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### PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS: 271
In All Godly Quietness—The Approach of the American Catholic Title—Schedules for Summer Services—Exoneration of a Chicago Priest.
ANSWERS TO CORRESPONDENTS 273
BLUE MONDAY MUSINGS. Presbyter Ignotus 274
BISHOP MATHEW ADOPTS A NOVEL POLICY. London Letter. John G. Hall 275
JUBILEE OF ST. STEPHEN'S COLLEGE. New York Letter 276
VACATION SEASON BEGINS IN PHILADELPHIA. Philadelphia Letter 277
THE GENERAL MISSIONARY FIELD. Board of Missions 278
"THOSE THINGS . . . WHICH WE DO AT THIS PRESENT." Lilla B. N. Weston 278
DIOCESAN CONVENTIONS: 279
Vermont—Connecticut—Duluth—Lexington—Cuba Implores the Catholic Title.
POLITICS AND RELIGION. Rev. Cyrus Mendenhall 281
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor 282
CORRESPONDENCE: 283
Suffragan Bishops and Retirement of Bishops (Rev. G. Woolsey Hodge)—Suffragan Bishops in the Light of American Church History (Rev. Theodosius S. Tyng)—The Adaptation of the Historic Episcopate in the Suffragan System (Rev. C. Edgar Haupt)—Don't Limit the Number of Suffragan Bishops (Eugene M. Camp)—Summer Services (Kate S. Bishop)—The Change of Name (Rev. Thomas Jenkins)—Reservation (R. B. Middlebrook)—Principles of Interpretation (Rev. John Williams, D.D.)—Obedience to Rubrics (Rev. R. B. Nevitt)—The Discipline of the Laity (Rev. Albert Massey)—Chicago Priest Exonerated (Rev. William O. Waters, D.D., Rev. Edward A. Larrabee, D.D., Rev. A. H. W. Anderson). 286
LITERARY 287
THE WORLD PEACE CONGRESS AT STOCKHOLM. Rev. James L. Tryon 287
THE WRONG DOOR. Marie J. Bols 288
THE DOCTOR'S SIMPLE LIFE. Mary Livingston Burdick 288
PERSONAL MENTION, ETC. 289
THE CHURCH AT WORK. [Illustrated] 291

### IN ALL GODLY QUIETNESS.

FOR THE FIFTH SUNDAY AFTER TRINITY.

THERE is a wonderful power in repose, and there is a lack of it in an excited, nervous manner. If a quiet bearing is indicative of good breeding, so much more is it a sign of the indwelling spirit of Christ. In the collect for to-day we pray that "the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness."

The Epistle gives some brief rules for individuals, to help them to attain to that religious repose which some worthy people lack. "Have compassion one of another, love as brethren, be pitiful, be courteous. . . . Let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it."

Holy Scripture has many references to that spirit of quietness for which we pray. Solomon says, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." We read in the book of Job, "When He giveth quietness, who then can make trouble?" And in Isaiah, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength."

The secret of spiritual strength is found in a quiet leaning upon Christ. In that beautiful collect for the Twenty-first Sunday after Trinity we pray that our Lord would grant unto His faithful people "pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind." Dr. Pusey says, "Learn to commune with Him in stillness, and He whom thou hast sought in stillness will be with thee when thou goest abroad."

There is often in Church work a great unquiet, a running after external excitement, which fritters away spiritual energy. In Jeremiah we read, "O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest and be still." St. Paul says, "Study to be quiet, and to do your own business." And again, speaking of some who were disorderly, he says, "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

How can one of a naturally restless temperament attain to this quietness of spirit?

"Tis not in seeking,
'Tis not in endless striving
Thy quiet is found:
Be still and listen,
Be still and drink the quiet
Of all around."

The Blessed Virgin gives us an example of the quiet spirit; for "Mary kept all these things and pondered them in her heart." Surely she ever served her Son in godly quietness.

One source of our unquietness is anxiety for the future; a restless and faithless fear lest our plans fail of reaching maturity; a fear lest Christ is not going to take care of us and of His Church. The future is not ours, and we can only deal with the present life, day by day.

