINST THE WELSH DISESTABLISHMENT BILL, LONDON

MAGNIFICENT DEMONSTRATION AGAINST WELSH DISESTABLISHMENT

Thousands of Welshmen with Englishmen in Procession

RESOLUTIONS OF PROTEST ADOPTED AMIDST ENTHUSIASM

The Living Church News Bureau }
London, June 18, 1912 }

A REMARKABLE demonstration against the Welsh Disestablishment and Disendowment Bill, mainly by Welsh Church people themselves, took place in London on Wednesday last, when meetings were held simultaneously at the Royal Albert Hall and in Hyde Park in the afternoon. It was estimated that between 13,000 and 15,000 Churchmen and Churchwomen came up from the four Welsh dioceses to take part in this great public protest against the bill, while some 5,000 Churchmen were joined with them from Lancashire and other parts of the country. The most impressive feature of the demonstration was the procession of men from Regent's Park to Hyde Park and the Albert Hall, about two miles long; these Welsh Churchmen marching in fours behind their bands and flags and banners through the chief West End thoroughfares

and raising immense enthusiasm among the many thousands of spectators. The procession, as graphically described by the *Times* representative, comprised every type of Welshman:

"The parson and the squire walked with the Cardiff merchant, the miner from the Rhondda valley, and the peasant from the northern countryside. The four Welsh Bishops were at the head of this great Church army; many of the laymen were accompanied by their clergy. And it seemed that more Welsh was spoken than English. It was the singing of 'Onward, Christian Soldiers' and other familiar hymns that gave to the procession its distinctive character. This was perhaps the feature which made the greatest impression on the London crowds."

It was indeed, it is added, one of the chief lessons of the whole demonstration in view of the "nationality" argument set up by the supporters of the bill. And the *Church Times* says, in its report by special representatives:

"No one can venture to deny that it was a triumphant march, and the thousands of sight-seers who thronged the route—Londoners for the most part, who are accustomed to displays of this kind—must have been deeply impressed by the sight of these men from the mountains and the mines of Wales who were thus showing their deep love for the Church of their fathers, which is so well expressed in one of the Welsh hymns sung in the course of the day"—one moving verse of which runs as follows:

"The Church of our fathers, long founded and old,
Thy cross on her banner, she still will uphold;
The prayers of her saints, like incense shall rise,
Her glad songs resound to the skies.
Home! Home! Home of our fathers of old;
May she at last, when earth is past,
In heaven Thine own Presence behold."

Among the bands of music procured for the occasion was the "Besses o' th' Barn," of worldwide fame. At the head of the procession were borne the old "national" flag of Wales and those of St. David and St. George. Most of the banners bore inscriptions in Welsh and testified to the remote antiquity of the Church in Wales in such parochial names and dates as "Church of St. Buan, established A. D. 595," and "St. Cybi, Holyhead, A. D. 550." Some of the inscriptions in English drove their meaning home in terse and sententious phrase: "Honesty is the best policy"; "We want Churches, not Museums"; "Our Patron Saint is David, not McKenna"; "Will a man rob God?" "Who robs the Welsh Church robs the Welsh poor"; "Englishmen—Help us to defend the Church of our Fathers."

The demonstration at the Albert Hall was presided over at first, in the unavoidable absence of the Archbishop of Canterbury, by the Archbishop of York, and afterwards by the Primate. The vast circular building, which holds 10,000 people, was never more full than on this occasion, and the enthusiasm was commensurate with such a demonstration. The singing of the hymn, "O God, our help in ages past," was followed by the announcement by the Archbishop, "You will remain standing for prayer and the rehearsal of our Holy Faith, and the Lord's Prayer." The prayers, recited by the Bishop of Willesden, included the collect of the Sixteenth Sunday after Trinity and the prayer for "the High Court of Parliament." As the Archbishop of York rose to speak, in all parts of the hall people rose and cheered and waved papers, hats, and handkerchiefs. The Archbishop spoke in part as follows:

"This meeting makes its own speech, a speech most striking, most eloquent. You are here to say that as Welshmen you are

devoted to your Welsh Church. You find that your Celtic spirit is inspired and expressed in the service of your Church, and you find yourselves in alien surroundings anywhere else. You are here to ask why, just at the moment when your Church is rising up to vindicate the memories of the past and to meet the problems of the future, it should be torn out of the heart of your national life, where it has been for more than sixteen hundred years. Though you are Welshmen, in the fellowship of the Church of Christ you are bone of our bone and flesh of our flesh, and we mean to stand by you and to make your cause our own. I know you are not so closely joined to me as you are to my brother of Canterbury. But I would say that you will be supported not only by the Church of St. Augustine but by the Church of Paulinus and Wilfrid and Aidan and Cuthbert. It is said that this bill has produced no enthusiasm. It has. But it is the enthusiasm of opposition. This is a matter which breaks right across the ordinary lines of party division. The principle of Establishment goes far too deep in reason and in history to be dismissed by the commonplaces of Mr. McKenna's old-fashioned individualism. The Church has never been a department of the State. It has been here at the side of the State from the moment the State was born. It is the nurse that has taught the State its first lessons. Therefore at the present time to dare to tear away out of our corporate life that element of witness to the Christian Faith would be to make a profound revolution in our national customs, sentiment, and history. If the State were to transgress its limits and violate the fundamental principles of the Church, then there would be a crisis with which we should have to deal. But the moment when the time has come for the Church, for its own sake, to leave the alliance with the State is for the Church itself to decide. That alliance needs also the assent of the people; but that is a matter which must be left to the people to judge, and our complaint of this present business is that a revolution so remarkable, touching to the very quick the springs of our national life, should be hurried through piece-meal. We decline to believe that—even as regards Wales—there has been any considered judgment of the people. This bill is out of date. It does not touch the question which this country really cares for. It belongs to a stale, flat, and unprofitable political programme."

The Archbishop's notable speech was frequently punctuated with loud and prolonged applause.

The first resolution was moved by Mr. Bonar Law, leader of the Opposition in the House of Commons:

"That this meeting of representative Churchmen from Wales and from every English diocese emphatically condemns the Established Church (Wales) Bill, and calls upon the Government to submit it to the judgment of the people before attempting to pass it into law."

No one could pretend, said Mr. Bonar Law, that this question was an issue at the last General Election, and this bill was only possible because the constitution was in suspense. On this as on every other question the responsibility of the decision rested with the people of the country as a whole, and this bill could never be justified merely on the ground that Welsh members supported it. Of all the proposals of the bill, that of dismembering the Church seemed to him the most unjustifiable:

"Parliament proposed against the will of the Church, both in England and Wales, to break a connection which had lasted far longer than Parliament itself has lasted. That was oppression. Parliament would not dream of doing it to any ordinary legal corporation; and to do it to the Church was not only unjust but tyrannical." On the claim of the Church to her ancient endowments, Mr. Bonar Law read the words of Freeman, the historian, whom he thought he could with some confidence cite against the Home Secretary (Mr. McKenna) on the grounds of authority and impartiality. He went on to say that the Chancellor of the Exchequer (Mr. Lloyd George) "also invented a new argument," in connection with his erroneous views as to what took place in the Church of England in the sixteenth century. "All this false history, all these financial theories to the plain man and to the honest man were not interesting and they carried no weight," declared Mr. Bonar Law. The claim of the Church to her endowments rested on a ground, he said, which in every civilized country, and at all times, had been regarded as the best title to property—undisturbed use over a long period of time.

The Bishop of St. Asaph seconded the resolution, and spoke first in Welsh and then in English. Their protest, he said, was not against a calm and certain decision of the democracy of this country, "but against the tyranny of a Cabinet who, like an ancient oligarchy, derive their power from the fortuitous concourse of a chaotic following." Referring to the Prime Minister's speech on the second reading of the bill, the Bishop did not think that a knowledge of Welsh history was "one of the products" of Mr. Asquith's genius. "I am tempted to think that he has been studying Welsh Church history in the Home Office." He recalled how nineteen years ago he stood upon this platform in the same cause, and against more formidable forces. But Churchmen won then, and they were going to win now.

The resolution was carried unanimously amid a scene of great enthusiasm. After the singing of the hymn, "The

Church's One Foundation," the Duke of Devonshire moved the second resolution:

"That this meeting calls upon all Churchmen, irrespective of political opinion, and upon all who value the preservation of Christianity in our country, to whatever denomination they may belong, to use every means in their power to resist the passage of a bill which would repudiate the continued recognition of religion by the State, dismember the Church by Act of Parliament, and divert to secular objects the slender endowments of the four Welsh dioceses which have been for centuries devoted to the service of God."

The Dean of Manchester (Bishop Welldon), who seconded, described the bill as an anti-democratic one, contrary to the interests of the people at large. This resolution was also adopted unanimously. Concluding speeches were made by two Welsh laymen and by the Bishop of St. Davids and the Primate.

The demonstration in the park was soon cut short by the unfavorable condition of the weather. Among the speakers at the various platforms was the Bishop of London, the Bishop of St. Davids, and Lord Robert Cecil. A resolution of protest was carried. The illustration accompanying this account of the great Welsh Anti-Disestablishment demonstration in London is from the *Daily Sketch*.

An S. P. G. Missionary Exhibition is being held at the Church House, Westminster (June 10th to 22nd), and was opened by the Archbishop of Canterbury as President of the Society. The Queen and Princess Mary arrived soon after the opening ceremony, and with the Archbishop and Bishop Montgomery, the Society's Secretary, made a complete tour of the exhibition. The Great Hall is occupied with a series of courts, representing various countries where the Church is at work through the agency of S. P. G. The Hoare Memorial Hall has been converted into a mission hospital. In one of the halls tableaux and pageants are given three times daily. Special intercession for the exhibition is being offered at certain churches. The exhibition has proved to be an unprecedented success. Thousands of persons visit it daily.

A third Archdeaconry has been formed in the diocese of London, to be known as the Archdeaconry of Hampstead, and the Rev. Brook Deedes, Vicar and Rural Dean of Hampstead, has been appointed by the Bishop as Archdeacon.

J. G. HALL.

"THE VALE OF TEARS"

To most of us this life appears,
At times, possessed of little worth;
Weary our journey on the earth,
A passage through "a vale of tears";

A dark abysmal vale of gloom,
Where clouds obscure the light of day,
And rugged mountains bar each way
By which we might escape its doom.

Though earth-born clouds shut out his beams,
The sun illumines those craggy peaks,
And everyone who rightly seeks
May catch some intermittent gleams.

Then why continue in the vale?
Let us at least attempt yon height
Which stands forever bathed in light.
'Tis nobler far to strive and fail,

Than, yielding to a coward's fears,
Idly to sit, with folded hand,
The glories of the promised land
Surveying, through a veil of tears!

Yet are there some, too weak to climb
Unaided, up that pathway steep;
Some, who can little more than creep
O'er stony crags to heights sublime.

Then he who finds his own life drear,
Should lend to such his helping hand.
He soon shall come to understand,
We may make sunshine everywhere.

GEORGE B. MOREWOOD.

REVELATION

Through encompassing mist, harbor lights gleam afar;
While the tempest still rages, a rainbow appears;
Amid deepening gloom of the sky, beams a star—
I discern the Vision of God through my tears.

HARRIET APPLETON SPRAGUE.

NEW YORK PREPARING FOR GENERAL CONVENTION

Chairmen of Local Committees Have Been Selected

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, July 2, 1912 }

NEW YORK is preparing actively for the General Convention of 1913. An amended notice of the appointment of chairmen of committees has just been issued, giving information as follows:

The Rt. Rev. D. H. Greer, D.D., president *ex-officio*; Mr. R. Fulton Cutting, LL.D. chairman; Mr. August Belmont, treasurer; the Rev. George F. Nelson, D.D., general secretary.

Committee on Services, Meetings, and Pulpit Supplies—The Very Rev. Wm. M. Grosvenor, D.D.

Committee on Music—Mr. Miles Farrow.

Committee on Finance—Mr. Stephen Baker.

Committee on Hospitality—The Rev. Ernest M. Stires, D.D.

Committee on Reception and Entertainment—Mr. Wm. S. Hawk.

Committee on Railroad Transportation—Mr. William H. Truesdale.

Committee on City Transportation and Baggage—Mr. William C. Fargo.

Committee on Press and Publication—Hon. J. Van Vechten Olcott.

Committee on Synod House Fund—Mr. R. Fulton Cutting.

Synod House Building Committee—Mr. R. Fulton Cutting.

On Hall Arrangements and Sessions—Bishop Courtney.

On Luncheons—Canon Douglas.

Dr. Nelson will be in town from time to time this summer, and the business of the General Executive committee will have his attention. The full membership of the auxiliary committees will be announced about the time of the diocesan convention.

A combined meeting of the Seniors and Juniors of the New York Assembly of the Brotherhood of St. Andrew was held at St. John's Church, Staten Island, on Saturday last. There were nearly 300 men and boys present; a tour through Fort Wadsworth, beginning at 3 o'clock, preceded the conferences which began at 5:30. The Seniors met in the auditorium of the Eccleston Memorial parish house and the Juniors in the large gymnasium of the parish house. Mr. John M. Locke, one of the faithful leaders of the Brotherhood, was the chairman of the Senior conference and the Rev. Mr. Kleinschmidt of Intercession chapel, had charge of the Junior conference. Evening Prayer, shortened, was said by the rector of the parish, the Rev. Dr. Dodd, at 7:45, on the lawn. The sermon was preached by the Rev. Kenneth A. Bray, vicar of the Bronx Church House. The whole day was a most helpful and interesting one to all in attendance. A number of the men and boys present came from chapters in the dioceses of Long Island, Newark and New Jersey, which are of course not in the New York Assembly, but come within what is known as the Metropolitan District.

Brotherhood Conferences Held

Announcement was made this week that the Rev. Robert L. Kimber, superintendent of the City Mission Society, had resigned to become rector of St. Andrew's Church, Richmond, Staten Island. Mr. Kimber is secretary of the convention and canon missionary of the Cathedral. Under his administration (since 1902) the City Mission Society has greatly extended its ministrations. At the last report there were 37 stations; 3,759 services held; 1,991 baptisms; 6,104 burials; 357,048 visits made by the staff.

Resigns from City Mission Society

The Living Church is privileged to announce that the differences between the rector of St. Paul's Church, Stapleton, Staten Island, and one of his parishioners, have happily been settled out of court by the statesmanlike and kindly interest of the Bishop of the diocese. The Christian forbearance shown by the parties in dispute is favorably commented on by their friends.

Differences Amicably Settled

Mrs. Jeannette C. Williams, widow of the late Rev. Dr. James Williams, died at her home in the Bronx on Thursday, the 27th. She was 64 years old. Mrs. Williams for a long time was connected with St. Mary's School at Burlington, N. J., and was the sister of the Rev. Homer F. Taylor, rector of St. Paul's Church, in the Bronx. She is survived by two daughters. The funeral was held on Saturday morning in St. Paul's church.

Death of Mrs. J. C. Williams

For the first time in nearly a score of years, there will be no services during July and August in the Church of the Ascension, Fifth avenue and Tenth street, New York. The closing services were held on Sunday, June 30th. In the evening the Rev. W. D. P. Bliss preached in the evening on "Government: the Hope of Liberty." Extensive repairs on the church property will be made during the summer.

Ascension Church is Closed

Detail in the Cloister of the Colonies is Dedicated

CHURCHMEN GATHER AT VALLEY FORGE

Detail in the Cloister of the Colonies is Dedicated
CONVALESCENCE OF PHILADELPHIA CLERGYMAN

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

ON Tuesday afternoon, June 25th, the Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware and Mr. George A. Elliott, President of the Delaware Society of the Sons of the American Revolution, headed a delegation of prominent members of their state at the dedicatory exercises attending the formal presentation of the Delaware division or "Bay" of the Washington Memorial Chapel at Valley Forge, Pa. The structure dedicated was a detail in the "Cloister of the Colonies" and similar to others representing the thirteen original states, which ultimately will form a cloister or hollow square in the building proper. It is of exquisitely carved stone. The seal of Delaware in bronze and of immense size, is the chief ornament of the ceiling. This is the sixth of the thirteen divisions of the cloister to be completed. Those representing Pennsylvania, New Jersey, New York, Maryland, and Virginia already have been finished and dedicated. The detail of the architectural scheme representing New York will be the next to be built. Patriotic organizations generally have displayed great interest in the Washington Memorial Chapel, which with the completed cloister will be one of the most interesting buildings of its kind in the country.

The Rev. W. Herbert Burke, of Norristown is in charge of the chapel. Beside the Delaware delegation at the exercises Tuesday there was a large assembly of Churchmen from Philadelphia and neighboring cities. Bishop Rhinelander was one of the speakers.

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, who was operated on on June 4th, was able to leave the hospital to go to Atlantic City, where he is staying at the Marlborough-Blenheim.

Rev. D. M. Steele Convalescent

where he is staying at the Marlborough-Blenheim.

NEEDS OF OUR WORK FOR NEGROES AT LAWRENCEVILLE, VA.

A RECENT issue of the *Churchman* contains an interesting letter from the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. Dr. Tomkins went down to St. Paul's School, Lawrenceville, to deliver the annual address to the graduating class. After speaking of the thoroughness of the work and the genuine and permanent preparation given young people for life, he gives his own impression of the work as follows:

"It is seldom that so complete and thorough a work can be found. It has influenced the whole country and its reputation amongst all the people is of the best, while Lawrenceville itself is proud of St. Paul's School. The commencement was unique. It seemed as if the whole county was there to listen to the addresses of the graduates and to show their appreciation of the school. This work should be generously supported. The loved Bishops of Southern Virginia have given their time and strength unceasingly and know the work of the school from top to bottom. There should be no hesitancy in supporting it, with such men at the head of the board of trustees, and with such men as principal as Archdeacon Russell."

Doubtless our readers have seen references from time to time about Lawrenceville and the great missionary and educational work being done there, but few really know anything definite about the magnificent results and the far-reaching influence of the school.

To begin with, it is the largest missionary and educational work for negroes under the auspices of the Church, and the third largest institution of its kind in the country for the normal and industrial education of negro youth of both sexes. The school is situated in the heart of what is known in Virginia as the Black Belt. Brunswick County, the home of the school, contains quite 3,000 more negroes than whites, the heaviest preponderance of negro population in the state. The counties surrounding have also heavy negro populations. In fact, taking the school as a centre, a line drawn anywhere within a radius of fifty miles would embrace 50,000 negroes, while the population locally contiguous to the school is easily 100,000. The diocese of Southern Virginia, in which the school is situated, contains over two-thirds of the entire negro population of Virginia, or a little over 400,000 persons. In all this territory, embracing the whole state south of the James River and

from the sea on the east to the Tennessee line and the mountains on the west, there are only four schools where negroes can get academic and vocational training. Of the population embraced within this region, 300,000 are in the area east of Danville and Lynchburg, and extending to the sea. In this smaller area there are only three schools for these 300,000 people, one each at Petersburg and Hampton, and the Lawrenceville institution. The need of the school and fortunate position is easily apparent. It affords the only means of thousands of black boys and girls fitting themselves for life and work among their people.

The school offers sixteen trades to boys and six or eight to girls. In the 24 years of its existence it has sent out 400 graduates and has 3,000 undergraduates. As teachers, workers, tillers of the soil, tradesmen of various kinds; home makers and apostles of the doctrine of clean living and better standards of life, the students from the school have made most enviable reputations in the communities to which they have gone. In Lawrenceville a number of them have gone through the school, and with money made from their earnings have built creditable homes, presided over by excellent wives, and they are living examples in the community of the effect of the training at St. Paul. Numbers of instances might be adduced from other localities to the same effect. Sixteen of the public school teachers of the county are graduates of St. Paul, while many of the ministers holding charges in Virginia as well as outside of the state got their academic training here. The school supports and fosters in the county a farmers' conference for the encouragement of thrift, better farming, buying of land and improving of homes; a teachers' association, a county fair, and a county temperance association. Through its conference the school has encouraged the people of the county to buy land until they now own a little over 55,000 acres valued at \$600,000, which, with their personal property, gives a total realty and personalty of \$800,000. In other words, they own one-sixth of the land and their property furnishes over one-sixth of the assessable values. Working through its various agencies, the school has seen the criminal expense cut in half in a single year, from \$1,952 to \$976. At times the county jail has stood open half the year on account of no occupants. The local paper, the *Brunswick Gazette*, speaking of these highly gratifying conditions, says editorially that "these splendid results are due to the work and influence of the school; that under its leadership the negroes of Brunswick are giving a valuable object lesson to the country of the only safe and sound solution of the negro problem; that is, by making themselves respectable members of society and by aiding in the industrial and economic progress of their respective communities, they earn the sympathy and good will of the whites. No right thinking white man will do other than applaud and encourage the laudable efforts of Principal Russell and his associates, for they mean much for the whole community."

This is all very encouraging, but unfortunately there is a dark, very dark side to this bright picture, and that is the one of support. In order to meet the demands upon it for educational opportunity, the school has had to enlarge its facilities until \$50,000 per year are needed to run it. The school has no endowment to speak of, its whole income from this source being \$1,417.22. Its support comes from voluntary contributions. For three years these have not exceeded \$25,000 per year. The assured income of the school is only \$20,000, including the income from its endowment. The rise in prices of everything and the necessity of paying more salaries, etc., has caused the school to run behind. The indebtedness June 1st was \$38,643.84. To close the fiscal year clear of debt, which ends July 1st, but which has been extended to July 10th in the hope that the money may be raised, the school needs \$39,000. The authorities are straining every effort to do this. Sometimes last winter the emergency seemed so grave that it looked as if the school must shut down. While not so bad now, it is apparent that more money must be raised or the usefulness of the school curtailed by the necessity of reducing some of its departments and activities. Such a thing would be a disgrace to our great, rich Church. This *in extremis* appeal of the school to the conscience and pocket of the Church should not go unheeded.

THE SUMMER WIND

The ripe corn sings for joy when the wind hovers nigh,
And the pine trees, caressed by the breeze, sweetly sigh;
But the poppy resplendent that ardently sinned,
Shrinks aghast, and falls low at the feet of the wind.

HARRIET APPLETON SPRAGUE.

CALL OF CHICAGO TO THE BROTHERHOOD CONVENTION

Arrangements Made for Sessions in Magnificent University Buildings

SUNDAY SCHOOLS MARK CONCLUSION OF REGULAR SESSIONS

The Living Church News Bureau
Chicago, July 2, 1912

A RESOUNDING call has been issued by the local National Convention Committee to Chicago laymen, both inside and outside the Brotherhood of St. Andrew, in connection with the effective work now in hand of securing registrations for the September National Convention. The call is an invitation "to the most charming, not to say the most costly, group of University buildings in the world—those of the University of Chicago," which will be turned over to the Convention of the Brotherhood of St. Andrew for four days, from September 4th to 8th. The following prayer, put forth officially on behalf of the convention, will be frequently used from now on in many a Chicago church:

"O Merciful Lord, who didst call St. Andrew to be one of Thine Apostles, and blessed him in bringing souls to Thee: Prosper, we humbly beseech Thee, the Brotherhood of St. Andrew in its work for the extension of Thy Kingdom among men. Make all the members thereof zealous and diligent in their good work. Give them wisdom to do it rightly, courage to persevere in it undauntedly, and grace to carry it on effectually. Guide and govern its forthcoming Convention in the ways of truth and righteousness; to Thy honour, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

The registration fee, admitting to all the sessions of the Convention, is only \$2.00 for men and \$1.00 for boys. This, as has been said, is a new departure and a most admirable one, for financing the Convention.