At the altar we drink in a spirit of rest and quiet that is supernatural and all-embracing. Another help, following after this, is communion with God in nature, when we look out upon the green fields, the rolling hills, and the blue waters, and at night gaze upwards into the starry firmament, drinking in the stillness and grandeur of the universe, which has been called the robe of the Almighty.

C. F. L.

GREAT FAITH, great hope, great love, great wisdom, great skill, are certainly great possessions—providing you use them. A delicious perfume closed in a bottle is the figure under which we see faith, hope, love, wisdom, and skill put to no use.—Selected.

### THE APPROACH OF THE AMERICAN CATHOLIC TITLE.

VERMONT now adds its voice unanimously to that of Central New York in declaring, through its diocesan convention held last week, that the present name of the Church is misleading and inadequate, and asking that a name be adopted which will show this Church "to be a true branch of the holy Catholic Church." The missionary district of Cuba is even more emphatic in imploring unanimously for legislation concerning the name, such as will remove the handicap of the Protestant Episcopal title from those who are trying to do missionary work in Spanish-American lands.

And so it is clearly shown that the sections which voted the reform "inexpedient" before have now determined, in large measure, that the time for the change has come. For these are no partisan votes, and they proceed from no academic theorists. In Central New York, in Vermont, and in Cuba they represent the unanimous voice of the conventions, altogether irrespective of schools of Churchmanship.

And now that the time appears to have arrived when the first steps toward securing the reform may be taken in General Convention, we ask the new majority in the House of Deputies—for such it probably is—to be extremely cautious in using its power. There will yet be some members of that House who will question the advisability of the action; and in remote places in the land there will be individuals who may be seriously distressed at thought of the proposed change.

If the deputies from Central New York, from Vermont, and elsewhere, approve, we suggest that the change should not be too hastily made. Let the first General Convention to deal with the subject attempt only to deal with the title-page of the Prayer Book, and even there, let the old name be retained as an alternative until the Church be so unanimous in eliminating it that it can go by unanimous consent—precisely as the anti-ritual canon of '74 was repealed when the time for repeal was fully ripe.

A joint committee may also be charged with the duty of suggesting further legislation. The Protestant Episcopal name occurs in the Ratification, the Preface, the title to the Ordinal and twice in the Form of Consecration of Bishops, and in the title-page of the Articles of Religion, as well as once in the Constitution of the Church. After the principle of revision has been accepted by a preliminary vote to amend the title-page, the further steps may well be determined by a joint commission appointed to report three years later.

We *must not* have the change effected by a partisan vote. We *must* secure the largest measure of unanimity that is possible. To that end we suggest, as we have suggested before, that the Title-Page be amended to read—

"according to the use of  
THE AMERICAN CATHOLIC CHURCH  
commonly called  
THE PROTESTANT EPISCOPAL CHURCH  
in the United States of America."

"Commonly called" seems to us preferable to "sometime called," since it does not point to a change in title, as though the Church had changed her position, but rather to the fact that the alternative—the present—title is one that is, to some extent, in common usage, while the other is recognized as the official or accurate terminology. There is abundant precedent in the Prayer Book for the distinction between a technical name and another, "commonly called."\*

Again, we believe the Church has practically determined that when the change be made, the new title shall be that which we have named. It is true that precedents made by national Churches generally call for purely geographical titles, as, The Church of England, the Church of Ireland, etc. But these names were acquired when law and popular usage recognized but one Church in each of these lands. That condition does not prevail, and never did prevail, in this country. To call this the "American Church" could not fail to be resented by other Christians in the United States, and would embarrass us in any overtures toward unity. True, among ourselves, and in the Anglican communion generally, we shall continue to be the American Church and American Churchmen. But in the

\* Compare: "The Nativity of our Lord, or the Birthday of Christ; commonly called Christmas-day." "The Presentation of Christ in the Temple; commonly called The Purification of Saint Mary the Virgin." "The Thanksgiving of Women after Child-Birth; commonly called The Churching of Women." And in the Prayer Book of 1549: "The Supper of the Lord, and the Holy Communion, commonly called the Mass."

larger usage of legal and popular terminology we cannot feel that that title would be a tactful one for us to adopt. We are obliged to recognize the *fact* of a disunited Christendom and the further fact that that disunity antedates the introduction of organized Christianity into this country. We cannot be oblivious to the condition that in the eyes of the law any voluntary combination of men for religious purposes is a Church. On practical grounds we are forced to choose a name that will identify us among "Churches"; and even on ecclesiastical grounds it is by no means certain that this Anglo-Saxon Church of our allegiance is, without limitation, *the* American Church, to the exclusion of other branches of the historic Church of Christ, whose organized existence in this land we cannot ignore. Anglo-Saxons have no perpetually vested rights above those of citizens of other extraction in the United States.