The custom of emphasizing one of the closing Sundays of June in Sunday school circles is growing in our diocese. Some schools have a regular examination, written and oral, like the public schools, early in June, and give diplomas not only to those who are promoted from the primary grades to the grammar school grades, but also to those who are graduated from the high school grades into the post-graduate department, be it a Church History class, a Prayer Book class, or a Bible class. At St. Martin's, Austin, these features coincided this year with "Flower Sunday," at which time the church was filled, not only by the members of the Sunday school, but by many of the parents and older people of the parish. Each child and teacher brought a bunch of flowers, and these were all reverently laid upon the altar, with the other offerings of the service. On the following morning they were all taken to the sick and to those in trouble. At another church in Chicago, "Class Day" exercises took place at 4 P. M. on the Third Sunday after Trinity, each class contributing a brief account of the studies pursued during the year, the speaker for each class having been previously nominated by its teacher and elected by the rest of the class. Diplomas were given to those who were graduated, after examination, from the Primary department, and at the close of this programme, which took place in the parish house, a brief choral service of thanksgiving, led by the girls' choir, with an address by the rector, took place in the church. Many of the Chicago parishes keep their Sunday schools open all during the summer, substituting for the regular sessions with teachers, a grouping of the whole school as one class, usually at the regular hour of Sunday school service, the teaching being given in an address, with catechising, by the priest alone. This is found to be preferable to disbanding the schools entirely, and, while it is open to minor criticism because of its grouping of all ages together, it is yet a much better plan than that of trying to group classes when both pupils and teachers are perforce either absent on vacations, or very irregular in attendance. A few of the parishes have the Children's Eucharist at 9:15, or 9:30, or 10 A. M. every Sunday during the summer, dispensing largely with 11 A. M. celebrations because of this order.

One of the city rectors, whose parish sent some contributions to the China Famine Fund during the latter part of the winter, has just received a letter from the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, who, as everyone interested knows, was the chairman this year of the entire Famine Committee in China. "We hope," says this letter, "to be through the heaviest part of the work by the first week in June. Both the dyke building and the ditch and canal digging, which we have undertaken, have been effectively done, and in spite of the difficult circumstances this year we have handled so far nearly \$500,000 gold, or about one million dollars, Mexican." One of the parish papers in Chicago, in speaking of the China Famine Fund, published lately the stimulating item which told of the devo-

tion and self-sacrifice of the girls at All Saints' School, the diocesan school at Sioux Falls, S. D. In order to send some money to the starving Chinese, these Church girls requested that they might go without one meal each day during Lent, so that the money thus saved by the school might be given to the China Famine Fund. A total of about \$65 was thus realized.

The report sent from the Church Missions House during the last week in June, showed that by June 1st, the diocese of Chicago had contributed towards its accepted apportionment for general missions \$17,841, being nearly \$2,000 more than the corresponding gift by June 1st last year. There were 16 congregations, one-half being parishes, which had completed their apportionments by June 1st, two-thirds of these having sent in more than their apportionments. These are record figures for Chicago.

The Rev. W. B. Stoskopf, rector of the Church of the Ascension, closes a letter in the June edition of his parish paper, asking for a universal adoption by the parishioners of the weekly pledge system, with the following apt enumeration and suggestion: "If you are one of possibly a dozen in the parish who honestly cannot afford to give any money, disregard this letter, and offer up your prayers for the welfare of the parish. You are as welcome as the largest giver." It might help the situation in other parishes, where, as sometimes is the case, from one-half to two-thirds of the enrolled communicants make no regular contribution at all to current expenses, if such a letter as this could state that there might possibly be a dozen or more who honestly cannot afford to make any pledge. The discrepancy between the rector's estimate of the handful who really cannot afford it, and the 50 or 60 per cent. of the parishioners who could but who don't afford it, might avail, here and there, for progress.

The summer meeting of the West Side Sunday School Institute was held during early June at the Church of the Good Shepherd, Lawndale (the Rev. W. A. Gustin, rector). There was an interesting programme, the chief address being by the Rev. Irving P. Johnson, rector of Gethsemane parish, Minneapolis. There were over 125 in attendance, this being the closing meeting of the Institute year. The West Side Institute is the oldest of the three in Chicago, and was organized largely by the leadership of the present Bishop of Oregon, who was then the Rev. Charles Scadding, rector at La Grange. The Rev. E. Croft Gear, of St. Andrew's Church, Chicago, presided at this Lawndale meeting, being president of the Institute for the year.

The late Dr. Daniel R. Brower, whose beautiful memorial altarpiece in the Church of the Epiphany was described in our last letter, died in 1909. He was one of the most prominent Chicago specialists in nervous diseases, and had achieved not only a national but an international reputation in his profession and specialty. He was one of the leading members of the faculty of Rush Medical College, and for several years he edited the *Chicago Medical Journal*. Always a devoted Churchman, of Catholic convictions, he was a member of the Standing Committee of the diocese at the time of his death, and the senior warden of his parish. Of the most engaging and attractive personality and of wide culture in art and literature, he was also a noted traveler, having visited nearly every habitable part of the world on his vacation trips. In addition to his heavy professional duties and lectures he was always ready to give illustrated travelogues about his various journeys, for the entertainment of his friends, or to provide a programme in some parish house or hospital. His memorial in the Church of the Epiphany is a distinct addition to the art-treasures of the diocese of Chicago.

On Thursday evening, June 21st, the graduating exercises of St. Luke's Hospital School for Nurses were held in Grace church. Two processions, led by clergy and choir (before and after the service) were had to the singing of suitable hymns, in which the nurses took part. Ninety-eight nurses received their diplomas. Bishop Talbot gave the blessing. The Rev. Dr. Waters took the service, assisted by the Rev. E. D. Wright, chaplain of the hospital. Mr. W. J. Bryson and Dr. Favill made brief addresses.

From the last annual report of Grace parish, just issued, we find that the income from May 1, 1911, to May 1, 1912, was \$93,949.47. For the endowment fund there was received during the year \$51,400. Grace parish gave to diocesan purposes \$9,828.30, and to general missions \$5,673.88. Grace Church choir went into their annual summer camp at Delavan Lake, Wis., on July 1st and will remain till Saturday, the 13th. The services during the summer at Grace Church will be as usual, without change; they will be in charge of the clergy of the parish. TERTIUS.

HONEST TOIL is holy service; faithful work is praise and prayer.—Henry Van Dyke.

WHERE THERE is one man who squints with his eyes, there are a dozen who squint with their brains.—Oliver Wendell Holmes.

ASHES

By MARY RICHARDS BERRY

HAVE you ever come to the wise decision that it would be best to destroy all those letters which you have kept so many years, thinking that some day perhaps you would destroy them, but never quite willing to part with them? Not business letters, of course, but all those others, which to you mean so much, but to anyone else only an opportunity for amusement or for publicity. Should they fall into their desecrating hands when you are no longer here to protect them?

The log-fire burns cheerfully, your dog is stretched before it, enjoying its comforting warmth, and so at last you decide that no opportunity could be more propitious than the present one for carrying out your resolution.

It is not an easy task, this of destroying old letters for, after glancing over each one, as you watch the flames eating their way line by line, leaving only ashes, many and varied are your thoughts which rise with the smoke. We are glad to watch this one burn, an unkind letter filled with thoughtless or cruel words. The flames eagerly devour it and crackle in glee until it is all consumed. There go others; friendly letters those, but you sigh, as only the black ghosts of them are left in the ashes, for that is all that is left of the friendship, too, although it once burned as fiercely and warmly as did the flames at first. You once walked hand in hand upon life's highway, but gradually your interests became diversified, your paths separated, and finally there was nothing but ashes left to what had once been a happy intercourse.

"No, we will not let the world read these words," snap the flames as they quickly cover the pages filled with words from the lover's vocabulary. It is very hard to feed these treasured missives to the flames; we could not tear them, for that would seem almost a sacrilege. And yet how much worse would it be to have other eyes than those for whom they were intended read them! These published love-letters of great men and women, were they ever intended for the world's bold gaze?

Ought not one rather to blush as he rushes in where the angel of love reverently trod? Your fingers kiss them as you lay them one by one in the embrace of the flames, while the smoke which rises from them is the incense of tender memories, and the ashes, love purified.

We touch these others as caressingly, too. And see, as they burn, is it not almost as if the flames made jewels while they creep further and further into the paper? Strings of precious jewels, rubies, sapphires, and emeralds glow in the fire's path until only pearls of ashes are left. Perhaps they are the words written on the pages that now appear as jewels, words far more precious to us than a king's ransom of rubies, sapphires, and emeralds, for they were words of sweet sympathy which came to us in dark hours from one who understood. They were words of faith, written to us at a time when but for that faith in us we might have let slip our hold on life. They were words of rejoicing in the achievements or pleasures which marked our life with milestones. They were words full of a tender mother-love which so well fitted our every mood or satisfied our heart's cravings. Ah, those are the brightest jewels! But the fire leaves only ashes, pure memories of the past now silenced.

Come, before the last bit of paper flickers, throw on a log and let its cheering glow dispel our gloomy retrospections! Better still, while the effect of the ashes is still upon us, let us take up our pen and write that long delayed letter, filling it with cheer or sympathy, with kindly counsel or loving thoughts, as may best suit the case. In all events making it such a letter that the recipient, when he in turn sacrifices it to the flames, may breathe in such sweet memories from its ashes as will far surpass any fragrance of the spices which arose from the ancient funeral pyres.

THANK God that every stroke of faithful work that you do is not tied for its effectiveness and permanence to the chances of your unstable character. Where could we get courage to do anything were it so tied? It must be a power of great inspiration to us all that, however we may go wrong, God will not fail to keep alive any good which we have ever done.—Phillips Brooks.

I AM NOT careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

Diocesan Conventions and Missionary Convocations

MONTANA

AN amendment to the canons was enacted whereby the office of Archdeacon was made permanent in the diocese, and the Ven. S. D. Hooker was elected to the office. The Bishop did not make the request for a Coadjutor, of which he had given notice a year previously, finding, as he explained in his address, that the diocese was not financially in condition to grant such a request.

The convention began with Sunday services on June 16th at St. Mark's, Anaconda, the Holy Communion being celebrated in the morning, a children's evensong held in the afternoon, and an evening service at which the Bishop delivered his address. He began with a statement of the difficulties in compiling statistics owing to the uncertainty as to precisely who should be counted as communicants, and told of the attempts that had been made to obtain from General Convention a definition of the term since 1904, when a petition from the diocese of Albany for such definition was brought into the House of Deputies, and the question had been pending ever since without settlement. He felt that in Montana, as elsewhere, the number of persons entitled to be enrolled as communicants considerably exceeded the aggregate of names found upon parish registers. He told of the work of the Archdeacon who had been appointed last year and who had given his work freely to the diocese while still rector of a parish, though it would now be necessary, the Bishop felt, that he be relieved of parochial cares and enabled to devote his whole time to his diocesan position. Telling of material progress within the diocese, the Bishop enumerated the completion of a parish house at Helena, rebuilding, after a fire, at Dillon, improvements on rectory and church at Glendive, Billings, Bozeman, and other places, and in six places plans being developed for building new churches during the ensuing year.

The Rev. F. B. Lewis of Bozeman was reelected secretary, and Mr. S. C. Day of Helena was reappointed chancellor. The Standing Committee was elected as follows: Rev. S. C. Blackiston (Butte), Rev. F. R. Bateman (Helena), Rev. J. L. Craig (Anaconda), Messrs. W. C. Messias and Allan Bowie (Butte), Mr. G. I. Wicks (Helena). The committee organized by electing Rev. S. C. Blackiston, president, and Mr. W. C. Messias, secretary.

WYOMING MISSIONARY CONVOCATION

A COMMITTEE was formed to draft, under legal advice, a law requiring a lapse of ten days between the issuing of a marriage license and the performance of the marriage; to communicate by letter with every Christian minister in the state in the effort to arouse interest in the matter; and to use every endeavor to secure the enactment of such a law by the next legislature.

By resolution a corporation is to be formed to take active steps to increase the Episcopate Fund, and to invest the same. The convocation also elected the first delegates to be chosen to the General Convention of 1913.

The convocation was held at Casper. The Rev. A. de Forest Snively of Wheatland was elected secretary. Bishop Thomas cast his address in the form of a sermon from the text: "The silver is Mine and the gold is Mine, saith the Lord of Hosts." He talked frankly of money, expressing wonder that though men pray for men for missions, he never remembered to have heard "a direct prayer for money." His sermon was a frank presentation of the value of money, the duty and opportunity of acquiring it, of saving it, of spending it, and of giving it. It was a lucid presentation of the subject from the point of view of "putting first things first," and of fixing a right valuation on temporal and spiritual gifts. Proceeding then to the consideration of matters in Wyoming, he asked for the accumulation of funds for the endowment of the future diocese, and then related many instances of improvements in buildings and fabric. These included especially the purchase of a church at Torrington, the beginning of a fund for the erection of a church at Wheatland, a church hostel almost completed at Jackson, the nave of a church completed and paid for at Thermopolis, a rectory at Buffalo, a stone church erected at Hartville and ready for consecration, a church at Gillette consecrated on Easter; and, much more extensive than any of the foregoing, a parish house completed at Cheyenne, and a church erected at Sheridan at a cost of \$25,000.

On the second day the Bishop asked the special attention of the clergy to the question of the status of all Church property, so that the fullest information may be placed in the hands of the Trustees of Church property, and any questions of title cleared up. On the recommendation of the committee to consider the Bishop's address it was resolved to print part of the address in pamphlet form for distribution.

As the constitution of the district requires the election of the

deputies to the General Convention at the second meeting of the convocation after a Triennial Convention, an election was had, and Archdeacon Dray and Governor B. B. Brooks were chosen as delegates, with the Rev. D. W. Thornberry and Mr. Brimmer, both of Rawlins, as supplementaries.

One of the pleasant incidents of the convocation was the presentation by the ladies and the clergy of a pair of field glasses, and a handsome china bowl to the Bishop on his birthday, the 20th of June.

The Woman's meetings, which were held under the presidency of Mrs. N. S. Thomas, were made up of delegates representing guilds, Woman's Auxiliaries, Junior Auxiliaries, Little Helpers, Daughters of the King, Indian Missions, and the Cathedral Home. The amount of the United Offering reported was \$100. Toward the apportionment for general missions \$200 had been pledged, but \$338 was paid.

Miss A. R. Ross spoke on "Two Years Among the Shoshoni," Mrs. F. L. Hadsell on "Lace Teaching Among the Indians," Mrs. Baird Sumner Cooper on "A Call to the Woman's Auxiliary," Miss Alice Beath on "Memorabilia of a Parish Treasurer of the United Offering," Mrs. Cora Brunson on "Journeyings in the interest of the Cathedral Home for Children," and Mrs. Louise Howard-Slosson on "Incidents in the Home Life of the Children." Miss Smith, of the Sybil Carter Lace Work Association, also addressed the meeting.

Mrs. M. A. Newell of Sheridan was appointed treasurer of the United Offering by the Bishop. A resolution of sympathy was passed for the people of Buffalo in the loss which has fallen upon many of them through the recent cloudburst. A letter of appreciation of her work was sent to Sister Clara, the matron of the Cathedral Home. The many requests which were made for United Offering boxes showed a great increase in the interest felt.

ASHEVILLE MISSIONARY CONVOCATION

IT was determined that a Social Service Commission be appointed. A committee was appointed to cooperate with the Bishop of North Carolina in his effort to pay off the deficit of St. Mary's School, Raleigh. The example of the diocese of North Carolina was followed in the substitution of a single commissioner in place of the Sunday School Commission, Mr. E. F. Erskine being the Bishop's appointee. The General Clergy Relief Fund was given an impetus by a vote to have the Secretary of the district inquire by return card about the Quinquagesima offering for this purpose. Canonical changes make the number of vestrymen discretionary up to 20 and provide for a mission committee of not more than three in organized missions.

The convocation met at Flat Rock, the delegates being cared for at the Heidelberg Inn, overlooking beautiful Highland Lake. Here the sessions of the Woman's Auxiliary were held, the convocation itself meeting in the church. Bishop Horner commended the method of working the missions of the district by groups where loyalty and cooperation may be obtained among the workers and monthly meetings for consultation may increase sympathy between workers and clergy. He showed substantial progress being made in the four industrial schools within the district, commended the offering of Sunday schools toward district missions, and reported a larger number of clergy at work than ever before.

Professor Joseph Hyde Pratt, state geologist of North Carolina, spoke enthusiastically on the work of the Rev. Homer W. Starr with the students at the State University at Chapel Hill. All of the three dioceses share with the local parish the burden of this rector's support; and the value of his work for the Church among these young men cannot be estimated. It was voted to make the rector of Chapel Hill a stipendiary of the district mission fund.

The Fond du Lac resolutions were discussed but no action was taken. The Rev. Frederick D. Lobdell, Dean of the convocation of Morganton, and rector of St. Francis', Rutherfordton, was elected delegate to the General Convention, in place of the late Rev. McNeely Du Bose.

There was an evening service in the interest of the Woman's Auxiliary with an address by the Rev. W. C. Clapp of the Philippine Islands, and the women of the Auxiliary made their corporate communion next morning and held sessions during the day. An evening missionary service was held.

THOSE whose lives are freest from failure do the least criticising of those about them. When we find ourselves in a sharply critical mood, it is sure evidence that our own life is just then full of failure. Indeed, it has been said that we dislike most in others our own worst failings: and there seems to be strong evidence that this is often so. Jesus warned the man who saw moles in his brother's eye that he himself was suffering from an eye-obstruction of the size of a beam. Only the Christ-cleansed, Christ-filled man can safely criticise: and he does not often want to.—*Sunday School Times.*

Social Service Conference in Cleveland

By the REV. F. M. CROUCH, Field Secretary of the Joint Commission on Social Service

DURING the early part of the recent National Conference of Charities and Correction in Cleveland, there was held a meeting of the Secretarial Cabinet of the Commission on the Church and Social Service appointed by the Federal Council of Churches. The formation of this cabinet was one result of the interdenominational conference at Chicago last fall under the auspices of the Federal Council Commission. The cabinet is composed of the executive secretaries of the social service commissions of some half-dozen communions, including our own, with the addition of the secretary of the Federal Council Commission, who represents the denominations at present without special commissions or secretaries.

A good part of the meeting was given over to the discussion of relations between the Federal Council Commission and the denominational commissions. The question was raised whether social service literature should be put forth directly by the Federal Council Commission or by the denominational agencies. It was the sense of the meeting that the commissions of the various communions should exercise complete autonomy in the preparation and publication of such literature as seemed necessary for the prosecution of their individual work, but that literature likely to be of general interdenominational interest might well be issued directly by the Federal Council Commission. It was further provided that any piece of literature issued by any one commission for its own purposes might, if it seemed of wider value, be reissued or further distributed by the Commission. In cases where such denominational literature is to be generally distributed in large quantities, the expense would be borne by the Commission.

This entire question of literature is indeed, in the present stage of social service work on the part of the churches, of the utmost importance. Only those who have had actual experience of the widespread ignorance of social problems among Christian people can appreciate the necessity of a vigorous campaign of education. To let light into dark minds is even more important than to let light into dark tenements. We cannot hope for any really successful effort in the field of social service on the part of either entire communions or single congregations until they have come actually to know social conditions in individual localities and in the country at large.

The dissemination of this knowledge can, however, no more, than the actual work of social reform, be achieved by any one communion. For this reason such interdenominational coöperation in propaganda as has just been indicated is a *sine qua non*. To this end a special series of handbooks on various phases of the social problem is now in preparation under general supervision of the Federal Council Commission.

But more than coöperation among various communions is essential: there must also be coöperation between the churches and other agencies devoted to social reform. A beginning has happily been made in this direction through a tentative arrangement on the part of the Commission with *The Survey* to introduce a special monthly department for social propaganda from the viewpoint of religious workers.

For this same purpose of propaganda as well as for the discussion of specific methods of work, a series of social service conferences is being planned in connection with the quadrennial meeting of the Federal Council in Chicago next December. At that time it is hoped to have the seminaries and the colleges represented—a recognition of the necessity of stimulating and educating to service the future leaders of the Church and society.

Another subject of discussion was the organization of "reform lobbies" to press legislation in the various states. The value of such lobbies has been already demonstrated by the efficient service in this direction of the social service commission of one of our own dioceses—Milwaukee. Here again, however, the value of interdenominational effort is evident. A beginning has indeed been made during the past few months through the organization of representative committees in the different states to look after legislation which shall secure to industrial workers one day's rest in seven. These committees might well enlarge their scope to include all reform measures.

Other matters under consideration were the promotion of interdenominational coöperation in the amelioration of local conditions and the provision of funds for the work of the Fed-

eral Council Commission. After all, the value of such conferences as this consists perhaps not so much in specific present achievement as in the personal contact between workers in different communions who are engaged in the common service of mankind.

The other conference was one of delegates from our own diocesan social service commissions, who had come to Cleveland at the instance of the Joint Commission, with two or three representatives of the Commission, including the Field Secretary. 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 other commissions are likely to follow suit in the near future. In the case of dioceses which can not 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, it is encouraging to be able to say, 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 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.

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 making 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.

THE PRESSING need of the age is for young men and women who are willing to do their very best with what they already have. If they are without brilliant talents, but possess the genius for brave, helpful work in the community, they will succeed in wresting glorious victory out of the grip of defeat, and in making the world better than it was when they entered it. It is the supreme duty of all to make the most of whatever they possess, whether it be bodily strength, mental capacity, social ability, musical talent, or whatever else it may be. Many men and women who are started out in the world with but small chances, to all appearance, of succeeding, have won their way to the front in spite of their meager capital in knowledge or brain power. But they made the most of what they had.—*T. J. Macmurray.*

HE WALKS as in the presence of God, that converses with Him in frequent prayer and communion; that runs to Him in all necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a father, and loves Him as a friend.—*Bishop Taylor.*

Patriotism and Intercession

By ALFRED THAYER MAHAN, Rear Admiral U. S. N.

MEN of to-day have before them as a conspicuous question, what part the Church of Jesus Christ, as Church, should take in affairs distinctly civil; in matters which can be recognized as primarily the function of the State, because in them the State, and the State alone, being the creation of men, has received from men authority to prescribe methods and to enforce obligation.

The distinct foundation upon which civil society rests is physical force, the organized force of the community; force regulated by reason, it is true, and deriving its sanction from morals, but none the less in last analysis the essential cornerstone. Upon this conception Christianity has bestowed its recognition, in the phrase, The ruler beareth the sword; he is God's minister. It has given also its benediction: Render unto Cæsar the things that are Cæsar's; The powers that be are ordained of God; Be subject to every ordinance of man for the Lord's sake. The Church, not the institution of man, has authority and power only as committed to her by her Lord; and in that commission, warrant to use force nowhere occurs. Even the Inquisition handed over offenders to the secular arm, declining the formal exercise of force.

Otherwise posed, the question is this: The Church being a body corporate, divinely constituted, has she the duty or the right to take in State affairs such action as is admittedly open to her individual members in virtue of their citizenship? It is essential to keep in mind the distinction in this matter between the Church and her members. The members individually have civil rights and duties; as members of the community they have the privilege and the obligation to bear a part in the administration of the force which the State represents. From this premise, does it follow that the Church has the same right or obligation? Or is she not rather compelled to abstain, if only because she thereby would become necessarily a participator in the use of force?

These questions press now, because the demand is one manifestation of the "unrest" of the day. Many within the Church, and many without, in their own personal unrest ask, Cannot the Church speak authoritatively and act effectively in the social, industrial, and economical problems which underlie this unrest? Certain members of the Church, both clergy and laity, esteem it a reproach to the Gospel that the Church does not so intervene. A minor dignitary of the Church of England has lately repeated with sympathy the remark to him of a strike leader, "Your Christianity is of no more use to the nation than a poultice to a wooden leg." The character of the demand here is patent, as is also the ignoring of the history of nineteen centuries. Utterances are heard which in their natural meaning convey that the Church, as Church, should set herself the direct task of advocating, if not indeed of apportioning, a redistribution of the things of this world between the present rich and the present poor; whether by regulation of wages, or by schemes yet more comprehensive.

It will be recognized at once that if the Church is to speak authoritatively and act effectively in such matters she must do so as a whole, whatever the dissentient views of a minority of her members; even of a large minority. She must act as a party does; the minority must acquiesce. They cannot "bolt" the Church, for in the Church is their hope of all that Jesus Christ means to them.

Further, in such corporate action the Church must act in civil affairs as a political party does. She must take one side or the other; or else a third part, which will be her own. In either case she will appear in the field of politics as the advocate of distinctly secular measures, resting ultimately on force, to meet real or asserted secular ills. Even the fact that the measures she advocates are beneficent, wise, or expedient, will not relieve them of the characteristic secular, nor their enforcement of the quality of physical force. If so, what guarantee has she in her commission that she will be divinely guided to judge aright? Or what assurance has she in the expert knowledge of her official representatives that she is humanly competent to such corporate action?

A minority therefore might fairly ask to be shown by what authority the Church commits them to measures from which they as individuals and as citizens strongly dissent. They, no less than the majority, would have a right that the charter—the Constitution—of the Body be not transcended. They would

admit that within the limits of the Church's commission they must acquiesce in the exertion of authority by the appointed organs of the Body; that much of the proper work—the mission—of the Church must be accomplished by human means, adapted by men to the exigencies of times and conditions, and consequently liable to be changed by men as periods and circumstances vary; but they could insist that the methods of the Church be confined to the mission of the Church, and that when any matter does not lie demonstrably within the Church's mission, methods concerning it are outside her competence.

What is the mission of the Church? I suppose nowhere is it defined more comprehensively and more strictly than in the words, "As My Father hath sent Me, even so send I you." The mission of the Church is identical in character with the mission of Jesus Christ, and her authority with that which He had while on His mission; but her authority is nowhere defined as coextensive with His present authority, "over all things in heaven and in earth." Positively, His mission is defined by His action; teaching, preaching the Gospel of the Kingdom, and healing. Negatively, who made me as a ruler and a judge over thee? a query which, touching as it does a division of property, is broadly and penetratingly applicable to the principal social differences in which the Church's interference is now invoked. Ye judge after the flesh, I (after the flesh) judge no man. I came (am sent) not to judge, but to save. My kingdom is not of this world. It is reasonable also to infer that Pilate, in his anxiety to please the people, would gladly have taken occasion of any evidence of political teaching on the part of Jesus to condemn Him. The charge that He made Himself a King was advanced, but fell flat: "I find no fault in Him." The final charge to the apostles conveys no change from His own mission, but simply an enlargement of its scope from Judea and Galilee to the whole world. Go ye into all the world and make disciples from all nations. Greater works than Mine shall ye do; an assurance an hundredfold fulfilled in the civilization which Christianity has developed, and Christianity alone. There is nowhere in His own utterances, or in those of His immediate followers, any directions as to civil government, except the disciple's general duty of submission.

The regenerative force of society and of social ills lay in discipleship, in inward conversion; not in outward compulsion, which is the inferior, but necessary, attribute of organized society, known to us as the State in its function of government. Upon these, and upon their methods, the Church is not to intrude as a Church; but her disciples, as members also of the State, will carry into their State activities the salt and the life which they derive from Christ through the Church. This has been the political history of the Church, and the result is Christian civilization.

It is in this double function of her members, as disciples and as citizens, and by charging them that their duties as the first compel them to those of the second, to careful study of current temporal conditions, and to carrying into political life the spirit and teachings of Jesus Christ, that the Church will fulfil her office toward the State. Secure that, if the Spirit of God move her members, the ultimate result will be right, she will not intrude into the sphere of the State, by teaching that this or that of two opposing policies is the right one.

If this be so, is it not evident how needless is the Church's intrusion into the function of the State; how misplaced the impatience which would urge her to it? Briefly, the essence of the whole contention that she should do so is the appeal to force, to what St. Paul calls carnal weapons; that the Church should arouse and instruct mankind as to the methods of exercising political power. The making disciples is a spiritual warfare, bringing every thought into captivity to the obedience of Christ. Then disciples, recognizing their duty as citizens to the secular State, carry into it the spirit they have received from the Church, and in that spirit help wield the carnal weapons appointed to the State. Votes are force—carnal weapons. Is there not also to be discerned here the indications why the conditions of the community lag behind what is to be desired? The defect is in imperfect discipleship, which reacts upon the Church and upon society. This is manifested largely in slackness of intercession. Discipleship has wrought the immense work of our civilization, the magnificence of which can no more be ignored than can its shortcomings. It is wild misapprehen-

sion to think that there is not constant advance. The very discontent of the day testifies to advances which have made people more deeply conscious of imperfection, of what still needs to be done. The spirit of discipleship, imperfectly realized though it has ever been, has none the less permeated both the Body and the members, and from them has spread to those outside as leaven works through a mass. The standards of Christianity are measurably and increasingly the standards of the world, and of the State. Like a city set on a hill, they are recognized, they enlighten, even though they do not receive perfect obedience.

There is a worse side to the present tendency. The wish that the Church appeal to secular weapons is accompanied, and inevitably, by a distrust of spiritual, shown in relinquishment or in partial disuse of constant and fervent intercession. Of this a very marked symptom in my own observation is the neglect of the prayer for Congress when in session. What more inconsistent than for the Church to neglect prayer for the Legislature, and at the same time enter upon agitation in the political field for the remedy of conditions with which legislatures have to deal? Even the laudable institutional work of the Church betrays the same. I belong to three Church societies of admirable purpose. In two of them we meet and do business without a word of prayer. In one, formerly, even when no cleric was present, a layman began with prayer. This has ceased. In a discussion in one case, when I remarked that the institutional was with us gradually pushing the spiritual aside, I received the reply that it was only natural, and was the note of the Church everywhere to-day. Prevalence of such tendency was advanced as an argument in its favor.

It appears to me that there is here a failure to recognize prayer as a force. We have failed, and fail continually, to discern that if asking accomplishes a result, or if it only affects a result, it is a force, quite as real and far more powerful than agitation, or any of the external processes by which results are reached in secular matters. Moral forces are always mightier than physical, and spiritual than moral. But the physical more easily engage attention, because visible. It requires thought to appreciate that the apparent is not the strongest.

As believers we know these things. What is faith but a spiritual force, of which prayer is one expression? At the lowest estimate, that "faith will move mountains" is a figure expressive of dynamic energy. In common practice we think of prayer too much as obtaining, rather than as effecting; and of ourselves as principals, beneficiaries, rather than as agents, instruments, through which God works His ends. We are both beneficiaries and instruments; but the latter is the nobler call. The object of prayer is not to change the purpose of God, which is always that of good-will to man, actively exerted. It is to put in His hands the instrument of the coöperative human will, which He generally demands in all His providential orderings for human betterment. Prayer bears to human progress the relation which the husbandman bears to the harvest. To be thus an effective weapon in God's hands to work His purposes, to save society—the State—is a calling which each member of the Church and the Church Incorporate has distinctly received. How effective the instrumentality has been is evident from comparing the social conditions of Christendom, however defective, with social conditions outside its pale. These comparative conditions pronounce the verdict of history on spiritual force; and I think it may also be said with little less certainty that the testimony of history also is, upon the whole, that where the Church, as Church, has undertaken temporal management of secular affairs, except in rare cases when forced upon her by the subversion of all other order, the benefit has been far less than when she has left it to her disciples acting as citizens, confining herself to intercession, and to upholding the standards of Christ, forbearing specific application to doubtful questions.

I began this paper less with a view to negative criticism of action thought inexpedient by me, than to positive suggestion as to where I believe we as a Church, and we as individuals, are falling short. If prayer be a force, spiritual, yet operative to temporal ends, are we using it? With what concentration of supplication do we follow the prayer for the President, for Congress, for those in Civil Authority in the Litany? How far do we take the same into our closets, behind the shut door, to the Father who heareth in secret? Do we realize that though we are nothing, our prayer is as a force measureless? that though we, perplexed by the problems and movements of the day, know not what we should ask for as we ought, the full force of the Spirit of God is interpreting and attaining what we would ask if we only knew?

Throughout the world of Christian civilization to-day, immense movement is discernible; whither does not yet appear. At times there seems to threaten a paralysis of the social order; at others, wild recourse to extravagant legislation; the menace even of bloodshed. In our own country there is now a political struggle, in which many think to discern an attack upon the fundamental principles of the government which have so far sufficed, not only to security but to progress; while many think otherwise. I cannot see that the Church has either the call from God, or the capacity in herself, to intervene actively by decision between opinions or by pronouncement of any kind. That individual members, clergy or laity, may have such call and such capacity I am quite assured; and they will intervene effectively in proportion as in their hearts they bear true allegiance to Jesus Christ. But they act not as representatives of the Church—for their opinions may be diametrically opposed—but as citizens who are also servants of God.

If anything in the providential government of God can be called an experiment—and there is much in the implications of the Bible to justify the term—with what profound interest may we conceive Him as regarding the evolution of our American State. A period of isolated and sheltered development, in which the principles of Anglo-Saxon liberty and law had time, not only to strike deep root, but to take mature shape and growth in a national character suited to the conditions present and to come. To this in a fulness of time succeeded an heterogeneous inrush of what from various points of view may be called "the depressed" of many diverse peoples. What this land has meant to many has been depicted touchingly in a recent attractive book, *The Land of Promise*, by a young Russian Jewess, Mary Antin. Only a frame of government admirably—providentially—fitted to withstand could have resisted such a flood, and held its own. As it is, like the house founded on a rock, though shaken it has not fallen, and as far as can be seen, bids fair to house and to assimilate the myriads of strangers—modified by the mixture, but not in essentials changed. "The rivers of the flood thereof shall make glad the City of God." Yet it remains still an experiment, in which probably very large readjustments may be required, as they are now demanded. Who that believes can doubt the loving favor of God to this great experiment? Let us recall the words of Washington of the evident tokens of providential care to this United States, confirmed to us of to-day by the more than century that has since elapsed. But that the end may be fully accomplished—that His will may be done—there must be much confidence and many intercessors; above all, the Church. And what a noble field it offers, that God may be in the midst of her that she be not moved! Lift up your hearts—unto the Lord.

THE HILLS OF HOME

The hills of Home, my heavenly Home,
Far in the distance gleam;
Upon them Faith her vision rests,
Of their green slopes I dream.

The hills of Home! no pilgrim staff
Need I their heights to scale;
No wearied footsteps shall be mine
When left this darkened vale.

The hills of Home, where Christ's own light
Irradiates each crest,
And where my gaze, if Hope illumo,
On faces loved may rest.

The hills of Home! Oh, let me trace
Their outline 'gainst the blue!
A blessed cheer each glimpse may give,
And waning strength renew.

The hills of Home! My heavenly Home!
Yea, even as I dream,
Their waving line grows more distinct,
They're nearer than they seem.

HELEN ELIZABETH COOLIDGE.

SOME of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow-workers, indifference to results, distrust of all that is showy, self-discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.—*Bishop Paget*.

What Is the Church?

BY ROBERT H. GARDINER

WE cannot get far toward the unity of Christendom, till we discuss two of the principal meanings of the phrase, "The Church," for there are two corresponding ideals of unity—organic unity and federation—between which we must choose.* These two meanings of "The Church" are:

(a) The organism, the living Body of the one Lord, of which all men are members who have been baptized as He commanded.

(b) The organization, or one of a number of organizations, formed by men with or without the guidance of the Holy Spirit.

Are these two meanings one? That is, is the Church an entity—on its divine side, the organism, on its human, the organization—or are the organism and the organization wholly separable? It does not seem possible to consider them as partly separable, except in the sense that every finite expression of the Divine Will and Life must be imperfect, for an organism implies unity, and if the organism and the organization are related at all, the organism, the Life, must permeate the organization as completely as human limitations permit it to be received. And so it would seem that the unity of the organism can find its perfect expression for finite minds only in the unity of an organization, for, though existing divisions cannot destroy the spiritual unity of all who are members of Christ, by whatever other names they call themselves, yet they can and do so obscure that essential unity that it cannot have its full effect either in persuading the world that God sent His Son to redeem the world or in making clear to the Church that our Lord founded it that it might establish His Kingdom of righteousness, peace, and love.

How can we conceive of the existence of a perfect Life among, and shared by, men, except in one Body coördinated completely to its one Will? Present conditions amply demonstrate this. The multiplicity of Church organizations keeps many from accepting the one Lord, and it keeps us who profess ourselves Christians so distracted by sectarianism that we do not give our whole minds to seeking to fulfil His one will and purpose. We seek too often merely to strengthen our organization or to absorb other more or less imperfect organizations, when we should be giving ourselves utterly to the Life of the one Body. If we are right in thinking of the organism as a unity, because it is the Body of the one Lord, and that God seeks to express Himself in ways comprehensible by us, is it not reasonable to expect that He would seek through one organization to express the unity of the organism of which He wants all men to be members?

We all agree in the fundamental conception of the organism, so far as that conception is possible to finite minds. That is, we all agree, spite of our divisions, at least in recognizing that our Lord's words about our dwelling in Him, about the Vine and the branches, and His prayer that we all may be one, are more than mere figures of speech, and, in some way which we cannot yet fully comprehend, denote an essential reality. Further, we all agree that we cannot think of the Body, the organism, except as a unity. Probably we differ as to whether we understand that our Lord gave, or that the Holy Spirit taught the Apostles to give, for succeeding generations to preserve, a form of organization to that unity which should be visible to human eyes, as well of those who have not joined it as of those who have.

But a great part of our differences as to the visibility of the Church would disappear if we would only remember that "visible" in this connection means not so much that which is actually seen, as that which could be seen if we would raise our eyes to the vision our Lord holds before us. We look at other Churches, and sometimes, though far too seldom, each at his own, and what we see is so far from anything which we can imagine our Lord to have desired, that we rush to the conclusion that He could not have intended any visible Church, forgetting that the defects which we see may be due only to our perverseness in thwarting or failing to carry out His purpose, and not recognizing our confusion of what is seen with what it would be possible to see if we would seriously strive to enter into our Lord's mind. Similarly our desire for

a unity which men could see would sweep away all our differences, if we would get out of our habits and prejudices and recognize that our Lord's prayer that we may be one in order that the world may believe that the Father sent Him, was not merely a pious, though visionary, hope, but was based on sound principles of persuasion. For we are beginning to learn from non-Christian lands, what we can learn any day at home, that the sectarian appeal has little persuasive power, but that conviction would surely be the response to the advance which might be made by a united Church.

It is difficult to think of the Church as purely a human organization, for to deny God's indwelling in it, is not only to forget His promise to be with it always, but to remove Him altogether from His world, if He be not inspiring and guiding the organization which, with all its faults, is still seeking to fulfil His purpose.

We talk of the infinite Wisdom of God, but we do not always remember that the infinite comprehends the finite, and that everything truly wise and practical in human methods will be found in God's. When men want to provide for the carrying out of a purpose through many generations and which shall affect great numbers of different men in different places, they form a corporation. It is interesting to see how closely Blackstone's statement of the attributes, advantages, and purposes of corporations, too long for use in full here, corresponds to the conception of the Church as a Divine organization, with an unchangeable constitution and a universal and permanent purpose, and therefore having perpetual succession, not of a particular class or organ only, but of the whole entity, "for all the individual members that have existed from the foundation to the present time, or that shall ever hereafter exist, are but one person in law." As in a corporation there is but one will—not the unrestrained license of the majority, free to carry them in any direction within or beyond the purposes, *ultra vires*, as lawyers say, of the corporation, but the determination of particular methods by which to carry out the corporate object in accordance with "the rules and statutes prescribed to it at its creation"—so in the Church there is but one Person, and the will is His Will dwelling in the whole Church and working to effect His purpose of peace and righteousness and love.

If the only end is religious individualism, it may seem that no Church is necessary, for many who are not members of any Church have reached a more perfect development in the essential spirit of Christian love than we who claim to be availing ourselves of the special grace which we believe God has entrusted to the stewardship of the Church. But if the object of the Church is social—the establishment of a definite and universal law of righteousness among men—it is at least antecedently probable that God would adopt a method which has proved itself useful to men. If the Church is merely a human organization, the majority of its members may utterly change its constitution. If it be an organism, neither the majority nor all the members can make such a change, for its constitution is the Will and Being of the Son of God. Though it be true that the Church has so far failed to fulfil that Will, because it has been led by finite ignorance and self-will far from God's purpose, yet it is an historical fact that it has never wholly lost sight of His will, and the more clearly we recognize its sins, the more clearly we must admit the continued presence of God in it, for no otherwise can we account for its preservation of the three undoubted essentials—the Bible, the facts of the Faith, and the Sacraments.

In ordinary parlance, we use "Faith" as not denoting more than belief in Christ in the sense of the relationship established between the individual and Christ, or, rather, of the membership of the individual in Christ. In other words, we are too apt to think that Faith relates only to the conception of the organism, and, the individual relationship or membership being invisible in itself, as well as hidden by the fact of many other memberships, we do not observe that even though there were only one individual who possessed that relationship, still it would be essentially social and organic, if the man retained his individuality, and would require expression or form on its human side; and so we do not observe further that the fact that multitudes have possessed that membership, creates a society or fellowship, not only because many occupy similar individual

* It should be noted that unity is not used here as meaning uniformity.

relationships to Christ, but because all who are members of Him are members also of all others who are members of Him. If that be so, the constitution of that society, in other words what, so far as the constitution relates to the actually seen society, we call Order, is so closely bound up with, as to be really inseparable from, Faith. Every eternal and infinite reality requires some outward sign or form to bring it within finite ken, and an organism which had no form by which it could be brought within at least partial comprehension by humanity, that is, which did not have an organization through which men could work to effect its purpose, would have practically no existence for humanity. In other words, we cannot think of an organism without an organization, for, if men are to work together to effect a purpose, they must have human machinery. In the one conception, the principal stress is laid on the Life, the living Faith; in the other, on the form; but the two are as inseparable as faith and works.

The constitution of the organization as set forth in the New Testament is one of the utmost simplicity and unity, but the disputes which arose in the earliest days of the Church at Jerusalem showed that even the Church of the first generation had not perceived that simplicity and unity, for to them, as to us, unity seemed impossible without uniformity. They were tempted to prefer their own opinions, habits, and prejudices, and, as they did not entirely overcome the temptation, they left in the Church that preference for individual opinions instead of for the guidance of God the Holy Spirit which soon led to the division of the society into rival bodies.

Not only has been and is the existence of that division an evidence against Christianity in the minds of men outside the Churches, but it is to some extent a valid argument against Christianity as now presented by the Churches, for the true Faith in the one Lord must be one, and divisions on essentials of the Faith among those who profess it, show that the grasp of that Faith by all of them, or by all but one, is incomplete. In other words, the continuance of fragments or sects of the society, or, if the self-contradictory phrase may be used, the continued existence of the society as an aggregation of fragments, practically and to a great extent essentially isolated from each other, shows that the organization, which should be the outward and visible sign of the inward reality, does not truly exhibit the essential organism, the Body. Even if it be granted that the greater blame rests on those who deliberately broke off from the perpetuated organization, which descends from the beginning, yet must not each fragment examine itself thoroughly to make sure that, though it may possess the whole Faith and the true Order, there may not be in itself something of pride or self-sufficiency, some lack of divine love, which repels the other fragments and so deprives them of the fruition of the whole Faith? For not only must each fragment which has been separated from the rest of the society show a valid and continuing reason for the separation, but any body which claims never to have separated, but to have continued the organization established by our Lord, is bound to show that existing divisions were not, or at least no longer are, necessary. To do that rightly it must be done constructively; that is, search must be made for whatever of truth the several other divisions possess, and then they must be shown that it is an essential part of the whole truth. Until it be made clear that division is not necessary, each body which claims never to have separated is open to the charge that its grasp of the Faith is incomplete, for the one Faith must be intended for and adapted to all, so that there is a fair presumption that the failure of one organization to include more than a part of all who profess Christianity, shows either an incomplete grasp of the Faith or a failure to present it properly. The ignorance of the pupil is sometimes due as much to the ignorance or incapacity of the teacher as to the lack in the pupil of willingness or capacity to learn.

Life is the unity of many different members, not the uniformity of a congeries of identical atoms; and the more complex the organism, the greater the number of its members and the differentiation of their functions, the richer and more profound is its life. The distinction between life and death is that life is the coördination of the functions of members, few or numerous, simple or complex, toward the attainment of one end, while death results when that coördination ceases; and what was once a unit in itself becomes a mere aggregation of parts, without coördination, whether each of these parts be inert, or whether it be instinct with a new and independent life of its own. So the conception of the insepara-

bility of the organism and the organization of the Church is of the coördination of the functions of many members, of different races, civilizations, and conditions, by the one Life of the one Lord in whom they abide. And as what seems to be the birth of a new life, springing up on the death of the old, may be of a far higher life than the old, doubtless as the result of some coördinating function in the old which our science has not yet discovered, so we may be confident that the Life of God Incarnate, working in and through, or, to human eyes, in spite of, the disintegration of the once undivided Church, may be giving birth to a new and greater organic life, which shall so adequately express His Body and its unity that the kingdoms of this world will become the Kingdoms of the Lord and of His Christ.