Why, then, select the adjective "Catholic," if we must have some adjective? *In order to identify this Church with the historic Church of the ages.* That identification is the ground upon which this Church claims the allegiance of her children. That is what is bringing, year after year, large numbers from other Christian bodies, and particularly from their ministries, into the Church. Upon this fact chiefly, every volume of Churchly apologetic stakes its case for the Church. And if Christian unity will finally be obtained by each factor contributing to the whole that which is its special glory, the one factor which this Church has to offer is its identity with the historic Church of the ages, which possesses in its custody the historic sacraments and the historic ministry. *This is what we offer as our contribution to a reunited Christendom; and this, therefore, we desire to set forth in such wise that the whole Christian world may hear it.* Our title gives us an unique opportunity to make our position known.

Is it bad usage to say "American Catholic"? To qualify the general by a local term? We cannot see that it is. The Catholic Church is world-wide; we can use the term for our local, national organization only by limiting it to that national scope. We have no right to assume that the canons of our General Convention are of wider scope than that of the national Church which enacts them. But the term American Catholic affords a limitation in kind, as well as in place. We are obliged to recognize facts. A foreign but Catholic communion in this country is rightly termed *Roman Catholic* because it is wholly dependent for its jurisdiction upon the claims of the Roman see. We use the term Roman Catholic in no polemic sense. In the same sense that Roman Catholics are *Roman* Catholics, we are American Catholics; our Church is autonomous; it is self-governing; it is dependent upon no other Church and no other nation. It is neither Roman nor English; it is American. Being Catholic by heredity it is American in organization. The term American Catholic Church *exactly* expresses its relationship to Christendom and to America. We cannot think of another term that does.

Of course there are other possible names that are good in themselves. Thus, to drop the term Protestant and retain the word Episcopal, calling ourselves, perhaps, the American Episcopal Church, would correct the false historical perspective which the term Protestant implies. But that title would not identify this Church with the historic Church of the ages; it would give no indication of the position of this Church in Christendom. It would imply nothing except a polity upon which we have already laid a rather exaggerated emphasis. The Christian world quickly perceived the vulnerable point of that exaggeration and unanimously rejected our offer of a historic episcopate, viewed as an end in itself. The historic episcopate divorced from the historic Church may be seen in the career of such an individualist as Renè Vilatte. Very few of us believe that that, in itself, tends necessarily to unity. What, now, we wish to offer as the basis of reunion is the historic organization of the Catholic Church, with its authorized ministry and its authorized sacraments.

WE WISH TO SAY plainly that we are convinced that an overwhelming majority of the deputies chosen to General Convention are ready to vote for the American Catholic name. We have watched the returns very carefully. Now is the time for Churchmen holding such an ideal to prove that they represent the broadest section of the Church, as we, for our part, have always maintained that they do. Let them not use their power to repel any one. We shall be satisfied with no bare majorities. We believe the change can be made with some-

thing approaching to unanimity, if too much be not attempted. We have put up with the Protestant Episcopal title as the sole official title for a century and a quarter; we can tolerate it as an alternative title for a few years longer. Does someone ask, Why should we, if we have a majority? The answer is clear: Because we are not returned to General Convention to represent a party but to represent the whole Church. Because Catholic Churchmanship shall not be permitted to degenerate into a Catholic party. Because we love the men who love the old title, we recognize their loyalty and their services to the Church, and we do not propose to distress them. They recognize with us, that the Church is Catholic; the only question they raise is as to the propriety of asserting the fact plainly in the name. Affectionately do we challenge such Churchmen by the motto of our excellent contemporary, the *Southern Churchman*: "Catholic for every truth of God; Protestant against every error of man." We are tired of the polemical perspective of advertising the "error of man"; we propose now to emphasize "every truth of God" in the name by which we shall be known. We ask all of them to help us.