GATHERING OR SCATTERING ABROAD?

By ZOAR

IN which one of these are you even now engaging? Are you gathering with Christ and for Him, or are you against Him, with the enemy, scattering abroad? The thought is an appalling one; whether aware of it or not, we are doing either the one or the other, for, in the incessant warfare the powers of darkness are waging against the souls of men, we cannot remain neutral; the words of our Lord are clear, "He who is not with Me, is against Me, he that gathereth not with Me, scattereth abroad." Oh, that we might understand our calling as Christians more clearly than we do, and awake out of our lethargy to a keener sense of our responsibility in our share of the work of His Church!

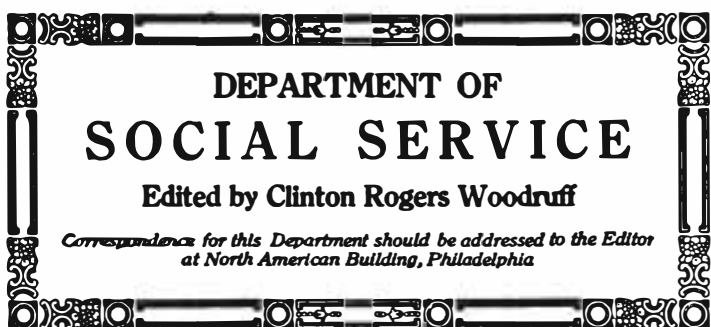
Not long ago, the writer heard some clever intellectual women discussing the Sunday school of the church in which for the season they go to worship. They indignantly related how they had gone to "visit the school" and how the curate had rushed past them without first leading them to the classes they wished to visit, and, when they had visited one, what a dull teacher they had heard, one who simply let the children read the Epistle, Gospel, and Psalms for the day, without asking any questions or giving any explanations.

As it happened, the writer had at the very first introduced herself to the rector, and, having *offered her services*, had been asked at once to take a Sunday school class, as there was "such a scarcity of teachers," and thus she already had a fair idea of the difficulties the rector and his curate met with in that important part of their work. She knew *why* the curate could not take the ladies from class to class, for, owing to the absence of several teachers, he had to "rush" indeed, and combine classes. How could he stop when so many of the children were like sheep without a shepherd? Would not then the right thing for these ladies to have done, have been to offer their services and thus get an opportunity really to learn something of the work, in the only way worth while, namely, the personal way? Had they done so, what a help they would have been! They would have "gathered" with the Master instead of "scattering abroad" the evil seed of thoughtless criticism, even in the heart of the young daughter of the house, who, naturally enough, *calmly* answered that she never went to Sunday school as she did not care for it.

What, then, were they doing? Building or destroying? And oh, solemn thought! On whose side were they? Yea, on whose side are we, you and I? For remember, "He that is not with Me is against Me, he that gathereth not with Me, scattereth abroad."

LOOK OUTSIDE

THE REAL standards of efficiency are to be found mainly in that field which lies beyond the shadow of the steeple and outside the stained-glass windows. The church which undertakes to save its life by making the gathering of a large and respectable congregation, the lengthening and enrichment of the list of pewholders, the raising of the social prestige of the assembled congregation its major study, loses its life in short order. The attempt of any institution to live unto itself means that it will forthwith die, not unto itself alone but unto all those wider relations of helpfulness to which it is called. The church is at first a field to be secured, inclosed and cultivated in the interests of those fruits of the Spirit which according to the judgment of most serious men can be there cultivated to the best advantage. But the church must have in view also the idea of becoming a force in the life of the city or the district where it stands. It must look out, north, south, east, and west, saying, "For their sakes I make increase of myself in love."—*The Congregationalist*.



CITY MISSION WORK

THE question is often asked, What is the work of city missions? The best way to answer such a question is to publish a list of the activities of this work as carried on by one of the large city mission societies, that of Philadelphia, which is as follows:

MISSIONARY DEPARTMENT.—Composed of clerical missionaries, lay readers, and lady visitors for religious work in private homes, hospitals, children's and old folks' homes, prisons, almshouses, and rescue missions.

OLD ST. PAUL'S CLUB.—For the reformation and rehabilitation of men who have gone down-and-out through intemperance.

PRISON WORK.—In all penal institutions in and around Philadelphia and covering a great field of work.

IMMIGRATION DEPARTMENT.—For the purpose of meeting all incoming steamers from foreign ports and caring for the newly arrived immigrants and directing them on their way.

EMPLOYMENT BUREAU.—To secure positions for men and women out of work, thus enabling them to support themselves and families instead of becoming objects of charity.

CHARITY AND SICK DIET DEPARTMENT.—To care for the destitute and the sick who otherwise would be neglected. Also to minister to them in spiritual as well as material things.

SUMMER OUTING WORK.—To provide relief and pleasure to the poor mothers and children during the hot summer months by taking them on picnics to the park, in the country, up and down the river, and to the seashore.

JAMES C. SMITH MEMORIAL HOME.—Oakbourne, Chester Co., Pa., which provides a two-weeks' outing for convalescent white women of twenty-one years of age and over, absolutely free of charge.

HOME DEPARTMENT OF TUBERCULOSIS WORK.—For which a special visitor is employed who devotes all her time in visiting the victims of this dread disease in their homes, providing them with sick diet, hot water bags, sputum cups, paper handkerchiefs, flowers, etc., also instructing them as to the best means of caring for themselves.

HOME FOR CONSUMPTIVES.—Chestnut Hill, which is the oldest institution of its kind in the country, and cares for men and women in all stages of the disease, giving all such the benefit of the latest expert and scientific treatment.

The Employment Bureau of the City Mission succeeded in securing 647 permanent positions for idle men and women during the past year. With the aid of many friends, especially those of the Church Club, the Employment Bureau hopes to reach the 1,000 mark during the coming year. During June, July, and August of 1911, the City Mission spent hundreds of dollars in taking mothers and children of the poor sections of the city on mid-week picnics to Burlington Island Park, Hunting Park, Wissahickon, Anglesea, and Atlantic City. The record of last year will be duplicated, provided the friends of the poor supply the money as generously for this summer's work as they did a year ago.

PAROCHIAL SOCIAL SERVICE

Besides commendable diocesan activity in the field of social service there is evidence of a growing disposition on the part of individual parishes all over the land to take an active share in the welfare of their communities. Parishes in Detroit, in Milwaukee, in Chicago, in Cleveland, in Brooklyn, and in smaller communities like La Grange, Ga., and Lancaster, Pa., have been making valuable contributions to the solution of the problem of the Church's relation to society in the mass as well as to the individual in particular. The Church's Social Service Commission has, however, up to date refrained from dealing directly with the local congregation, except for the issuance of a special pamphlet designed for the education of parish social service agencies, and the meeting of specific requests for information from ministers and lay-workers. The Rev. Frank M. Crouch, the field secretary, is of the opinion that "during the ensuing year it might be profitable for the Commission to come

into closer contact with these local agencies; yet, after all, it is the diocesan commission which should be brought to feel the chief responsibility for the education and stimulation of local workers. To this end the employment of diocesan social service secretaries cannot be too strongly urged. It is encouraging to note that one commission has already engaged an executive secretary and that at least three others are feeling their way toward this important step."

CENSORING MARRIAGES

At the Atlantic meeting of the American Medical Society, Dr. C. B. Davenport of Cold Spring Harbor, N. Y., recommended that the family physician use all his influence, and, if necessary, the intimate knowledge obtained in his professional practice, to prevent marriages that will lead to nervously defective or weak children. "The family physician, after becoming cognizant of a contemplated marriage which must lead to nervously weak and defective offspring, should take steps to prevent its consummation," declared Dr. Davenport. "The rule of professional secrecy regarding matters of importance to progeny works against social progress and is in so far immoral. Physicians should take an active part in race hygiene or we may be replaced in this capacity by the rise of a new profession." Dr. Davenport's paper was entitled "Hereditry in Nervous Diseases and its Social Bearings." He declared that recent studies in hereditry make it probable that every disease, peculiarly of form and conduct, is determined in part by an hereditary factor. In like manner, he said, the nervous history of every child is, within limits, predetermined "at the moment of conception."

EARLY SUMMER CONVENTIONS

June has been the month of social conventions. Cleveland is naturally the headquarters, because there the great national conference of Charities and Corrections met. It is impossible to give even a brief account of what took place there. So many things were done and so many collateral societies met, that nothing short of the enormous volume published by the conference will suffice. Play came in for a large share of attention at the Play-grounds Association. Social service was the dominant thought of the general conference, and a considerable number of the secretaries of the Social Service commissions of the Church were present—along with Field Secretary Crouch. City planning was the theme of an interesting meeting at Boston, and city government in its various phases will come in at the Los Angeles meeting of the National Municipal League, July 8th to 12th. The American Medical Association, although made up of physicians, devoted a very considerable amount of attention to social problems. The social questions of disease and health came in for a very considerable measure of attention.

"PENAL SERVITUDE"

is the title of a carefully prepared volume by Dr. E. S. Whitin, the general secretary of the national committee on prison labor. It represents the views of that committee, which were stated last November in the following fashion:

"After one year of study, the National Commission on Prison Labor found the preponderance of evidence to be in favor of the state use system; after a second year of study and further investigation, the committee is in position to declare as prejudicial to the welfare of the prisoner, the prisoner's family, and the public, the contract system of prison labor." The committee therefore declares it is opposed to the contract system and to every other system which exploits his labor to his detriment.

The volume, which is abundantly illustrated, discusses in turn the economic problem, the political problem, the institution, employment, the market, the educational problems, the methods of reform. The book is published by the committee, which has its headquarters in New York City.

A CITY LABORATORY

Spokane for some years past has maintained a city chemical laboratory. Until the inauguration of the commission form of government, this laboratory was practically only an adjunct to the engineering department, testing cement, carrying power of materials, etc. Now it is under the supervision of the Commissioner of Public Utilities, and the scope of its work has been surprisingly broadened out. The laboratory now not only assists the engineering department in testing its materials, but

it is also of daily service to the health department, water department, etc. Besides this, all fuel, coal, etc., is tested by this department before the purchase is made by the city.

MASSACHUSETTS CHURCHMEN are as outspoken on sex education as are Pennsylvania Churchmen. A report to the recent diocesan convention declared:

"We call upon parents to feel their sacred responsibility for judicious instruction of children as to sex and the relation of personal purity to health and happiness. Mothers especially should instruct their daughters, for young women are strangely ignorant in these matters. They should tell their daughters the fearful risk they undergo if they marry men who have led immoral lives. Parents should know the companions of their children, especially the young men with whom their daughters are acquainted."

This was heartily endorsed.

BISHOP RHINELANDER has appointed the following committee on Social Service in Pennsylvania for the ensuing year:

The Rev. Messrs. A. J. Arkin, George C. Foley, D.D., W. M. Groton, D.D., G. W. Hodge, D.D., George L. Richardson, Wilson R. Stearly, L. C. Washburn, D.D.; Messrs. Franklin S. Edmonds, S. F. Houston, Arthur E. Hutchinson, John S. Newbold, C. Sheldon Potter, Clinton Rogers Woodruff.

The new members are the Rev. Messrs. Richardson and Stearly and Messrs. Houston, Hutchinson, Newbold, and Potter.

THE *Scientific American* recently published an article entitled "A City of Poured Houses," describing the work that is being done at Nanticoke, Pa., in building a concrete city for wage-earners. There are forty houses being built according to a new system of building invented by a Washington architect. They are grouped in pairs, enclosing a park or playground 300 to 600 feet. This new idea in both design and construction has been worked out to bring the construction of the substantial fireproof home within the reach of the wage-earner.

"WHEN a thoughtful man leaves Lawrence, he is not concerned to sit in judgment on mill-owners or strikers. They are all caught in the same net. But he wishes that Lawrence might be a summons, which all the country would hear, to unselfish, progressive, social-spirited citizenship. Not since 1860 has the commonwealth needed it so much!" So declared in the *Outlook* a careful observer of the strike situation in Lawrence.

Sources of Speakers and Topics for Public Lectures in School Buildings is the title of a pamphlet prepared by Clarence Arthur Perry of the Russell Sage Foundation, and issued by the Division of Recreation of that body. Copies of it can be had by writing to Mr. Perry, at No. 1 Madison avenue, New York City.

THE CHURCH ASSOCIATION for the Advancement of the Interests of Labor has inaugurated a movement to aid the grocery clerks in New York to obtain a shorter working day. A circular has been printed showing list of stores which have closed at seven in the summer and those which would do so if movement were more general.

Thirty-five Years' Experience as an Owner is the title of an extremely interesting pamphlet issued by the National Housing Association. It is by Alfred T. White of Brooklyn, and deals with sun-lighted tenements.

THE CITY COUNCIL of Milliken, Colo., has planted the City Park, consisting of several acres, with tomatoes in place of grass. The money received from the crop will be used to purchase shade trees for the park.

THE REV. FRANK M. CROUCH, Field Secretary of the general Church Commission on Social Service, has arranged to give his whole time to the work of the Commission.

"THE HOME AND THE FAMILY" is the subject to which the *July Gospel of the Kingdom* is devoted.

TWO THOUSAND organizations in this country are working at the problem of country life.

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.

SCOTTISH BISHOP PRESENTS AN OPPORTUNITY

To the Editor of *The Living Church*:

IT has been suggested to me that as there has always been a very special link between our two Churches, Churchmen in America will be interested to hear of a work, which after two years of effort is now nearing completion.

Your readers will doubtless be familiar with the general conditions of Church life in Scotland, although they may not have realized that until this year the Scottish Church had not a single pre-Reformation building which she could call her own. There are several happily in use, where her children worship within the old walls. But it is through the courtesy of private owners. Now, however, through the interest of Major Matheson, the proprietor of Lewis, the thirteenth century ruin of St. Moluag's, near the Butt-of-Lewis, a famous church in the Hebrides in former times, has been handed over to the Scottish Church, and is being restored at a cost of over \$5,000. A considerable sum has already been received, in addition to many valuable gifts for the interior; but about \$2,000 are still required to enable the church to be reopened this autumn free of debt. The work is under the direction of expert architects, and the utmost care is being taken to preserve this historic building in its original form, thus making it one of the most interesting buildings in the north of Scotland.

I shall be glad to acknowledge any donations that may be sent to help to bring the restoration to a conclusion, or they could be posted direct to the Rev. H. Anderson Meaden, Stornoway Parsonage, Isle of Lewis, Scotland. Bank drafts should be payable to "St. Moluag's Restoration Fund," and crossed Bank of Scotland. I need scarcely add that it is my earnest desire that the comparatively small sum still required may be received before I visit the island this autumn for the reopening service.

I am, sir, yours faithfully,

KENNETH ARGYLL AND THE ISLES.

Dungallan, Oban, June 17.

CLERICAL SALARIES

To the Editor of *The Living Church*:

I HAVE observed that several of the recent diocesan conventions have taken up the matter of clerical salaries and passed resolutions embodying their sense that \$1,000 a year should be regarded as a minimum.

While I agree with those who believe, as a matter of fact, that \$1,000 is a small salary, there seem to be grave objections to dealing with this subject in conventions at all. Lay representation in most diocesan conventions is not as full as it ought to be, and it leaves the preponderance of influence and of votes in the hands of the clergy. Hence convention action on salaries is too much like the act of a carpenter's union fixing their own scale, under which they will not work.

If \$1,000 is to be the minimum salary for clergymen in our Church, and is to be officially so regarded, this means that we officially abandon the rural field. We have never been much of a power there, but we have never taken actual ground making it impossible to go there. There are increasing reasons why we should begin to regard the country districts with a sense of responsibility. The people who, we assume, are taking care of those fields, are not doing it. And if we continue to assert the somewhat exclusive claims of the Church and its Catholic commission, we must prepare "to preach the gospel to every creature." I do not think there is much connection between small salaries and the dearth of clergy. More doctors of medicine are graduated every year than can possibly win a livelihood in their profession. Thousands of bachelors of law abandon legal practice after a vain attempt to live by it, and most of them who succeed at all lived on a mere pittance and had all their endurance tested before success even began to come. But there is no trouble about a place or a salary for the newly graduated clergyman. If he begins to draw a thousand a year on ordination, as he commonly does, he promptly marries, even before his college debts are paid, and thereafter he simply has to have that salary. If he were a lawyer, he would probably wait five years before he could count on a thousand a year, and hence would have to wait long for his marriage. If he started as a clerk and did not show abilities to raise him above other clerks he might never reach the \$20 a week class.

Now on the Catholic idea of the ministry, we must go both to the rural field and to the slum. There ought not to be slums, but there are. To reach the poor effectively you have to be poor yourself, or else make believe poor. The East of London is evangelized and

shepherded by young priests living in community on four or five hundred dollars apiece yearly, and by many who are absolute volunteers. In the rural districts one thousand dollars cash is more than most people ever see. It is unthinkable from the standpoint of vocation that the minister of Christ should seek to fare better than those to whom he ministers, save as by being cleaner, more thoughtful, practical, and sane, he may show his people a better way to use their resources. Country people are often most unnecessarily uncomfortable.

What we need now is not so much more money as a higher sense of vocation, the feeling that we must preach the gospel if we have to go out without purse or scrip to do it. Christianity will never get anywhere on a policy of minimum salaries; and the Church which emphasizes anything but self-sacrifice is going to be superseded by successive organizations like the Salvation Army.

And further, under a policy of minimum salaries, the new graduate is about the only man who is sure of a job. His actual usefulness is lower than it ever will be until age comes upon him, and yet he is, for the time, sure of employment. The English priest proves his usefulness before he can expect a benefice. Our younger men, if they are to see the Church grow to her proper influence, must be willing to "endure hardness." Faithfully yours,

G. MOTT WILLIAMS.

PAUCITY OF CLERGY FOR THE WEST

To the Editor of *The Living Church*:

RECENTLY an effort was made to obtain a missionary for one of the best counties in Oregon, and letters were written to many persons and to the heads of eight of our seminaries. It was thought possible that some young man, about completing his seminary course, might be found who was willing to come to "the gold-gated West" and sing the songs of Zion here in our neglected missionary field. The Deans of the seminaries answered, in substance, that they knew of no young man that was available, and one said that he had applications for ten times as many men as he could supply, and he added that unless you laymen send more young men to the seminaries in the future than you have sent in the past, we are sure to lose western America for several generations. Another Dean wrote that he knew of no young man that was available, and sadly added: "Deeply do I regret it. If I were young, I would want nothing better than a place like yours, with all the opportunities of the West." He also said that the supply of young clergymen who will go West and who would be useful there is very small.

In this quest for a missionary, letters were received from more than twenty clergymen, but only one of these clergymen was under thirty-three years of age. The others were older men. It seems from this experience and what Deans of seminaries wrote, that very few young clergymen are willing to come West for missionary work. They receive much teaching in the seminaries concerning missions and the importance of going into the missionary field, but apparently only a few go. They must be attracted to sections where the Church is stronger, to the nice snug places. Young lawyers and doctors come West, but young clergymen do not appear to be attracted by our nice country and mild climate. Horace Greeley's advice, "Go West, young man, go West," was not given to young clergymen.

In the early days, Bishop Morris obtained quite a number of young clergymen, fresh from the seminaries in Connecticut and Pennsylvania, but the flow has long since ceased, and we now have few, if any, Berkeley men in the diocese of Oregon. They once dominated it. Some of them did excellent work.

I began this letter to call attention to the lamentable fact that most of our young men, fresh from the seminaries, seem to turn their backs to the missionary fields of the West, and to the further fact that a campaign ought to be started and pushed for a very material increase in the number of students for orders.

McMinnville, Ore., June 21, 1912.

WM. M. RAMSEY.

MISS ADDAMS'S CHALLENGE TO THE CHURCH

To the Editor of *The Living Church*:

PARDON a somewhat late reference to your editorial of May 25th on Miss Addams's "challenge." I like it, but it seems to me you do not state all the methods at the command of the Church. It is all very well to preach formulae. "The way to solve the problem of life is to treat everything from the standpoint of eternity." But the man with poor educational advantages and a mind dulled by malnutrition and hard work has difficulty in applying formulae to his concrete problems. Even the well educated almost always have difficulty in doing so. From my own experience as a teacher, and from observation of other teachers, I find that the average student doesn't grasp general principles easily, and needs concrete examples held up for consideration. One of the most brilliant teachers I know is comparatively a failure, because he talks too much in the abstract. Many of our preachers talk above the heads of their hearers. Our priests are commissioned to *teach* all nations. Can they clear their consciences by preaching formulae, and then shrug their shoulders when their hearers fail to try to put them into operation either in society or in politics? Of course the individual must take the initiative in putting into operation the principles which the Church has pointed out as applying, but the Church, through her priests, must point the way. The Church must not be afraid of taking its rightful

place as the teacher of men. Here is where its responsibility rests. It must begin to function more and more as a vital part of the social organism—as a body of men and women who not only stand for principles in theory, but are willing to strive as Churchmen to put them into practice.

As to the three steps to be taken at the outset, may I ask *how* girls living on \$6 and less a week are to be taken out of boarding houses, which are breeders of vice, and put into homes? Would homes which would be open to their limited purses furnish fitter places for them than the present boarding houses? They certainly could not live so well, if the family is to make a profit from their presence. Or should they be taken in by well-to-do people as charity boarders? That would be no solution. The problem lies deeper. These girls—and all workers—must get more nearly the value of the work they do. Very respectfully,

Agricultural College, Miss., June 20.

JAMES V. BOWEN.

SCHOOL HISTORIES AND THE REFORMATION

To the Editor of *The Living Church*:

I AM glad to see that the whole Church is being aroused to the great harm that is being done to the Church in the manner in which the school histories treat of the Reformation. Many suggestions have been made as to how the inaccuracies could be corrected but so far I have not seen anyone make the suggestion that the best way in which to correct the false teaching is for some good Churchman to prepare a school history that will be fair and honest, will present the facts of history in an impartial manner, and in a manner that will accord with the facts and documents. We have men in the Church who are capable of writing such a history. Why do they not do so? If we go to the school boards and teachers and superintendents with our complaint, they will point out the fact that all the school histories are agreed as touching this matter, and unless we have a history that states the facts correctly which we can point to, we will in most cases be unable to make a very strong impression. Let some one write such a history, then let every priest and Bishop and diocesan convention do all that can be done to make the book known, and we will then be on the way to have the histories corrected.

Three Rivers, Mich., June 28, 1912.

W. M. PURCE.

CHURCH WORK AMONG CORNELL STUDENTS

To the Editor of *The Living Church*:

CORNELL UNIVERSITY may be grateful to the so-called "Ingersoll Club" (the name is a journalistic invention), if the club calls attention to the religious needs of the University. I quite agree with "Presbyter Ignotus" and Miss McClelland in not thinking those needs fully met even by the excellent system of University preachers in vogue here. The problem of the "undenominational" university is a difficult one. But it is a problem that has come to stay. No railing will alter the fact that it is the state universities in the West and similar institutions in the East that have made and are making the most tremendous strides. It is a thing to be reckoned with. Now at the University of Michigan the Churchmen of the state and country at large have met the problem by an equipment and endowment at a total cost of \$80,000. Perhaps the most effective part of the whole scheme is an assistant to the rector, supported by the endowment, who gives his entire time to the student work.

Now some of the expressions in the correspondence seem to imply that the local parish of Ithaca is remiss in the matter. The local parish is large (comprising nearly a thousand souls) and no longer wealthy. Obviously the amount of time the rector has for five hundred students additional is not great. But what can be done is being attempted. The University chapter of the Brotherhood of St. Andrew has long been active, and now the Huntington Club, made possible largely through funds secured by Bishop Olmsted, and through the activity and devotion of local Churchmen, has started on its career of usefulness; while such services as a deacon, who is an instructor in the University, can render as assistant have now been volunteered for the student work. The parish has made a point of welcoming the students socially and otherwise, every pains being taken to make them feel at home in St. John's. As a matter of fact a larger proportion of our Church students attend the parish church than is the case in any other religious body. The diocese and the local parish, therefore, are doing something, and will, I hope, in the coming year, do more.

But has the Church at large no duty to this cosmopolitan institution? The work among Church students is large enough and important enough to take the entire time of one man. The parish funds cannot pay the stipend of such a man, the diocesan mission funds cannot. But is there not some Churchman or group of Churchmen willing to invest in this very important piece of mission work, and do a part of what has been done at Ann Arbor; endow an assistantship for the care of the Church students? This must certainly be done if the field is ever adequately to be covered. In the meantime there is no reason for regarding the "Ingersoll Club" as a symptom of any baleful influence on the part of Cornell University or its teachers. Young men get what the Bishop of Michigan calls "intellectual measles" anywhere. But five or six hundred young Churchmen ought not to be left without special care at the susceptible period.

HENRY P. HORTON.

St. John's Rectory, Ithaca, N. Y., June 26, 1912.

LITERARY

SOCIAL PROBLEMS

The Social Task of Christianity. A Summons to the New Crusade. By Samuel Zane Batten, D.D. New York: Fleming H. Revell Co. Price, \$1.50.

Industry and Progress. By Norman Hapgood. New Haven, Conn.: Yale University Press. Price, \$1.25; by mail \$1.35.

Homestead. The Households of a Mill Town. By Margaret F. Byington. New York: Charities Publication Committee. Price, \$1.50; by mail \$1.70.

The Immigration Problem. By Jeremiah W. Jenks, Ph.D., LL.D., and W. Jett Lauck, A.B. New York: Funk & Wagnalls Co., 1912.

Dr. Batten's book is written from the extreme Protestant point of view, "in the confidence that Christianity is essentially a social religion, that the Kingdom of God in the Christian conception of things never means anything less than a human society on earth." Nowhere in his interesting volume do we find a recognition of the church as a divine organism, as the Bride of Christ, as the chosen means of our Blessed Lord for the administration of His sacraments; nor do we find any reference to the first great Commandment. Moreover he places far too great stress on the influence of environment. Bearing these points of view in mind and the theory that the church is largely a voluntary body, a Churchman will find the book helpful and stimulating in its treatment of the social problems. The volume is full of pregnant observations. For instance, in the chapter on "The New Age and Its Problems," we find this: "We begin life as sons, and we continue it as brothers, fathers, neighbors, friends, and citizens. In the most real sense we have discovered that no man lives to himself and no one dies to himself. We have discovered that the race is one, and that we are bound in the bondage of our fellows." Again the social problem is defined as "the problem of social welfare; the problem how to bring greater happiness and larger opportunity to the rank and file of men." . . . "the problem how to bring the disinherited into the Father's house and give them a fair inheritance in society." The chapter on "The Method of Social Action" is helpful. The author suggests strongly that what is needed is the conscious and collective effort to save society, the creation of a good atmosphere, and above all, the mobilizing of the men of good will. Concluding with a "social service program," for Dr. Batten is chairman of the Social Service Commission of the Northern Baptists, the volume shows the influence of such books as Patten's *Social Basis of Religion* and Rauschenbresch's *Christianity and the Social Order*, both of which show a peculiar lack of knowledge of the Catholic conception of the church.

In a terse and happy way, Mr. Hapgood, the widely known editor of *Collier's Weekly*, discusses in his volume always pressing questions, employment, labor, production, distribution, and progress—the chief industrial problems of our present-day democracy. To him the ideal of real culture is coming to include relevancy, sympathy, comprehension of the actual. In this spirit he takes up the several topics mentioned, and illuminates them with a wealth of forceful illustrations. In concluding these lectures (the Page lectures at Yale), Mr. Hapgood finally says: "The bread returns upon the waters. A life is measured not by its specific pleasures, but by the sense of worth with which it is interfused. . . . Is virtue dull? It is the only thing that never can grow dull. In the intellectual richness of the Christian gospels, no sayings are profounder than those which tell how the individual multiplies his own life by developing it, and what the Bible thus says, the philosophers and poets of all time have said, and are saying now, and must ever say, since it is true."

In view of the continued interest in the affairs of the United States Steel Company, due to the persistent efforts of Charles M. Cabot, a shareholder, and the writings of John A. Fitch, attention is called again to Miss Byington's intimate study of *Homestead*, the place where the steel company has one of its greatest and best equipped plants. It serves two ends. It affords a comprehensive grasp of the distinctive problems of mill towns, which in the Pittsburgh district and elsewhere are growing up about isolated industrial plants. It also affords glimpses of the part these towns can play not only as manufacturing centres but in assimilating immigrants, fostering childhood and producing homes. Moreover, the book interprets the household end of the wages problem. The facts are based on the expenditures of ninety families representing the nationality and wages—groups among the mill town people, ranging from the courts where Slovak and Czech and Russian live on the boarding-boss system, to the homes of the Americanized Slavs, of Welch and Scotch and German, and of American born. The volume is one of the six constituting the Pittsburgh Survey.

Dr. Jenks is a trained investigator and a skillful writer and his present volume prepared in conjunction with Mr. Lauck is a full and satisfactory summary of the work of the federal immigration com-

mission with which he was so prominently identified. The effect of immigration upon the morals of the people are shown, according to our authors, by: (a) The criminal immigrant. The moral characteristics of the various races may be indicated by the number of crimes and the character of the crimes committed by them; (b) the social evil and the white slave traffic, indicated in part by court records and observations of social workers and special investigators; (c) the immigrant pauper: a study of the immigrants in the charity hospitals and of the relief given by charitable societies to immigrants. The book is a good one to have at hand. In an appendix is given the present immigration law with proposed amendments as suggested by the immigration commission. There are many valuable statistical tables dealing with political condition, illiteracy, ability to speak English, congestion, transient immigration, industrial distribution.

CLINTON ROGERS WOODRUFF.

THE CARPENTIER FOUNDATION LECTURES at Columbia University were delivered in 1911 by David Jayne Hill, then Ambassador to Germany. He chose for his subject, *World Organization as affected by the nature of the modern state*. Disclaiming any pretence of anything like a systematic presentation of a theory of the state, Dr. Hill considered the state as an embodiment of law; as a juristic person; as a promoter of general welfare; as a member of a society; as a subject of positive law; as a mediator of guarantees; as an armed power; and as a justiciable person. His eight lectures are a fresh, suggestive study of the development and opportunity of the modern state, which, in his judgment, as in that of the majority of recent writers, has already greatly facilitated the mutual understanding of the nations and has both deepened and enlarged their sense of community. This process is by no means concluded and its final results are not at this time demonstrable, but Dr. Hill indicates the future by the transformation of the past 300 years, and believes that we may reasonably entertain the hope that "the energies of mankind may be more and more diverted from plans and preparations for mutual destruction, and devoted to united helpfulness in overcoming vice, misery, disease, and ignorance—the common enemies of man." (The Columbia University Press, 30 West Twenty-seventh street, New York.

C. R. W.

THE FESTIVAL BOOK is a very helpful volume compiled by Jeanette Emeline Carpenter Lincoln, former director of physical training for women at the University of Illinois. It is devoted to dances, revels, and musical games for the playground, school, and college. It is designed to help those who feel that it is good to see the old and young alike enter into the revival of fresh air entertainment. Mrs. Lincoln says in her introduction, "Twelve years of research in this form of recreation and its growing popularity in various large educational institutions, as the beneficial and entertaining pageant on the playground, has proved its lasting qualities." She pays a very gracious and well deserved tribute to President James of the University of Illinois, through whose help and interest in the outdoor life of the students she has had the opportunity to accomplish this work. The volume contains words and music of the songs introduced and is abundantly illustrated. [A. S. Barnes & Co., \$1.50 net.]

CHURCH MUSIC

The *Syllabus of the Course of Lectures Upon the Ritual Music of the Episcopal Church*, delivered by Mr. Wallace Goodrich at the New England Conservatory of Music in Boston, makes one hope that Mr. Goodrich will publish the lectures. The *Syllabus* is prefaced by short but well written articles on "The Church in Britain Before the XVI. Century," and "The Evolution of the Book of Common Prayer." These subjects are treated with intelligence and are models of concise and accurate treatment.

The ten lectures will treat on such subjects as, "The Ecclesiastical Year," "The Concurrence of Feasts," "The Parochial Services," "The Choral Service," which takes up Matins, Litany, The Eucharist, Evensong. The tenth lecture takes up the "History of Anglican Church Music, The Use of the Organ, The Hymnal."

In the revival of Church life among us, the choral service has been a real difficulty. There are always those senseless persons who call what is unfamiliar "High Church" or "Romish." A thing so beautiful, so intensely Anglican, and so free from doctrinal or theological significance as the choral service, has had to fight its way against a mountain of ignorant prejudice as being part and parcel of ritualism. Then there has been the ignorance of the clergy, organists, and choirs as to the rendering of the choral service, owing to the fact that we had lost the tradition in the dark days of our weakness and poverty. Some fearful things have been perpetrated as a choral service. If Mr. Goodrich's lectures will help to educate clergy and people again to "sing the Lord's song in a strange land" with the spirit and understanding, he will have done a great service to the American church. [New England Conservatory of Music, Boston.]

WHEN MEN wrestle with God something good will always come out of it. The few hours that Jacob spent with the angel by the riverside were better than all the years he spent in Padan-aram. The long vigils with God are always the places of power.—*Selected*.

DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE second meeting of the General Board of Religious Education, held in Philadelphia on the 12th of June, has already been reported in these columns. The importance of this meeting cannot be overestimated. In the first place the Board rose to its responsibility with the same unanimity and earnestness that marked its meetings in Chicago. The criticism that was laid against it six months ago cannot be laid again. There was no lack of faith that the Church would respond to its appeal. There was none in Chicago, as a matter of fact. The primary vote of the Board on the question of electing a General Secretary was unanimous in favor of proceeding with the election, in spite of the report of the Finance Committee that showed only a partial response to its appeal for funds. After an informal ballot, the formal ballot was taken which resulted in the choice of the Rev. W. E. Gardner by a large majority, that was at once made a unanimous vote. Mr. Gardner is too well known by the Sunday school workers to need words of commendation at anyone's hands. He has been in the forefront of the movement for the betterment of our Sunday schools for some years and is of proven worth. He comes to this new position—into which he enters formally on October first—with a vision and an inspiration and a spirit that ensure the success of the work. His earnestness, as he spoke to the congregation at Holy Trinity after the Board had adjourned, impressed all that heard him. We have a leader whom we all can follow and to whom we must all give our heartiest support.

THE POLICY OF THE BOARD as formally declared at this meeting is one that ought to enlist willing coöperation. At the outset it recognizes that the work of the Board is primarily one of research and study into the whole problem of education from a religious standpoint. It does not restrict itself to Sunday school work nor to any department. It does not separate religious education from general education, of which it ought to be the inspiration. As Bishop Rhinelander said in his words of welcome to the Board: "Education that is not religious is no true education." With this principle in mind the Board proposes to study the whole problem of education from a religious standpoint. No doubt its first step must be to attempt to bring into present educational methods a better and broader religious tone, but it cannot be satisfied with any such restricted policy. Its view-point in its first formal utterance faces the whole question, and we may confidently hope that in time it may prove an influence in the broad field of education.

Then it proposes to pass on to the multitude of workers the methods and material that it has found valuable in furthering true religious education. Having studied, it will suggest. We do not find that the Board would restrict its energies to the suggestion of methods and materials for the intellectual side of its work alone. It reaches much deeper; for the outlook is to the whole child, to improving him on the side of worship and service as well. He is to have a clear faith and to know the reason for the hope that is in him, but with this he is to improve and deepen his spiritual life towards God in worship, and towards his fellows in service.

IT IS NO MEAN TASK that we find our Board has set before it. But it goes further. Study, suggest, these are not enough to secure results. The clergy and workers, the parents themselves, and all our people, need to be stimulated. What is required on all sides is a higher standard not only of religious education, but of education in its every aspect. No one method can secure this, but the fourth of the key words of the policy sets before us the one secret by which it may be won. Systematized work on the part of our people, bringing everything into harmony and correlating all the agencies; this will prove effective. So to Study and Suggestion and Stimulation we find

the Board adds System. They are four brave words, that involve many years of hard work before they can hope to secure the desired goal. But with an earnest effort and true coöperation with the Board and its new leader it will be possible to add to the fourth a fifth, secured results.

THE COMMITTEE REPORTS, with one exception, were not taken up in detail. The Executive Committee went over with great care the report of the Committee on Organization, whose suggestions on common nomenclature were very important. The principal point of their recommendations, which will be sent out to the proper persons in a formal way later, was that there should be uniformity in nomenclature. This is possible in a technical sense only upon a revision of the canon under which the Board is organized; and a strong committee is charged with this duty and with presenting such a revised canon before the Board in time for the next General Convention. But it is possible to take some steps, and these are approved. Why should we not have the same body called by the same name in all the different dioceses or districts? Is there any special advantage in having a Sunday School *Commission* in one place, and a Sunday School *Institute* in another, and a *Board of Religious Education* in a third? It is interesting to note that the two extremes, locally, in the country have adopted the same terminology: Massachusetts and California, the former leading the way, call their Sunday school organization the Diocesan Board of Religious Education. And it was reported that in California there has been a decided increase in interest and efficiency since the adoption of the terminology.

It is greatly to be hoped that the recommendations of the Board, which will reach the dioceses through the Department officers, will find universal acceptance. The only difficulty that comes to mind would seem to be rather that of a purely sentimental character. Men are prone to observe the opening words of the old canon of Nicea: "Let the ancient customs prevail." It is a good rule, provided it be not carried too far.

THE RECOMMENDATIONS of the Committee on Teacher Training, made through its chairman, are possibly as large a step forward as any that were taken. While the report as a whole was treated as other reports were, the resolutions attached to it called for discussion and ultimate approval. The old Standard Course for Teacher Training was revised and to some extent simplified, and the committee empowered to issue diplomas to those who complete the courses. This was but giving a stamp of approval to the earlier recommendations of the Joint Commission. But it is with interest that we read of a Correspondence School for Teacher Training to be undertaken as soon as the committee can organize it, and the preparation of a series of Teacher Training Manuals on which the committee is to report next fall. The value of a Correspondence school for teacher training has been abundantly proved by the Methodists and Christians. They have large enrolments and are doing effective work on this line. The proposal that was made in the Church press a few months ago is evidence of a desire for such a course within the Church. That it should be under the direction of the Board and not in private hands is too clear to need discussion. We shall await with interest the committee's further announcement. This will no doubt be forthcoming before long, as the executive committee authorized the expenditure of a certain sum of money to put the recommendation into process.

IT IS TO BE REGRETTED that a more detailed report could not have been made by the Curriculum Committee, but it was felt that further and more detailed recommendations should be at hand before anything was approved. The same was true of certain other reports. The meeting showed quite clearly however that these Standing Committees are most potent forces in the work of the Board, and that much of the effectiveness of the Board's work will be secured through them.

The changes in the chairmanships of the Standing Committees have been noted. Both men, Mr. Hicks on the Publicity Committee, and Mr. Mills on the Missions Committee, are men of experience in their positions. Apropos of the Missions Committee, it is interesting and encouraging to know that that committee is to prepare a handbook on missions for use in Sunday schools. This handbook is to be published by the Board of Missions through its Educational department.

IT IS NOT EASY to put one's finger upon the striking points of this meeting of the Board, as one could at the Chicago

meeting. The more important things have been commented upon. The spirit was the same that animated the Chicago meetings. Intense earnestness and a very deep consciousness of the responsibility that lay upon the Board, the importance of the steps that were being taken, these, perhaps, were as sharply marked as anything, and are as hopeful signs as could be asked for. They promise great things for the future. But, as Mr. Gardner reminded us, while the Board has to work and work hard, and while it may have to wait before it can bring into the full what it has set before it; yet it is sure to win for the work that it is doing is work for Him through the Church of which He said, "the gates of hell shall not prevail against it," and to which He gave the promise, "Lo, I am with you always, even unto the end of the world." But the Church must not let the opportunity of coöperation go; for as was said here some time since, and as Mr. Gardner reiterated, to that same Body to which He gave command "Go and disciple all nations," He added the further command, "teaching them to observe all things whatsoever I have said unto you."

AT THE ZENITH

1812

Suggested by Weber's Engraving. After Steuben,
of "Napoleon in His Cabinet."

Victor in forty battles,
His fame in every land,
With vassal kings to fear his frown,
And war at his command,
He sat in his cabinet reading,
With thoughtful face and mild,
And by him, pillowed on his lap,
There slept a little child.

'Twas the son so long desired,
The one he loved the best,
Whom he would train to soar and swoop,
Sole eaglet of the nest.
The full, fair-rounded forehead
The Conqueror betrayed;
The gentle cheek and melting mouth,
Sad Austria's yielding maid.

The boy stirred, as if waking;
Then, sighing his content,
Slept sweetly on; the father paused,
And o'er him fondly bent.
The eye that ruled the battle,
So calmly, coldly bright,
Like some fixed star in wintry skies,
Shone now with softest light.

He thought not of the millions
Whose bones had paved the way
To that high seat of power and pride
Whereon he sat that day;
Nor how that fickle Fortune
Might yet become his foe,
And hurl him from those dizzy heights
To ruin's rocks below.

His thought was of his darling,
Destined, he dreamed, to share
His final triumphs, and in turn
Th' imperial purple wear—
Perchance the second only
Of a long, proud line to come,
Beneath whose sway the fame of France
Should dim the fame of Rome.

Did the subject nations hate him,
And curse his conquering star?
Did Britain bar him from the seas,
And wage relentless war?
Was Alexander arming,
His friend no more to be?
And must he to the field again,
And strive for mastery?

So be it! He was ready
For aught that might betide:
A million veteran bayonets
Were marshalled on his side.
Woe to the man or nation
That dared oppose his will!

The Sun of Austerlitz still shone;
He was NAPOLEON still!

* * * * *
Six months!—and he was fleeing,
His mighty host o'erthrown,
The line of its long, tortured flight
With blackening corpses strown,
Beset by plague and famine,
By frost and sword allied,
Wan myriads dying in a night,
And happiest they that died.

A year!—and he was battling
With half a continent.
Two years!—and from his weary hand
The sceptre had been rent.
Three years!—again forth blazing,
His star had paled from view,
And History, in fire and blood,
Had written, WATERLOO!

For him a lonely island,
A tomb and empty fame;
For that fair child brief, joyless life,
The victim of a name;
For all the old, old lesson,
Taught in the ages' school,
That Babel's haughty monarch learned:
Th' eternal heavens do rule.

CHARLES FOLLEN LEE.

St. Mary's Rectory, Northeast Harbor, Maine, May, 1912.

PREACHER WORSHIP

THE worship of the pastor will recommence next Sunday." Such was the sarcastic announcement made by a supply on his last Sunday in a church in which he had been preaching to sparse congregations during the absence of the regular incumbent, a preacher who filled the galleries.

"Yes, the church, big as it is, was packed during the pastorate of Mr. A—," observed a member of the church referred to, and he sighed reminiscently as he spoke. "The membership was then equal to the seating capacity, and outsiders used to come in every Sunday and crowd the aisles. Since his resignation the attendance has dwindled, although everybody knows that his successor is as good a man as ever lived."

"Come another time! Come some afternoon!" exclaimed a frenzied usher, fairly wringing his hands as he faced a party of strangers about to invade a place of worship, the pastor of which, though still a young man, was already well known to fame. "There are now people sitting in the windows, and I really can't find a place to put you." A few months later the preacher whose eloquence attracted such congregations had passed on to his reward; the ever-living God was still in His holy temple—and yet how easy it was for the ushers to find seats for all who came in!

Sometimes one is disposed to regard as wise the method of the Methodists in impressing it upon their preachers that, as far as its pulpit is concerned, the Methodist place of worship is but a *caravanserai*, some of its occupants tarrying but a year, while the most eloquent disciple of Wesley would not be permitted to linger longer than half a decade.

The House of God—that is what men call it, whether it is some magnificent cathedral that has been centuries in building or a log hut erected in a day. God has said, "Where two or three are gathered together in My name, there am I in the midst of them." God has also said, "Thou shalt have none other gods but Me." Surely those men were less to blame who, in days of old, wandered boldly away to the temples of Baal and Ashtaroth, than are those who in these later times make their way into God's house to worship with their ears one of God's creatures.

C. M.

A MAN really never knows when he has reached his best. Given a resolute will and fixity of purpose, the good of to-day can be made better to-morrow in ninety-nine cases out of one hundred. In the matters that really count progress and improvement are possible right up to the very gates of death—after that we fancy they will be still more possible. All that is necessary to make our own best a little better is the steady, upward striving. And it is a terribly crippling delusion that makes us think at any time that we have reached the highest and best that is possible for us. Nothing will send us down in standard of achievement and purposing quicker than even secretly to cherish that conviction. Our best may and ought to be ever ahead of us.—*The Christian Guardian*.

THE FIFTH SUNDAY AFTER TRINITY

Dost thou love life, desire length of days
 Made happy by home loves, and friends' regard?
 Wouldst thou rejoice in virtue's rich reward,
 Thine own heart's witness, and thy brethren's praise?
 Wouldst thou make pilgrimage through quiet ways,
 'Twixt fruitful fields, and meadows flower-starred,
 With memory, by vain regrets, unmarred,
 While with thee calm content, as solace, stays?

Refrain thy lips from evil; speak no guile;
 Utter no word of anger or disdain,
 But cherish peace; eschew the base and vile;
 With eager effort seek the good to attain;
 Then fear no terror; he who doeth well
 Shall in the Lord's sure keeping safely dwell.

JOHN POWER.

Church Calendar



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

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA.

HANKOW:

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

WUHU:

Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

Rev. J. J. Chapman of Nara.

Personal Mention

THE address of the Rev. Dr. J. W. ASHTON, who recently underwent a serious operation at the Johns Hopkins Hospital, Baltimore, Md., is now Olean, N. Y., where he is rector of St. Stephen's Church.