True, this will be less than the memorial of the missionary convocation of Cuba asks for. "That it be made known to the General Convention," reads their resolution, "that the Convocation of the Church in the Missionary District of Cuba believes that the truth of Catholicism, which is a Christian heritage, demands that the word 'Protestant' be not used in the name of the Church in Cuba, nor in any kind of official literature of the Church used in Cuba." We are quite convinced that while the subordination of the present title as an alternative to a more accurate one will relieve the situation for them, it will not wholly cure it. But the question is, Will the Low Church dioceses, not to speak of those that consider themselves Broad, take such a broad, statesmanlike view of the subject as to give them the full relief asked for? We shall never consent to the immoral method of using one title in Cuba and another in the United States. If missionary fervor and the good of the Church will lead those dioceses that have heretofore clung most fondly to the Protestant title, to take the initiative in dropping the Protestant name even as an alternative, we shall be very glad; but we counsel the majority not to force such action upon them. Sometime they will take the lead in such further revision, simply because their love for the Church will force them to it.

We call upon the whole Church, upon Churchmen of every sort, but particularly upon Churchmen in ultra-conservative places, to prepare their associates for this change, and to work harmoniously in accomplishing it.

**T**HE suggestion of a correspondent that the main service on summer Sundays be fixed at 9:30 is one that many others will indorse; and we suspect the clergy, especially in cities, will welcome it. Surely it is unnecessary that the hottest part of the day should be required in returning from service.

And we ask that summer services be not conducted in slipshod manner. Clergy and choristers are entitled to their vacations; but those who are on duty at all, are bound to perform their services as reverently and as carefully as they are in winter. Moreover, summer is a season of travel; and when "everybody" has left town, in spite of crowded streets and parks, there are innumerable tourists in every city, many of whom have no other opportunity of seeing the Church service rendered with the dignity and quiet grandeur that is possible only in the larger churches of the cities.

Practically no churches are closed nowadays at any time during the summer. The few exceptions are those that are too dead when they are open to make the closing of much account; for no parish priest who is possessed with the slightest sense of pastoral responsibility will allow his church to be closed except for grave necessity. But the summer services may be greatly improved. Simple music and simple preaching, with unflinching reverence of demeanor, should characterize them everywhere. The night services may be made bright. Leaflets containing the service help to interest a mixed congregation, especially where they are graciously permitted to sing the hymns.

An ideal service list for Sundays would seem to include an early celebration at 7:30 and a second at 9 or 9:30 where there are two priests, with plain Morning Prayer before one of these, and with a bright Evensong at 5 or 8 o'clock, sung, if by any chance the choir can be trained to sing the psalter in proper time, without dragging and tiring the congregation, but with the psalter read antiphonally where the choir cannot or

will not perform its part properly. Even the much abused anthem has its place, if it be short, bright, and not beyond the capacity of the choir. But if the choir persists, as too many do, in dragging throughout the service, it will be impossible to make the music anything else than a weariness to the congregation, however excellent may be the technical quality of the voices. Unhappily, organists and choirmasters are seldom humiliated by seeing themselves as others see them.

If summer services are not reasonably well attended, the rector may well search for the cause.

**W**E publish with great satisfaction the letter of three Chicago clergymen narrating the several steps in the complete exoneration of one of the clergy of that city who has been under serious charges for two years past. Those charges have been investigated before a commission on behalf of the Church and have also been tried in two separate branches of the criminal court on different counts, and in each case the defendant has been exonerated.

It is not enough simply to congratulate the priest and the Church at large upon the outcome of the matter. Two years of priestly influence have been destroyed, the physical condition of the priest was nearly wrecked, and the effect upon his former parish and upon the Church generally could not fail, at least for a time, to be disastrous. Nor has this been the only instance of the sort in the same city in recent years.