THE address for the summer of the Rev. THOMAS B. BERRY, Warden of the DeLancey Divinity School, Geneva, N. Y., will be Fox Point P. O., Lake of Bays, Muskoka, Ont., Can.

THE Rev. WILLIAM HOWARD DAVIS has resigned the rectorship of St. James' Church, Moores, Pa., and accepted a call to the rectorship of St. Mark's Church, Hammonton, N. J.

THE summer address of the Rev. WILLIAM E. GARDNER, the newly-elected Secretary of the General Board of Religious Education, is Grey Green Fields, Chichester, N. H.

THE Rev. G. VALERIS GILREATH, for seven years rector of a Delaware parish when his health became somewhat impaired, has fully recovered, and will be in charge during July and August of St. George's parish, Hempstead, L. I., N. Y. His address remains Garden City, N. Y.

BY reason of the consolidation of Hollywood with the city of Los Angeles, Cal., the address of the Rev. WILLIAM F. HUBBARD, chaplain U. S. A., is now 1722 Morgan Place, Los Angeles, Cal.

THE Rev. FREDERICK MAURICE KIRKUS, rector of Trinity parish, Wilmington, Del., with his family will spend the month of July at Marlon, Mass. Mr. Kirkus will be the morning preacher at Trinity Church, Boston, on the last three Sundays of July and the first Sunday in August.

THE address of the Rev. VINCENT C. LACEY is changed from Atlanta, Ga., to Decatur, Ga.

THE address of the Rev. H. NEWMAN LAWRENCE is changed to St. Paul's Rectory, Wickford, R. I.

THE Rev. G. T. LEBOUTILLIER, who has been in charge of St. Stephen's Church, Olean, N. Y., for Dr. Ashton, during his illness, returns to Rochester this week.

THE Rev. WILLIAM A. LONG has been placed by Bishop Greer in charge of the Church of the Messiah, New York City. His address is 1476 Lexington avenue, corner of Ninety-fifth street.

THE Rev. WILLIAM W. LOVE, rector of Christ Church, Waukegan, Ill., will again have charge of St. Mary's Church, Barnstable, Mass., during the months of July and August.

THE Rev. C. BRASSINGTON MEE has resigned the rectorship of St. James' Church, Jermy, Pa. (diocese of Bethlehem), and St. Paul's Church, Peckville, Pa.

THE Rev. SAMUEL MILLS has resigned the rectorship of the Church of Our Saviour, Placerville, Cal. (diocese of Sacramento), and has accepted the charge of Holy Innocents' Chapel, Oakland, Cal. (diocese of California), and after July 15th his address will be 5776 Vicente street, Oakland, Cal.

THE Rev. ROBERT HOWLAND NEIDE, rector of St. Mark's Church, New Canaan, Conn., accompanied by Mrs. Neide, sailed on the *Campagna*, on June 25th, for a vacation trip of several months' duration.

THE Rev. WINTHROP PEABODY should be addressed until August 10th at 19 Rue Bridaine, Batignolles, Paris, France.

THE address of the Rev. W. S. SAYRES, D.D., General Missionary of the diocese of Michigan, is changed to The Alhambra Apartments, Bagg and Park streets, Detroit, Mich.

THE Rev. CHARLES L. W-REESE, rector of Trinity Church, Pine Bluff, Ark., will be *locum tenens* of the Church of the Holy Communion, St. Louis, Mo., during July and August. His address will be 2809 Washington avenue, St. Louis, Mo.

THE address during July and August of the Rt. Rev. DANIEL S. TUTTLE, the Presiding Bishop and Bishop of Missouri, will be Wequetonsing, Mich.

THE Rev. THOMAS R. YATES, rector of Trinity Church, Sharpsburg, Pa. (diocese of Pittsburg), will have charge, as *locum tenens*, of St. Stephen's Church, Olean, N. Y., during the months of July and August.

ORDINATIONS

DEACONS

NEVADA.—In St. Paul's church, Elko, Nev., on the Third Sunday after Trinity, Mr. ERNEST HERRBERT PRICE was ordered deacon by Bishop Robinson. Mr. Price was presented by the Rev. George Coolidge Hunting, Secretary of the Eighth Department, who had prepared him for orders. The Rev. Hoyt E. Henriques, the only other priest of the Church within 250 miles of Elko, was present and joined in the laying on of hands.

NEWARK.—At Christ church, Ridgewood, N. J., on Whitsunday, Messrs. SETH C. HAWLEY of the parish, HENRY C. MITCHELL, and WILLIAM H. F. BINNS were ordained to the diaconate by Bishop Lines. The presenters were the rector of the parish, the Rev. Philip C. Pearson, the Rev. Gordon D. Hoxsey, and the Rev. Leicester C. Lewis. The sermon was preached by the Rev. Arthur W. Jenks, Professor at the General Theological Seminary. Mr. Mitchell was ordained for the Bishop of Southern Ohio, and Mr. Binns for the Bishop of North Dakota.

PRIESTS

FOND DU LAC.—On June 19th the Rev. WILLIAM C. BIMSON, vicar of St. John's Church, Shawano, Wis., was advanced to the priesthood by Bishop Weller. The presenter was the Rev. R. J. Campbell of Oconto, and the preacher was the Rev. F. S. Penfold of Racine. Other clergy present were the Rev. Canon Sanborn of St. Paul's Cathedral, Fond du Lac, the Rev. E. A. W. H. Wilson, the Rev. Laurence H. Grant of Wausau, and the Rev. Doane Upjohn of Plymouth.

MASSACHUSETTS.—In Christ church, Fitchburg, Mass., on the Third Sunday after Trinity, June 23rd, the Rev. WILLISTON MERRICK WARD was advanced to the priesthood by Bishop Davies of Western Massachusetts, acting for the Bishop of Massachusetts.

MISSOURI.—In Christ Church Cathedral, St. Louis, Mo., on Sunday, June 23rd, the Rev. FREDERICK GOWENLOCK, who has been in charge of St. Paul's Church, Carondelet, St. Louis, for the past two years, was advanced to the priesthood by Bishop Tuttle. The sermon was preached by the Rev. L. B. Richards, rector of St. Stephen's Church, Ferguson, Mo. The Rev. W. A. Hatch, rector of Holy Innocents' Church, St. Louis, presented the candidate, and the Rev. Messrs. C. M. Davis, C. E. Remick, and G. F. Taylor joined in the laying on of hands. Mr. Gowenlock has resigned the charge of St. Paul's and has now taken duty as assistant to the Rev. Mr. Mizner at St. Stephen's House, and he and Mrs. Gowenlock will have charge this summer of St. Stephen's-in-the-Hills, the outing farm for members of St. Stephen's House.

NEWARK.—In St. Peter's Chapel, Clifton, N. J., on June 26th, the Rev. HENRY BALDWIN TODD was advanced to the priesthood by Bishop Lines. The candidate was presented by the Rev. William R. Jenvey, D.D., and the sermon was preached by the Rev. A. Peter Tulp, rector of Christ Church,

Hackensack. Mr. Todd will continue to have charge of the chapel at Clifton.

WESTERN NEW YORK.—In St. James' Church, Buffalo, N. Y., on the Third Sunday after Trinity, June 23rd, the Rev. FRANCIS ANGEL was advanced to the priesthood by Bishop Walker. The rector of the parish, the Rev. Charles H. Smith, D.D., presented the candidate, and the sermon was preached by the Rev. Thomas B. Berry, Warden of the DeLancey Divinity School. Other clergy taking part in the service and joining in the laying on of hands were Archdeacon Ayres and the Rev. Messrs. Jesse Brush, D.D., and C. E. Purdy, M.D. Mr. Angel was formerly a Universalist minister, but has taken the three years' course in the DeLancey Divinity School, and will continue the work he has had in charge as one of the curates of St. James' Church, Buffalo.

DEGREES CONFERRED

FARGO COLLEGE (Fargo, N. D.).—D.D., upon the Rev. JOHN K. BURLERSON, rector of St. Paul's Church, Grand Forks, N. D.

ST. JOHN'S COLLEGE (Annapolis, Md.).—D.D., upon the Rev. J. HENNING NELMS, rector of the Church of the Ascension, Washington, D. C., and honorary canon of the Washington National Cathedral.

TRINITY COLLEGE.—D.D., upon the Rev. GEORGE FERDINAND KRAMER, Faribault, Minn.; the Rev. E. DEF. MIEL, Hartford, Conn.; and the Rev. OCTAVIUS APPELEGATE, Utica, N. Y.

VIRGINIA THEOLOGICAL SEMINARY.—D.D., upon the Rev. JOHN A. ASPINWALL of the diocese of Washington; the Rev. ROBERT ARCHER GOODWIN, rector of St. John's Church, Richmond, Va.; the Rev. EDWARD LOUIS GOODWIN of Ashland, Va., Secretary of the Council and Historiographer of the diocese of Virginia; and the Rev. FRANK G. SCOTT, Professor at the Bishop Payne Divinity School, Petersburg, Va.

RETREATS

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

RETREAT for priests at Holy Cross, West Park, New York. Conductor, 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 GUESTMASTER, Holy Cross, West Park, N. Y.

A RETREAT for laymen will be held at Holy Cross, West Park, N. Y., beginning on Saturday evening, July 6, 1912, and ending on Sunday, July 7th. Conductor, the Rev. Harvey Officer, O.H.C. Application should be made to "GUESTMASTER," 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 employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmaster, 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 WANTED—CLERICAL

PRIEST.—Evangelical Catholic, age 30, married, extempore preacher, experienced, good organizer, desires change of parish. Salary not less than \$1,500 and rectory. Best references. Address "CLERGYMAN," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, good preacher, evangelical Catholic, desires parish in East or Southeast. Present stipend \$1,200 and rectory. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Middle West parish desires change. Held two parishes, one for seven, other for eight years. South or East preferred. Apply "TITUS," care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for August or September in or near Jersey City, N. J. Address stating remuneration, etc., "CANADIAN PRIEST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A Churchwoman to become associated in management of established Church school for girls in South. State experience and capital to be invested. Address: SCHOOL FOR GIRLS, 428 Peachtree Street, Atlanta, Ga.

IN ALL SAINTS' SCHOOL, Sioux Falls, S. D., a trained, experienced teacher of intermediate grades, geography and mathematics being specialties. Churchwoman desired. Address: PRINCIPAL, All Saints' School.

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.—Immediate engagement by metropolitan organist and choirmaster. Expert boy trainer. Best references. Communicant. Address "ORGANIST," Y. M. C. A., Oak Park, Ill.

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

GRADUATE NURSE who has had deaconess training desires position in September. Parish or settlement work preferred. Address "Y," care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

OUR new three-manual, Christ Church, Savannah, Ga., a great success. New three-manual for St. Paul's, Cheltenham, Pa., contracted for. Many other interesting specifications under way. Send for information. AUSTIN ORGAN COMPANY, Hartford, Conn.

CHURCH EMBROIDERY: Altar cloths, altar linens, pulpit hangings, stoles, surplices, Eucharistic vestments, etc. English embroidery silks and materials. Workmanship unexcelled. THE CATHEDRAL STUDIO, Miss L. V. Mackrille, Chevy Chase, Maryland.

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

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

UNLEAVENED BREAD—INCENSE

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

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

FREE LENDING LIBRARY

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

INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

PARISH ORDERS for CLERGYMEN or for ORGANISTS and CHOIRMASTERS promptly taken care of. Substitute work a specialty.

CATHEDRAL trained ORGANISTS from England will arrive this month and following months. VACANCY in Manhattan vicinity, \$1,000 and rectory, still open.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, REV. E. A. LARRABEE, Nashotah, Wisconsin.

FOR SALE

ROSE BEADS.—MRS. ELIZABETH HEWLETT, 359 West Fifth avenue, Pomona, Cal.

BOARDING HOUSE FOR GIRLS—NEW YORK

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

THE BOARD OF MISSIONS

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

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

THE FIELD IS THE WORLD In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 43 Dioceses and 23 Districts in the United States. \$1,500,000 is needed this year to meet the appropriations.

Full particulars can be had from THE SECRETARY, 281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

PARCEL POST SOCIETY OF THE HOLY NAME Write for information concerning this new Church society. P. G. MELBOURNE, Secretary, Hyattsville, Maryland.

PENSION AND RELIEF OF DISABLED CLERGY WIDOWS, AND ORPHANS

A LIVING ISSUE—A PERSONAL APPEAL—HAVE YOU CONTRIBUTED?

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents, requires about \$30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church.

Increasing demands for other enterprises must not crowd this out.

Our last quarterly payment was delayed because of lack of funds, and from over 300 persons came such letters of distress and apprehension as we hope we may never have cause to receive again.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

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

Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

THE GENERAL CLERGY RELIEF FUND, REV. ALFRED J. P. McCLURE, Treasurer, Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

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

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL

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

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

LEATHER BOUND.

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.

EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.

ORGAN EDITION. Large type, size 12 x 8 1/4 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

HUTCHINS' CHANT AND SERVICE BOOK

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

Same, Organ Edition. Large type, size, 12 x 8 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

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

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

SPECIAL BINDINGS

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Gift Edition, in Limp Levant, gold edges, 2.50 per copy.

WORDS ONLY EDITION

In limp cloth. \$10 per 100. Single copies 15c each.

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

SUNDAY SCHOOL HYMNAL

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

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

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

THE YOUNG CHURCHMAN CO., 484 MILWAUKEE STREET, MILWAUKEE, WIS.

BOOKS RECEIVED

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

DOMESTIC AND FOREIGN MISSIONARY SOCIETY New York.

Japan Advancing—Whither?

THOMAS WHITTAKER, INC. New York.

By Sea-Shore, Wood and Moorland. Peeps at Nature. By Edward Step. With 145 illustrations by Harrison Weir, W. Rainey, R. Kretschmer, F. Giacomelli, Theo. Carreras, etc.

FROM THE AUTHOR.

The Three Divine Persons and Salvation. By John Calvin Elliott, Washington, D. C. 1912.

YEAR BOOKS

Year Book of Christ Church Cathedral, St. Louis, Mo., from May 1st, 1911, to May 1st, 1912.

PAMPHLETS

The Missionary Leaflet. Picture Series No. 6. Alaska. Lesson 3.

THE BEST THING is to do well what one is doing at the moment.—Pittacus.

THE CHURCH AT WORK



REV. WM. E. GARDNER
[Educational Field Secretary.]

NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE BROTHERHOOD men of New Orleans extend a cordial invitation to all from the South and Southwest, who may be attending the National Convention of the Brotherhood of St. Andrew at Chicago, to come via New Orleans and accompany them on a special through car, which will leave there on the night of September 2nd on the Illinois Central Railroad. They would be glad to have those from points *en route* join their delegation.

It will afford the Brotherhood men much pleasure to show visitors, who are able to spend a day or two in their city, some of the quaint and interesting sights to be seen there. For further information, address F. H. G. Fry, 620 Canal Street, New Orleans, La.

NEW DEGREE OFFERED AT CAMBRIDGE

AT THE RECENT commencement of the Cambridge Theological School, it was announced that beginning with the next academic year, the school will offer the degree of Master of Divinity (S.T.M.). The degree is to be conferred not simply on the completion of certain courses, but after a year's graduate work which shall indicate originality and independent research. This is the first time so far as is known, that this degree has been offered by a Church seminary. Two graduates of this year are planning to become candidates for it in the autumn.

YEAR BOOK OF TROY PARISH

THE YEAR BOOK of St. Barnabas' Church, Troy, N. Y., shows a large amount of work under the direction of the parish with brief notes of the parish history. Among the material fabric added during the year the rector makes mention of "exquisite chalice veils and burses which have been given for the altar, and add greatly to our quite complete store of vestments. Also, I am most grateful for the gift of the beautiful carved doors and tympanum of old English oak in pure Gothic design, which lend beauty and

richness to the entrance of the church." He asks that memorial gifts may hereafter be contributed to the Endowment Fund of the parish, allowing each gift or legacy of \$1,000 or more to constitute a named fund.

DR. BRADY MAKES "A CONFESSION"

THE REV. DR. CYRUS TOWNSEND BRADY, rector of St. George's Church, Kansas City, makes, in his parish paper, what he terms "a confession" on the subject of Church unity. Recalling that it was he who introduced the so-called Open Pulpit resolution in the Richmond convention as a "practical measure which would tend to bring differing Christians nearer together," he now says, "I was mistaken. It has not made the least difference. The resolution is so innocuous that it is hardly worth while to delete it from the canon. During several years I have tried to get in touch with sectarian Christianity and bring the Church, as I represent it, into closer relation with other Christian organizations. I have failed lamentably. No results whatever have attended my efforts. The Church does not want to get into closer relationship apparently, neither her clergy nor her laity. Our ideas are so at variance with those of the other churches that nothing results from the association, even if we do come in touch, unless our differences are thereby accentuated!" Continuing, he expressed the opinion that the Church is no longer respected by other Christians as it once was, and while personally he admits to have "made pleasant acquaintances and have profited by the Christian character and characteristics of the ministers of these various churches," yet "ecclesiastically nothing is changed." He says therefore, "from the most ardent, outspoken progressive, I have become a reactionary. I have concluded that so far as I am concerned, unity is an iridescent dream; that it is not possible in the present stage of human development except by giving up all that we hold dear; and I have no doubt that other Christian organizations are exactly in the same position." Feeling that this Church is "absolutely right in every fundamental position," he even sees "no use in the proposed Conference on Faith and Order. It will bring forth talk and nothing else." Finally, he says, "having tried and failed, I try no more; not because I am a 'quitter,' I'm not that, but because I have come to see that it is useless and there are other avenues for my energies and for the energies of the Church. That is all."

SUMMER SCHOOL OF THE DIOCESE OF LOS ANGELES

THE Board of Christian Education will hold the eleventh annual summer school of the diocese at Redondo Beach, July 9th to 12th. A large hotel has been secured, where those attending the school can be accommodated, and where there is a suitable assembly room for the lectures. The following programme is arranged.

The Bishop of the diocese will open each day's session with a devotional period. Dean Colladay from Salt Lake will deliver four lectures on "The Gospels and the Life of Christ." The discussion after these lectures will be opened by the Rev. Robert B. Gooden, Mr. J.



REV. W. P. TEN BROECK, D.D.
[Whose fiftieth anniversary in the ministry was noted last week.]

Lamb Doty, and Mr. Charles P. Mee. The Rev. E. L. Parsons of Berkeley, Cal., will give four lectures on "Principles of Sunday School Teaching." These discussions will be begun by the Rev. A. M. Smith, the Rev. G. E. Larned and Mr. Geoffrey Morgan. Miss Caroline Fiedler of San Francisco will give two lectures on "Missions in the Sunday School." These discussions will be led by Miss Alice King and Miss Rylla Saunier. Lectures on "Child Study" will be given by Dr. A. A. Butler, the Rev. L. E. Larned, and the Rev. E. L. Parsons. The discussions will be led by Mr. Geoffrey Morgan, Miss Etta Shoemaker, Mrs. C. E. Bentham, Miss Margaret Meday. The Rev. R. L. Windsor will give four lectures on "The Christian Year." Discussions will be led by the Rev. C. S. Mook, the Rev. T. E. Owens, Mr. John L. Bacon, and Mrs. Eleanor Pallister. Two hours will be devoted to a general conference, one evening to a lantern-slide programme on "The Conquest of the Continent." The programme is intended to cover as much as possible of the standard course of teacher training put out by the General Commission on Sunday Schools.

LARGE GIFT FOR ST. PAUL'S SCHOOL

A GIFT of \$50,000 to St. Paul's School, Concord, N. H., from Mr. and Mrs. George A. Armour of Princeton, N. J., in memory of their son, Edmund, who died recently while a student at the school, is announced for the erection and equipment of an infirmary. The building is to be known as the Edmund Armour Memorial Infirmary.

ST. LOUIS SUNDAY SCHOOLS STUDY MISSIONS

ST. GEORGE'S CHAPEL, the Church of the Holy Communion, and the Cathedral Sunday schools have arranged to devote their sessions during the summer to the study of missions by using stereopticon pictures in a series of travel trips. The slides are obtained from the Church Missions House, and will be passed from one school to another. The course extends from June 23rd to September 15th, and thus will give time to cover practically every locality and every phase of the work.

WINDOW IN MEMORY OF BISHOP MACKAY-SMITH

A WINDOW in memory of the late Rt. Rev. Alexander Mackay-Smith, D.D., Bishop of Pennsylvania, has been placed in St. Jude's Church, Seal Harbor, Maine (the Rev. Charles F. Lee, priest in charge), by his widow. Bishop Mackay-Smith's summer residence was in Seal Harbor, and he attended St. Jude's Church for many seasons. He took an abiding interest in the mission, was a very liberal contributor to its support, and often preached in the little church. The window, which is a genuine work of art, and

cluded within, and the committeemen assigned to, each sub-district, are as follows:

Northern district, including the counties of Washington, Nowata, Craig, Ottawa, Osage, Tulsa, Mayes, Delaware, and Rogers: the Rev. Mr. Metcalf and Mr. Swartz. Central district, including the counties of Wagoner, Cherokee, Adair, Muskogee, Sequoyah, McIntosh, and Haskell: the Rev. Mr. Llwyd and Mr. Campbell. Western district, including the counties of Creek, Okmulgee, Okfuskee, Seminole, Hughes, Pontotoc, Cole, Johnson, and Marshall: the Rev. Mr. Gibbs and Mr. Deming. Southern district, including the counties of Pittsburg, Lattimore, Laflore,

one of her nephews. It was dedicated by the rector in February last. Miss Bennett was a generous benefactress of the Church in the earlier days of its history, when it was still a mission.

THE PACKER MEMORIAL PARISH HOUSE of St. Mark's Church, Mauch Chunk, Pa. (the Rev. Walter Coe Roberts, rector), will be entirely renovated this summer. An elevator will be installed, which will make the beautiful church on the high rocky bluff much more easily accessible to church-goers. Messrs. J. & R. Lamb have the contract for redecorating the rooms and installing new windows, the work to be the gift of the sole surviving member of the Packer family, Mrs. Mary Packer Cummings, who during the past year gave to St. Mark's handsome memorials to two former rectors, the late Rev. Albert B. Putnam and the late Bishop Coleman. Mr. Asa Packer was the founder of Lehigh University and the Lehigh Valley Railroad.

BISHOP PARTRIDGE OBSERVES FIRST ANNIVERSARY

BISHOP PARTRIDGE observed the first anniversary of his enthronement as Bishop of Kansas City by a celebration of the Holy Communion at St. Mary's Church, Kansas City, Mo., on Thursday morning, June 27th, at 9:30. Most of the clergy of the city were in the chancel with him, and the Rev. R. N. Catlin of Twin Falls, Idaho, a relative of the Bishop was also present. Just before the service the Bishop was presented with a cope and mitre, the gift of friends in Kansas City, Arkansas, and Oklahoma.

BISHOP JOHNSON UNDERGOES OPERATION

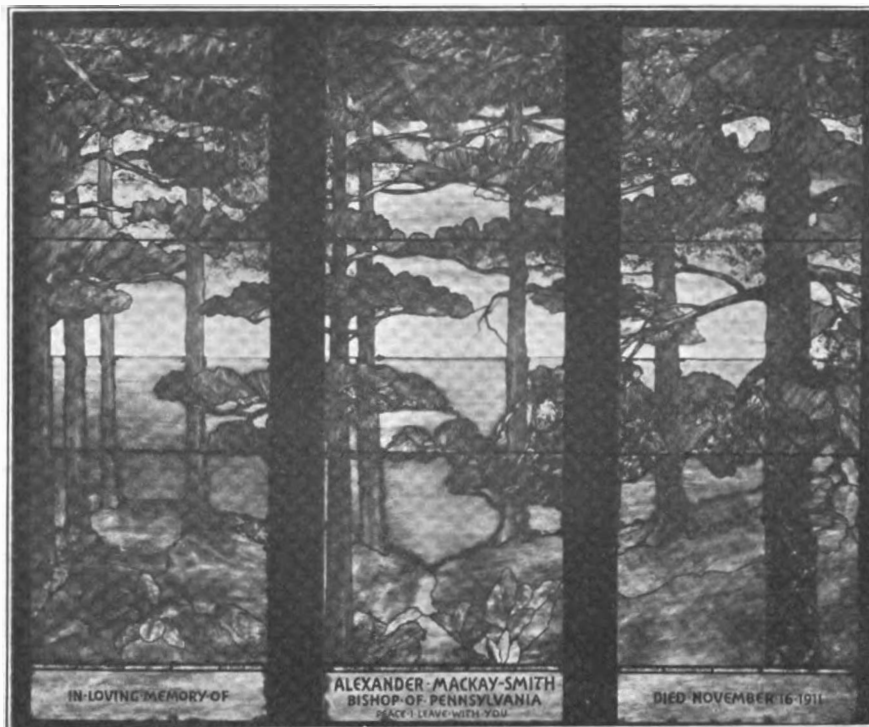
BISHOP F. F. JOHNSON has been obliged to go to St. Luke's Hospital, St. Louis, Mo., to be operated on for appendicitis. The operation took place on Thursday, June 20th. He is recovering rapidly and will probably leave the hospital before this is published.

NEW PARISH HOUSE FOR ST. LOUIS

ST. TIMOTHY'S MISSION, St. Louis, Mo., has received help which will result in greatly increased activity and efficiency. An advance of \$7,500, which will later be given outright, has been before announced from an anonymous donor. A lot has been purchased on the corner of Euclid and Perry avenues, 70x120 feet in size, the larger length on Euclid. Mr. Kivas Tully, designer of the Cathedral reredos, has drawn the plan of a parish house to be erected on the rear of the lot, facing on Euclid avenue. This will have a chapel on the ground floor and working rooms above, to serve as the parish centre until the time comes for a church to be built on the corner. Contractors are now working on estimates for the building, and work will be pushed forward at once.

SOCIAL SERVICE IN ST. LOUIS

A NEW departure is planned at Christ Church Cathedral, St. Louis, Mo., in the establishment of what is to be called Cathedral Hall, to be opened in September. The aim is to provide a place where young women whose homes are not in the city can be surrounded with the atmosphere of home life and social and religious training while they are pursuing their studies in college or in special schools of music or art in St. Louis. Both for the help of the students and for the reputation of the Hall the work done in the schools outside is to be supervised by the head of the house. The details as to location, etc., are not yet determined. At least ten members will be required before the Hall can be opened. Bishops Tuttle and Johnson are named in the catalogue as visitors, the Rev.



NEW MEMORIAL WINDOW,
ST. JUDE'S CHURCH, SEAL HARBOR, MAINE.

unique in kind, came from the Tiffany Studios, New York, and is executed in Tiffany favrile glass. The subject is one of those beautiful landscape scenes, familiar to the Maine coast, and particularly to the island of Mt. Desert. In the foreground the representation is that of a cluster of pines, and through the trees there is a vista of the untroubled sea, with its surface rippled by a gentle breeze in the late afternoon. The sun is just above the horizon, and the sky effects are most impressive. The scene depicted is therefore emblematic of the close of the life to which the window is a memorial. At the base is the simple inscription: "Peace, I leave with you. In loving memory of Rt. Rev. Alexander Mackay-Smith, Bishop of Pennsylvania. Died November 16, 1911."

THE FORWARD MOVEMENT IN EASTERN OKLAHOMA

AT THE CONVOCATION held this year at Tulsa, Okla., Bishop Thurston appointed a Forward Movement committee, and this committee met with the Bishop at Tulsa on June 18th, to formulate plans for the advancement of the work. At this meeting three additional members were added to the committee, so that at present the committee is composed of four clergymen, the Rev. Messrs. Llwyd of Muskogee, Gibbs of Tulsa, Metcalf of Pawhuska, and Granger of South McAlester; and four laymen, Messrs. Swartz of Tulsa, Deming of Tulsa, McFerren of Durant, and Campbell of Muskogee.

The missionary district was divided into four sub-districts, and one clergyman and one layman, members of the committee, were assigned to each district. The counties in-

cluded within, and the committeemen assigned to, each sub-district, are as follows:

Northern district, including the counties of Washington, Nowata, Craig, Ottawa, Osage, Tulsa, Mayes, Delaware, and Rogers: the Rev. Mr. Metcalf and Mr. Swartz. Central district, including the counties of Wagoner, Cherokee, Adair, Muskogee, Sequoyah, McIntosh, and Haskell: the Rev. Mr. Llwyd and Mr. Campbell. Western district, including the counties of Creek, Okmulgee, Okfuskee, Seminole, Hughes, Pontotoc, Cole, Johnson, and Marshall: the Rev. Mr. Gibbs and Mr. Deming. Southern district, including the counties of Pittsburg, Lattimore, Laflore, Atoka, Pushmataha, Bryan, Choctaw, and McCurtain: the Rev. Mr. Granger and Mr. McFerren.

The district committeemen were instructed to organize parish and mission sub-committees, and the number and details of this work of organization was, for the time being, left entirely with the district committeemen for their district, it being thought that by a report of the work done, and methods used in the prosecution of the work, to the committee at its next meeting set for October, that a uniform plan of action could then be adopted, and the committeemen would be better qualified to discuss the subject at that meeting, by reason of their having a free hand until that time. A full and complete outline of the purposes of the committee and work to be done was prepared and adopted by the committee, and the meeting was in every way a success. The next meeting of the committee will be held on October 2nd of this year at Tulsa, Okla.

MEMORIALS AND OTHER GIFTS

TWO HANDSOME MEMORIALS have been placed in Trinity Church (Woodfords), Portland, Maine (the Rev. Ernest A. Pressey, rector). An altar and reredos of oak, in memory of the late Rev. Charles Talcott Ogden, founder of the parish, and long its rector, were consecrated by Bishop Codman at the early service on the Third Sunday after Trinity. The altar and reredos, which are exquisitely carved, are the work of Irving and Casson of Boston, and were given by the family of Mr. Ogden. The other of the two memorials is a brass lectern, in memory of Frances Elizabeth Bennett, and the gift of

Carroll M. Davis as rector, and Deaconess Anna Gray Newell as head of the house.

As a bit of social work, St. George's chapel, Olive and Pendleton avenues, has laid out on the vacant part of the church land two tennis courts, and hand-ball and croquet grounds.

PATRIOTIC SERVICE AT GRAND RAPIDS, MICH.

A SERVICE that attracted much attention in Grand Rapids, Mich., was that of Sunday, June 30th, in the pro-Cathedral. The service was in its nature patriotic and was held in

the old mission and colonial style, with bell tower and cloisters, its site covering a plot of ground measuring 140 by 150 feet, on the southeast corner of Pennsylvania avenue and Sixth street, where the old church stood for many years. The old church building has been removed to the southeast corner of the church property and will be used as a chapel, and the new church will be connected with the chapel by a cloistered garden, arranged after the old Spanish mission plan.

The present rector has been in charge of All Saints' for only two years, and has done much constructive work in this brief time. The senior warden of the parish is John H.

buildings, designed by John Sutcliffe, is English church will have a frontage on South Second street of 48 feet, and a total depth on Lawrence avenue of 139 feet. The tower will be 16x19 feet and will be 70 feet high. The material used for all the buildings will be mixed Bedford sandstone four inches thick facing a nine-inch brick wall. The roof will be slate with double moulded gutters, and the windows leaded glass.

The interior of the church shows side aisles on either side of the nave, five pillars supporting arches and clerestory. The chancel will be over 40 feet deep. To the left of the chancel comes the priest's sacristy, toilet



ALL SAINTS' CHURCH, SAN DIEGO, CAL.

connection with the placing of the national and state flags over the Soldiers' Memorial Tablet in the north transept of the church. This tablet had been previously given in memory of a number of officers and men who, while members of the parish, had lost their lives in the Civil War.

A special form of service was authorized and used for the occasion. The blessing and placing of the colors followed immediately after the creed and prayers. The sermon was preached by Bishop McCormick, who dwelt on the elements of modern patriotism as adapted to our life as citizens of the twentieth century, his text being found in the latter half of the tenth verse of the tenth chapter of St. John's Gospel.

The members of the Loyal Legion, the officers of the G. A. R., the local regiment of the national guard, and other military and patriotic organizations were present by special invitation and joined heartily in the service.

MEMORIAL HOUSE AT JAMAICA, L. I.

GROUND was broken on St. Peter's Day at Jamaica, L. I., for Grace Church Memorial House. The function was under the direction of the Rev. Rockland T. Homans, rector. The new building is to be erected at the corner of Flushing avenue and Grove street. Work will be begun at once and prosecuted vigorously.

NEW CHURCH FOR SAN DIEGO, CAL.

GROUND has been broken for the new All Saints' church, San Diego, Cal. (the Rev. R. A. Bolt, rector), and the edifice will be constructed according to the design shown in the accompanying illustration. It will be of

Elseffer, the junior warden, J. H. Bradshaw, and the other members of the board are J. S. Akerman, C. J. Darrach, Jr., and N. C.



REV. R. A. BOLT.

Beckett, secretary and treasurer. The architects are W. S. Hebbard and C. M. Winslow. The contractor is C. Kleinschmidt.

GROUND BROKEN FOR NEW BUILDINGS AT SPRINGFIELD, ILL.

BY FAR the most important Church event for a long time in the diocese of Springfield was the letting of the contracts and breaking of ground on St. John Baptist's Day for the new church and parish house for St. Paul's parish, Springfield. The contract was awarded to a local contractor at the approximate cost of \$60,000, which does not include the plumbing or heating or electrical work. The buildings are to be completed by May 1, 1913.

The style of architecture of the group of Gothic of the late fifteenth century. The

rooms, working sacristy, and priest's office. A large choir room looks out upon the cloister connecting the church and parish house.

The parish house will be 66x33 feet and two stories high, and will be well equipped for parish work.

The rectory will not be built until there is sufficient money in hand to build without debt. The house which was purchased with the site has been removed to the back part of the lot and has been remodelled to make a handsome rectory until the new one is built.

With an impressive service, conducted by the Bishop and the local clergy, the first ground was broken at 10:45 A. M. on St. John Baptist's Day. There was a large attendance of the parishioners and friends. Bishop Osborne turned the first spadeful and he was followed by the rector, the Rev. Edw. J. Haughton, the Rev. G. C. Dunlop, rector of Christ Church, the Rev. H. L. Hoover, priest of St. John's Church, and the vestrymen of the parish.

DEATH OF THE REV. R. W. ANDERSON

THE REV. RICHARD WARNER ANDERSON, aged 55 years, died on June 9th at Scotland Neck, N. C., from an attack of vertigo, from which he had suffered for a week before his death. He was graduated from the Virginia Theological Seminary in 1882, and was ordered deacon the same year by Bishop Whittle, being advanced to the priesthood in 1883 by Bishop Peterkin. His first charge was Lynnhaven parish, Va., from which on his ordination to the priesthood he went to St. George's parish, Accomack county, Va. He then became evangelist in the convocation of Louisville. Later charges were St. Stephen's, Milledgeville, Ga.; Satilla, Ga.; St. James', Texarkana, Texas; missionary under the

Bishop of Georgia; Church of the Good Shepherd, Yorkville, S. C.; missionary in Cherokee county, S. C.; Edgefield and associated missions; St. Thomas' and St. Dennis, S. C.; Church of the Redeemer, Eagle Pass, Texas; Uvalde and associated missions, Texas. His last charge was Trinity Church, Scotland Neck, N. C., where he was rector at the time of his decease. Mr. Anderson was a preacher of more than ordinary ability, and was highly respected among the clergy of the Carolinas where his death has caused much sadness.

CHURCH CLERGY LECTURE AT SILVER BAY

Two of the clergy of the Church were among those who gave courses of instruction at the Silver Bay Student Conference, at which about 500 college students were enrolled; the Rev. George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, who lectured on the Parables, and the Rev. Appleton Grannis, rector of St. Anne's Church, Lowell, Mass., who lectured on the Gospel according to St. Mark.

DR. ASHTON RECOVERING

THE REV. DR. J. W. ASHTON, rector of St. Stephen's Church, Olean, N. Y., who underwent a serious operation at Johns Hopkins Hospital, Baltimore, Md., and passed several previous weeks of dangerous illness at the Medico-Chirurgical Hospital, Philadelphia, will return to his parish early in July. Under advice of physicians he will refrain from parochial work for the balance of the summer. His vestry have relieved him of clerical duty and have secured the services of a *locum tenens* until September. Dr. Ashton has been spending a few weeks in Norfolk, Va., since leaving the hospital.

A CORRECTION

THE STATEMENT in regard to the late General Bragg, printed in last week's issue, to the effect that though elected to the General Convention of 1907 from the diocese of Fond du Lac he was not in attendance, is stated to be incorrect. We are advised that General Bragg attended regularly throughout the session, thus showing his deep interest in the Church, of which he was a loyal member throughout his long lifetime.

NEW CHURCH TO BE ERECTED AT BANGOR, PA.

BANGOR, PA., a thriving town of Northampton county, renowned for its production of slate, is to have a church. The Rev. Edward Monroe Frear, now chaplain at State College, began the work at Bangor while a resident of Leonard Hall in the summer of 1908, and the work of the mission was for a while under the Rev. John Porter Briggs, at present the rector of All Saints' Church, Shenandoah. The Rev. J. N. Doberstine is now conducting the work of this energetic mission, and one of the last things Bishop Talbot attended to before sailing from Philadelphia on Saturday, June 22nd, on the steamship *Marion* for a three months' European trip, was the signing of the contract for this new church. The structure will be of stone, costing about \$5,000, and will have adequate Sunday school rooms and equipment for aggressive mission work.

FOURTH DEPARTMENT MISSIONARY COUNCIL

THE FOURTH, or Sewanee, Department will hold its missionary council at Charlotte, October 29th, 30th, and 31st. At the same time a meeting of the Woman's Auxiliary from the fourteen southern dioceses in this Department

will assemble. Miss Kate Cheshire of Tarboro, secretary of the Woman's Auxiliary in the diocese of North Carolina, is specially active in developing this movement for a contemporaneous meeting of women which was begun last year when the council met at Knoxville. The Bishop of North Carolina has appointed the following laymen as chairmen of committees in charge of arrangements of the meeting of the missionary council: Finance, C. G. Creighton; Transportation, James Ker, Jr.; Correspondence, J. Frank Wilkes; Publicity, Louis C. Burwell; Hospitality, Jos. H. Ham; Reception, Heriot Clarkson; Council Dinner, Hamilton C. Jones.

BURIAL OF THE REV. E. O. WELD

THE BODY of the Rev. Elmer Orlando Weld, who was killed by a motor omnibus in the streets of London, Eng., on Monday, June 17th, arrived on the *Mauretania* last Friday. It was carried to Grace church, Brooklyn Heights, where it lay over night. There were two celebrations of the Holy Communion on St. Peter's Day, the later taking place at the



THE LATE REV. E. O. WELD

time of the public funeral at ten o'clock. The rector, the Rev. Dr. C. F. J. Wrigley, read the Burial Office; the celebrant was the Rev. Frederick Wammersey, rector of St. Paul's Church, New Rochelle, N. Y., a classmate at the General Seminary, and devoted personal friend of Mr. Weld. Bishop Burgess was present and gave the absolution and benediction. The church, notwithstanding the time of year, was crowded with members of the congregation and friends, a number of alumni of the General Theological Seminary attending the services. A special train left the Grand Central station, Manhattan, shortly after noon bearing the body and funeral party to Garrison's, N. Y., where interment was made in St. Philip's churchyard. Mr. Weld was graduated and ordained in 1910. For nearly two years he was curate at Grace Church, Brooklyn Heights. He is survived by his widow.

WORK AMONG SEMINOLE INDIANS

A MISSION FARM is to be established for the training of young Seminole Indians in Southern Florida in the various industries of farming. It will be remembered that this tribe, owing to its isolation among the Everglades, has only lately been amenable to the influence of civilization in any sense. The Church has, however, a mission among them, established several years ago, and this next step seems to be necessary in order to train the younger generation how to make a living. Dr. W. J. Godden, the medical missionary, is forty miles from a postoffice and seventy-five miles from his base of supplies. Some years ago the Bishop had to buy the "store" to keep out whiskey sellers, and Dr. Godden has the care of this, as well as of the medi-

cal and spiritual work. A crisis in the work has been occasioned by the Everglades drainage schemes and by the white man's greed. In a statement made by Dr. Godden, with the approval of the Bishop of Southern Florida, it is said that:

"The farm will be mainly a 'hog-farm,' but we also expect to raise all of our own vegetables and part of the food for our horse, cow, and poultry. This will supply a large part of our provisions, greatly reducing the grocery bill and the hauling seventy-five miles through deep sand at one season and water at another. The high prices, and constant hospitality which we are obliged to extend to the Indians, make our present living very expensive. Five hundred dollars will be needed to start the farm and \$500 more to cover the expenses until the first yield. At present, all I have towards this fund is *twenty-five cents*, but it is a beginning; God grant that the rest may come."

The Bishop desires gifts for this fund to be sent, for the present, to Deaconess Park-hill, 8 Jefferson street, Orlando, Fla.

THE ALBANY CATHEDRAL SUMMER SCHOOL

THE SEVENTH annual session of the Albany Cathedral Summer School, held in St. Agnes' School, Albany, from June 24th to 29th, was unusually interesting and instructive. The management fell upon the Rev. Guy Hart Purdy, owing to the illness of the Rev. O. S. Newell, who has been so efficient in the life and character of the Summer School. The character of the faculty was very high, and the matter of the lectures most pertinent to our day and the advancing age. It was the hope of the men in attendance that the Cathedral School may become a permanent feature of the diocesan work, and it will if the management receives necessary aid from the clergy of the Church. There were seventy in attendance, representing a number of dioceses.

Bishop Williams of Michigan gave four lectures on "The Relation of the Christian Minister to Divergent Social Interests"; the Rev. Hughell Fosbrooke, D.D., Cambridge Theological School, four lectures on "The Patriarchal Narratives"; the Rev. Charles C. Edmunds, D.D., General Theological Seminary, four lectures on "The Book of Revelation"; the Rev. Lucius Waterman, D.D., Hanover, N. H., one lecture on "The True William Laud," one on "The Truth About the Black Bartholomew's Day of 1662," and two on "The Rise and Use of Monasticism"; the Rt. Rev. Frederick Courtney, D.D., New York, a conference on "The Spiritual Life of the Clergy"; Bishop Brewster of Western Colorado on "Western Missionary Work"; the Rev. Robert P. Kreidler, Mount Vernon, New York, "The New Vision of Religious Education"; the Rev. S. Harrington Littell, D.D., Hankow, China, on "The Church's Work in the Formation of the New China" and "The Chinese Holy Catholic Church"; and Mr. Alfred W. Abrams, New York State Education Department, Albany, on "Visual Instruction."

SUMMER CONFERENCE AT LAKE GENEVA, WIS.

FOLLOWING upon the very pleasant summer conference arranged on behalf of the Laymen's Missionary Movement, at Lake Geneva, Wis., last year, a similar conference will be held at the same place this year between Saturday, July 27th, and Wednesday, July 31st. As formerly, the conference is in charge of the (interdenominational) Laymen's Missionary Movement. Among Churchmen who will participate are Bishop Weller, who is to preach the conference sermon on Sunday morning at 11 o'clock; Mr. Edward

P. Bailey of Chicago, who is to preside at the opening dinner on Saturday evening; and Mr. Henry A. Bull of Buffalo, N. Y., who will be chairman of a conference on Tuesday night on the subject "Coöperative Men's Missionary Activities in City and County—City and County Committees of the Laymen's Missionary Movement." Any who desire to attend the conference may obtain information in regard to the very reasonable rates that are made and the pleasant arrangements that are suggested, by inquiry of F. J. Michel, field secretary, Laymen's Missionary Movement, 19 S. La Salle street, Chicago, Ill.

OTHER CHURCHMEN MASONIC GRAND CHAPLAINS IN INDIANA

A CORRESPONDENT writes that the appointment of the Rev. Dr. Brown, rector of St. Paul's Church, Indianapolis, Ind., as grand chaplain of Indiana Masonic bodies, is not the first occasion on which this office has been bestowed upon a Churchman. The Grand Lodge of Indiana has had Church clergymen as chaplains at least for fifteen years, including the Rev. H. M. Shaw in the thirties, the Rev. Colley A. Foster in the forties, the Rev. George B. Engle in the sixties, Bishop Knickerbacker (four years) in the eighties, the Rev. G. A. Carstensen in the nineties, and the Rev. J. D. Stanley, and the Rev. Willis D. Engle in the nineties, and in 1900.

DECLINES ASSENT TO CONSECRATION OF SUFFRAGANS

THE NEBRASKA Standing Committee has refused its assent to the consecration of Suffragan Bishops-elect in Minnesota and Iowa, not because of any question concerning the priests elected, but, as is explained by one of the members of the Standing Committee, because it was felt that those dioceses had violated the spirit and purpose of the canon in electing Suffragan instead of Coadjutor Bishops.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Trinity Church, Asheville, Rebuilding, and New Church Started at Black Mountain

TRINITY CHURCH, Asheville, N. C., which was destroyed by fire two years ago, is being rebuilt, and is rapidly nearing completion. The rector, the Rev. H. Fields Saumenig, is having a much-needed vacation.

A NEW CHURCH at Black Mountain has been started within the present month.

BETHLEHEM

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

Meeting of the Diocesan Board of Missions—Secretary of the Convention Resigns

NEARLY ALL the members were present at the meeting of the diocesan Board of Missions held at the residence of Mr. William R. Butler, East Mauch Chunk, Pa., on June 20th. The report of the treasurer indicated that by borrowing a small sum the Board would be able to pay the July stipends of the missionaries. In consideration of the annual appropriations for the diocesan mission field a movement was inaugurated for the increase of the missionaries other than those engaged in work among Italians and deaf-mutes. A new appropriation was made for work in Wayne County; and the board assumed its share of salary of the chaplain at St. Andrew's church, State College (the Rev. Edward Monroe Frear, formerly of this diocese), the five dioceses of Pennsylvania coöperating in the maintenance of this work. Appropriations for maintaining six seminarians as missionary lay-readers during the summer were made; and an appropriation was made to help the *Bethlehem Churchman*,

which, as the official organ of the diocese, is an aid to the Board.

THE REPORT of the diocesan convention should have included the statement that Mr. Oscar C. Foster, who for several years has been the secretary of the convention, declined reelection when nominated. After remarks by members of the convention complimenting Mr. Foster for his long and faithful service to the diocese a resolution of thanks was passed. Mr. David J. Pearsall of Mauch Chunk, was elected secretary, and appointed as his assistant the Rev. Henry Eugene Allston Durell, rector of St. John's Church, East Mauch Chunk.

KENTUCKY

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

Differences Between Rector and Vestry Are Settled—Grace Church, Louisville, Undergoes Improvements—Notes

FOLLOWING the differences between the Rev. Charles Lewis Biggs, rector of St. Paul's Church, Henderson, and the vestry of the parish, Bishop Woodcock was called upon to arbitrate the question. After making a special trip to Henderson to investigate the matter thoroughly, and taking due time for deliberation, he sent his written decision to the effect that for the good of the parish a dissolution of the pastoral relationship was necessary, and should take effect not later than October 1st of the present year. In accordance with this decision of the Bishop, the rector sent in his resignation effective July 31st, 1912. He made his announcement to the congregation on Sunday morning and stated further that the choir and Sunday school were from now on in the hands of the vestry.

GRACE CHURCH, Louisville (the Rev. Lloyd E. Johnston, rector), is undergoing extensive repairs and improvements both within and without, including an entire new front of more substantial character than the present wooden one. This will add much to the beauty and dignity of the building, and is to cost about \$10,000. It is expected that the work will be completed in October.

PLANS have been completed for the erection of a new church at Bowling Green (the Rev. Clarence Prentiss Parker, rector), and work has been commenced on moving the house from the lot in preparation for the actual building which it is expected will soon be begun.

IMPROVEMENTS to the interior of St. John's Church, Louisville, have recently been made, including electric lights throughout the nave of the church. The Rev. Arthur Gorter, rector of St. John's Church, has resigned taking effect July 31st.

A NEW ORGAN has recently been placed in Emmanuel Mission, Louisville (the Rev. Francis Whittle Hardy, priest in charge), the gift of the members of that congregation, and other friends.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

The Services at St. Paul's, Brooklyn, During the Summer

THE REV. ANDREW CHALMERS WILSON, rector of St. Paul's Church, Brooklyn, N. Y., will spend the summer in England and France, and the Rev. Samuel Day will pass his vacation in Italy, Switzerland, France, and England. Other members of the staff will in turn spend the summer at the seashore, each taking a month's rest. The Rev. H. H. P. Roche, formerly of Philadelphia, will be a member of the staff of clergy for the summer. Regular services will be maintained, and at 11 A. M. on Sunday throughout the summer a solemn high celebration will be sung in St. Paul's.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Opening of St. Andrew's School, Baltimore—Sunshine Society Vacation School—Notes

THE THIRD summer term of the St. Andrew's School, Baltimore, will begin on the second Monday in July. The office of headmaster will be filled by Mr. C. F. Pennington, a layreader of the Church, and a student at the College of Physicians and Surgeons, whose studies at the Harvard University Summer School, the Teachers' Training School, etc., have fitted him very thoroughly for the training of children. The department of music and girls' work will be under the direction of Miss Mabel Hoover, the kindergarten will be directed by Miss A. L. Reid, assisted by Miss A. Hoover and M. Harris, and Bible instruction and manual work will be given by M. Touchton, H. Baker, and M. Kepler, all splendidly equipped to meet the peculiar needs of their position. The school is open to all Christian children from 8 to 16, and the hours are from 9 to 11 A. M. daily except Friday and Saturday. Weekly excursions will take place on Friday, and the educational observation trips on Saturday afternoon, recreational periods will be held with the girls and boys at the St. Andrew's playground. Last year St. Andrew's School stood first in point of enrolment among all the summer Bible schools of Baltimore.

A SUMMER vacation school which has been arranged by members of the Sunshine Society, will be held during July in St. Margaret's parish house, Baltimore (the Rev. J. H. Boosey, rector). The hours are from 9:30 to 11:30 A. M. Admission to the school is one cent per day, and all the children of the neighborhood are invited. There will be games and stories and singing, as well as a workshop for the boys, and sewing and embroidery classes for the girls, and a kindergarten department for the little tots.

THE REV. JOHN G. SADTLER, rector of St. Mary's Church, Hampden (Baltimore), and Miss Ellen B. Rutherford were married on June 26th at the Church of the Redeemer, Charles Street avenue, Baltimore County. Bishop Murray officiated, assisted by the rector, the Rev. Charles A. Hensel.

AMONG the chaplains appointed to make the opening prayer at the sessions of the Democratic National Convention held in Baltimore, were Bishop Murray and the Rev. William M. Dame, D.D., rector of the Memorial Church.

MINNESOTA

S. C. EDSALL, D.D., Bishop

Resigns after Twenty-nine Years as Superintendent of the Sunday School

AT THE closing session of St. Mark's Sunday school in Minneapolis, Mr. Hector Baxter, who has been identified with the work for nearly twenty-nine years, presented his resignation as superintendent. As a testimonial of the esteem in which he is held, he was presented with a beautiful Hymnal and Prayer Book and a very handsome copy of the Oxford Bible with his name in gold letters on each book, and within the inscription: "Presented to Hector Baxter, by St. Mark's Sunday school, in recognition of his faithful services as superintendent for over a quarter of a century. 1912."

MONTANA

L. R. BREWER, D.D., Bishop

Members of the Standing Committee Elected

AT THE annual diocesan convention of Montana, held in St. Mark's church, Anaconda, on June 17th, the following were elected members of the Standing Committee

for the ensuing year: the Rev. Slator Clay Blackiston of Butte, president; the Rev. J. L. Craig, the Rev. Francis R. Bateman, Mr. W. C. Messiah of Butte, secretary, Mr. Allen P. Bowie, and Mr. G. T. Wickes.

NEWARK

EDWIN S. LINES, D.D., Bishop

New Parochial Activities at St. Paul's, Newark—
The Standing Committee Organized

THE REV. HENRY H. HADLEY, rector of St. Paul's Church, in the centre of the business section of Newark, N. J., announces that the parish is entirely free of debt, \$1,000 having been recently paid off. A summer Sunday school, a vacation day school and the use of a part of the lawns about the church as a play-ground for the little children of the neighborhood are new parochial activities. These will be under the special charge of the Rev. James F. Lane, curate; and two young ladies, students at Goucher College, Baltimore.

THE STANDING COMMITTEE of the diocese has organized by electing the Rev. William R. Jenvey, D.D., as president, and the Rev. Frederick B. Carter as secretary.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Regular Meeting of the Burlington Convocation

THE REGULAR meeting of the convocation of Burlington occurred in the Church of the Ascension, Atlantic City, on June 24th and 25th. The order of proceedings began with a missionary service on Monday evening at which the Bishop presided, and addresses were made by Archdeacon Shepherd, the Rev. John Rigg of Riverton and G. Wharton McMullin of Gibbsboro. On Tuesday morning the Bishop celebrated the Holy Communion, and the preacher was the Rev. Charles B. Dubell of Glassboro. The Archdeacon presided at business sessions, and his report told of very substantial progress within recent months. Amendments were made in convocation by-laws, to conform them to the terms of the new canon on Organized Missions. An essay was read by the Rev. Herbert J. Cook, D.D., of Beverly, on "The Holy Ghost and Missions," and was followed by a very earnest discussion. The annual election of officers resulted in the choice of the Rev. R. E. Brestell of Camden as secretary and Mr. Walter E. Robb of Burlington as treasurer, and as members of the Executive committee, the Rev. Messrs. James F. Olmsted of Burlington and Harold Morse of Merchantville, and Mr. Harry Humphreys of Camden. Appreciative recognition was made of the many years of faithful work of Mr. B. Woodward of Bordentown, who recently resigned the trusteeship. It was reported that the three parishes of Atlantic City would jointly assume the responsibility of paying the interest, and if possible the principal of the debt on St. Augustine's, a mission for colored people in Atlantic City. The next meeting of the convocation is appointed to be held in St. Peter's church, Clarksboro, probably in September.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Two Conferences Held in Raleigh—Dedication of the "Murdoch Mission Hall" at Salisbury—
Notes of Interest

TWO CONFERENCES of clergy and laity were held in Raleigh, N. C., during the month of June. The first of these was the conference of colored workers, which met at St. Augustine's School, and the other, during the following week, at St. Mary's School for the clergy and laity of the dioceses affiliated with this school. This was the third annual conference at St. Mary's School and was well at-

tended and successful. The programme with announced leaders was carried out.

ON JUNE 22ND Mr. Walter L. Loflin was ordered deacon in St. Paul's Church, Salisbury. Mr. Loflin is another of more than a dozen young men led into the ministry of the Church by the late Rev. Francis J. Murdoch, D.D., of Salisbury. During the month of July the "Murdoch Mission Hall" in Salisbury will be dedicated by Bishop Cheshire and become a centre of work in the field to which Dr. Murdoch gave thirty-seven years of his life and ministry.

UNDER the leadership of the Rev. Homer W. Starr of Chapel Hill, who has recently been made Sunday school commissioner in the diocese of North Carolina, the churches in Charlotte held a two days' conference, June 30th and July 1st, on Sunday school work. The special aim of this conference was to outline a plan for a vigorous fall campaign.

THE WOMAN'S AUXILIARY in North Carolina has taken up the cause of Bishop Rowe's bill for the medical and sanitary relief of the natives of Alaska, and have already secured an almost unanimous consent of the North Carolina senators and representatives in Washington to support the measure.

CHURCH PLANTING and building is now very active in the small towns of the diocese, and operations of this nature are going on or soon to be taken up in High Point, Hamlet, Mooresville, and Wendell.

THE WOMAN'S AUXILIARY in this diocese last year paid the salary of Miss Annie Cheshire, one of the Bishop's daughters doing missionary work in Wushih, China, and this year expects to accomplish the same thing.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

New Pipe Organ Dedicated at Terrace Park—
Visit Made to Girls' Friendly Vacation House

ON ST. JOHN BAPTIST'S DAY a pipe organ was dedicated at St. Thomas' Church, Terrace

DUBIOUS

About What Her Husband Would Say.

A Mich. woman tried Postum because coffee disagreed with her and her husband. Tea is just as harmful as coffee because it contains *caffeine*—the same drug found in coffee. She writes:

"My husband was sick for three years with catarrh of the bladder, and palpitation of the heart, caused by coffee. Was unable to work at all and in bed part of the time.

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"One morning the grocer's wife said she believed coffee was the cause of our trouble, and advised Postum. I took it home rather dubious what my husband would say—he was can't be said of coffee.

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BY THE

REV. CHARLES H. HAYES, D. D.,

Late Professor of Christian Apologetics,
General Theological Seminary

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

Bible Lessons on the Creed: Outline for Pupils.

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

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Park, a suburb of Cincinnati, Ohio, in charge of the Rev. F. H. Richey, rector of the Church of the Good Shepherd, Norwood. The organ is a beautiful instrument and well designed, Mr. Hugo Sederberg, the organist, giving this his careful supervision. It has eight stops on the great, seven on the swell, and two on the pedal organ with couplers and six pistons effecting numberless combinations. The action is pneumatic and a direct electric fan blower provides wind and power. After the service Mr. Karl Otto Staps, A.R. A.M., organist of St. Paul's Cathedral, Cincinnati, gave a recital.

ON JUNE 22ND nearly 500 members and associates of the Girls' Friendly Society of Cincinnati, embarked on two river steamers and took a 25 mile ride up the Ohio River to Clemonsville where the G. F. S. Vacation House is situated. Here a picnic supper was eaten, and the inspection of the house, which will accommodate fifty girls at one time, followed, many making application for quarters during the summer.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Rector of the Church of the Ascension is Given an Ovation by Men's Club of the Parish

THE REV. J. HENNING NELMS, D.D., was given a welcome by the Men's Club of the Church of the Ascension at the parish hall recently, when he arrived from Annapolis, where the degree of doctor of divinity was conferred upon him by St. John's College. The occasion was also the eighth anniversary of the ordination of Dr. Nelms to the ministry. Ernest H. Daniels, president of the club, made a short address, congratulating Dr. Nelms upon the honor he had received.

WESTERN COLORADO

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

Clerical Visitors to the Diocese Assist in Church Work—New Church for Steamboat Springs—Notes

WESTERN COLORADO has marked advantages as a summer resort. Its unusually grand mountain scenery, the "Switzerland of America," its climate and the trout fishing attract a number of clergy who wish to spend their vacation in this way. At present there are several summer workers in the district who are combining their vacation with volunteer work for the Church. The Rev. Thornton W. Turner, rector of St. Thomas' Church, Hartford, Conn., came to Breckenridge the last of June, where he is living in a tent and officiating at St. John's church. Later in the summer he will drive down the Blue river, holding services at ranches and then go on into Routt county. The Rev. H. M. Laws of Seabury Divinity School is this summer in charge of Kremmlin, Sulphur Springs, and Granby, which is a continuation of his work here last summer. Mr. Arthur E. Shoek of St. John's School, Uniontown, Ky., is in charge of Paonia and Hotchkiss for the summer. Mr. James M. Horton of Berkeley Seminary, is assisting the Rev. F. M. Bacon at Meeker. This makes it possible for Mr. Bacon to take long missionary drives and open up new work among the isolated and neglected ranches along the Bear and White Rivers. The Rev. John W. Heal is spending the summer in the district, in charge of Grace Church, Olathe, the Bishop Knight Memorial built by Mr. Heal.

\$1,700 is now in hand for a church building at Steamboat Springs. The church will probably be finished in the fall. The Church has owned an exceptionally good site here for some time.

A GENEROUS offer has been made to All Saints' mission at Yampa by a communicant of that place. She will donate the land and

put up the walls of a stone building, if the congregation will complete the structure.

BISHOP BREWSTER is now in the east. He took part in alumni day at Yale, being one of the speakers, the occasion being the 25th anniversary of his class. He will return to the district the last of July.

THE DISTRICT has received a generous donation in the shape of a stereopticon, the gift of the Rev. John W. Heal.

WESTERN NEW YORK

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

Twenty-fourth Anniversary of Church is Commemorated—New Organ to be Installed in St. Peter's, Niagara Falls

THE TWENTY-FOURTH anniversary of the Church of the Good Shepherd, Buffalo (the Rev. James Cosbey, rector), was appropriately observed on Sunday, June 16th, with a celebration of the Holy Communion at 8 A. M., followed at 11 A. M. with Morning Prayer and a sermon. The attendance at the earlier service was large and at the later service the various organizations of the parish, from the vestry to the infant class of the Sunday school, filled the centre of the nave and transepts, the great body of parishioners occupying the remaining space. The celebrant at the Holy Communion and the preacher of the anniversary sermon was the Rev. Thos. B. Berry, the first rector of the parish—1888-1909.

A NEW ORGAN has been ordered by the vestry of St. Peter's Church, Niagara Falls (the Rev. Philip W. Mosher, rector). The instrument will cost \$4,000, of which sum \$2,178.90 is now in hand, the Men's Club undertaking to raise the required balance. It is hoped that the new instrument will be in place before Christmas.

WYOMING

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

Cornerstone of All Saints' Church, Wheatland, is Laid

THE CORNERSTONE of All Saints' church, Wheatland, was laid on St. John Baptists' Day. The religious service, in which the priest in charge officiated, was preceded by the Masonic ceremony. The building is to be of brick in the Flemish bond, 53 by 22 feet, with a vestry room 12 feet square. The cost will be about \$3,000.

CANADA

News from the Various Dioceses

Diocese of Quebec

THE NEW assistant for St. Peter's, Sherbrooke (the Rev. Canon Shreve, rector), is the Rev. W. S. Salisbury. He began his work in the parish in the middle of June, sailing from England on the 6th. He is a graduate of Oxford.—BISHOP DUNN, who is now in England, expects to begin his visitation of the Gaspé coast on July 13th.—THE CHURCH school for girls, King's Hall, Compton, is to be moved. There is in the present building not nearly room for those who wish for entrance. At the closing exercises in the middle of June, Dean Williams of Quebec spoke of the removal of the institution to Coaticook, and said he felt sure that with the beau-

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tiful situation given in that town and the modern buildings and equipment which would be furnished, the school would be a still greater success than in the past.

Diocese of Toronto

THE DEATH of Miss Julia Tilley, who has held a foremost place in the work of the Church of England in Toronto for many years, took place on June 16th, in St. John's Hospital, Toronto, after an illness of only a few days, though she had been in failing health for the past year. She was the daughter of the late Sir Leonard Tilley of New Brunswick, and was one of the first to take up deaconess work. She did much to present the needs of the Church Missionary and Deaconess Training House in Toronto. She worked for a long time in connection with the Church of the Ascension. Miss Tilley's executive ability was later recognized by the diocesan Woman's Auxiliary when she was made president of the diocesan branch upon the death of the beloved Mrs. Williamson.

Diocese of Kootenay

CHURCH WORK along the Arrow Lakes has grown so fast that more clergy are needed. (Continued on page 368.)

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CANADA

(Continued from page 366.)

The Rev. Stephen Phillimore has charge of this district, having left an important position in London, Eng., to take up this work in the mountains. The thousands of new settlers pouring into British Columbia need the Church's ministrations urgently. Friends in England have provided Mr. Phillimore with a launch to visit the various stations on the lake. It is hoped that two more churches may be built this year at points where no church of any denomination exists.

EDUCATIONAL

(Continued from page 334.)

gave a musicale and a one-act play. Saturday night the commencement exercises were held in the opera house, a large number of citizens attending. The Rev. C. E. Crusoe offered prayer, the Ven. Archdeacon Wentworth delivered an address on "Modern Education," and the principal, Mr. W. S. Banks, presented the diplomas to four graduates. The Bishop's medal (a handsome gold medal, given annually in the name of the Bishop of Lexington, for scholarship) was awarded to Miss Blanche Morris, a resident of Corbin, who during her four years in the Institute was never tardy, and missed only a half day because of illness. Sunday morning there was a celebration of the Holy Communion in St. John's church at 7 o'clock. The Ven. Archdeacon Bowker had come from Chicago to deliver the baccalaureate sermon at the 11 o'clock service, but because of a heavy cold which made public speaking impossible for him, the sermon was preached by Archdeacon Wentworth. The church was crowded to the doors. Presbyterians and Methodists gave practical evidence of their fraternal interest in the occasion by closing their churches and attending St. John's. Each year is an advance upon previous years in the work of this splendid institution which the diocese of Lexington has established for the education of the mountain boys and girls. The corps of workers has been strengthened and plans are being developed for further advance in the new year which opens in the fall.

At the closing day at Holderness School, Plymouth, N. H., the service consisted of the Communion Office with Woodward's setting, which was well rendered by the school choir, assisted by Miss Maud Follensby of St. Johnsbury, Vt., and Miss Lila Murray of Berlin, N. H. The address by Bishop Parker was a strong appeal for everyone to regard himself as in some measure his brother's keeper. The evening programme consisted of several selections by the school glee club, assisted by Miss Follensby, and the prize speaking, which was of an unusually high order. The gold medal for the best declamation went to Henry G. Peabody of St. Louis, Mo., and the second prize to John D. Gardiner, Jr., of Nashua. The Riverius Manning Luther algebra prize was awarded to John Howard Garvin, Jr.; the Latin prize to Ernest Peugnet; the French prize to John D. Gardiner, Jr.; the English prize to Eduardo E. Sarti; and the school's highest honor, a gold medal for manliness, was awarded to Eduardo E. Sarti, who also gained the honor of having the highest aggregate, and the highest percentage of marks for the school year. The work of the year was brought to a close by the Compline service in the chapel at 10 o'clock. Money for the new gymnasium has been raised, and this much needed addition to the school's plant will be erected this summer. The plans by Howard Greenley of New York, an alumnus of the school, are of the best type of school and college architecture.

IDEAL weather and the largest attendance in many years combined to make founder's

day at DeVeaux college, Niagara Falls, N. Y., on Saturday, June 22nd, unusually interesting. The ceremonies began in the morning with services in the chapel. Then came the commencement exercises in the assembly room, with the place crowded to overflowing with old boys and friends of the school, with Bishop Walker to make the address and Mrs. Walker to pin the medals on the prize boys. Headmaster William S. Barrows made an address and announced some of the recent gifts to the school. Howard Bertam Willis of Lockport, was the winner of the silver founders' medal and the Walter mathematical medal, and Arthur Charles Behan of Lockport won the Reed military medal.

At the annual meeting of the DeVeaux Old Boys' association Charles Hallam Keep of New York was elected president. Other officers elected are: Vice-Presidents, Charles Kennedy, Buffalo; M. B. Butler, Niagara Falls; William Parker, Rochester, and Spalding Evans, Lockport; Secretary, Carl E. Tucker, Niagara Falls; Treasurer, George G. Shepard, Niagara Falls.

With Maj. Mighells B. Butler commanding, the old boys drilled on the campus while an applauding throng looked on and admired the skill of the men who handle a musket perhaps once a year, but who bravely put into practice what they were taught in school days of military lore.

THURSDAY, June 27th, was Prize Day at St. Alban's School, Knoxville, Ill. The day was ushered in by a Celebration of the Holy Eucharist at 7:30 in the chapel. In the gymnasium at 11 o'clock the commencement exercises took place. After an address by the Headmaster, Mr. Lucian Sennett, the graduation address was delivered by the Rev. Granville Hudson Sherwood, rector of Trinity Church, Rock Island. He was followed by the Bishop of Quincy in another address. The valedictory was given by Mr. James Abram Powelson. Then came the bestowal of the gold medal and diplomas by the Bishop. There were twelve graduates in the class of 1912.

ON THURSDAY, June 27th, the annual picnic of the Church School of the Cathedral of St. John was held in South Park, Quincy, Ill. The outing was participated in not only by all the scholars but also by a large number of the adult members of the congregation. After luncheon was served on the sward there were about twenty-five athletic contests for both boys and girls, with many alluring prizes to the winners. The Cathedral School has had an unprecedented year, the enrolment having more than quadrupled, and the school is evidently to be one of the strongest features of the Cathedral's work in the near future.

AT THE RECENT commencement of St. Mary's School, Knoxville, Illinois, the rector announced that the first endowed scholarship of the school, named after Bishop Whitehouse under whom it was founded, was completed, and \$6,000 was invested at five per cent.

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