It is a terrible sin to circulate evil reports concerning anyone, but especially concerning one of the clergy, since the welfare of so many souls is bound up with the good repute of the clergy who have influenced them. Yet detraction is a very common sin, and bearing false witness against one's neighbor is only too prevalent.

The clergy are not infallible. It is impossible, oftentimes, not to see their mistakes and their limitations, sometimes their sins. To point out their mistakes is sometimes a friendly act. To recognize their limitations is a human necessity. To discover their sins calls for the mantle of charity and for prayers for their forgiveness. On the whole, however, our clergy are a body of Godly men, honestly striving both to lead devout lives for themselves and also to point the members of their flocks to higher ideals of life. One may reasonably demand very conclusive evidence before assuming that any clergyman is guilty of criminal charges of any sort.

And to circulate slanders concerning them is a sin of serious moment, whose results may be so far-reaching that even penitence cannot undo them.

### ANSWERS TO CORRESPONDENTS.

**J. A. F.**—No question as to the validity of Roman orders has been seriously raised; but it has been pointed out by many writers that many of the objections raised by Roman controversialists to the validity of Anglican orders would equally affect their own, so that if Anglican orders are invalid, Roman orders probably are also, and our Lord's promised protection of the Church has then failed, at least in the West.

**R. E. L.**—It is quite proper for a deacon to administer the chalice at a celebration of the Holy Communion.

**DO NOT FAIL** to observe this: There are no rights apart from duties, and there are no privileges dis severed from sacred obligations. To think of rights and forget their duties, is to shut the door leading to the benefits of those rights. To possess privileges, and then overlook the obligations to service entailed by those privileges, is equivalent to sitting at a table spread with all good things and then famishing through refusal to eat of the food set before the eyes. What would you say of one who starved under such conditions? You would probably say that he was acting in an exceedingly foolish manner. Try so to live that the day may never come when, reviewing your past life, you will be compelled to confess you were guilty of such folly.—*The Way*.

**BE PATIENT.** Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfilment of His purposes and in the march of His providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave Himself for you. On some bright to-morrow you will come to anchor under a haven of sapphire and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God Himself will say, "Enter thou into the joy of thy Lord."—*George B. Vosburgh*.

## BLUE MONDAY MUSINGS.

I BOUGHT the third edition of Father Tyrrell's *Mediaevalism* the other day, and discovered an *addendum* which every one I have asked about it has overlooked, because it was not in the first edition. It is too important to be lost sight of; so I venture to reproduce it here in compendious form.

On page 70 is this passage:

"God Himself is brought down to the level of a Bishop, and takes His orders from Rome; and in giving the keys of the Kingdom to Peter, Christ has become a *roi fainéant*. On the communion tessaera of this year, approved by the Archbishop of Milan, I find Mary and the Pope twice put side by side: *Gloria alla Madre Immacolata; Gloria al santo Padre!* I have seen one of the crosses sold to the faithful of Rome on which the figure of Christ is replaced by that of the Pope. I admit the logic of it all, but I ask myself: Where is it to end? Have we yet to learn the immaculate conception of the Pope, or his real presence in the Sacrament of the Altar? May I not justly ask: 'Was Pius crucified for you, or were you baptized in the name of Pius?' Can you wonder if Protestants speak of 'Papatry,' or of the Pope as the anti-Christ who sets himself up as God in the temple of God?"

Commenting on this passage the American *Ecclesiastical Review* said:

"This is hateful, for Father Tyrrell must know that such blasphemous interpretation as he here insinuates to be the practice of Rome is one which would receive from the Pontiff and the sacred congregation which represents the disciplinary tribunal of the Church a condemnation not less severe than that which follows upon all other false teachers of religion."

Whereupon Father Tyrrell, in the *addendum* referred to, makes comment as follows:

"Since the reviewer appeals to Cæsar, to Cæsar he shall go. I have before me a little tract called: 'De la Devotion au Pape.' It is by Arsène Pierre Milet, Curé Doyen de La Roë, diocese of Laval, with the imprimatur of the Archbishop of Tours. It is dedicated to Pius X., and published by Paul Salmon, of Tours, 1904. It consists in the development of Mark 12: 30, applied to the Pope: 'Thou shalt love him with all thy mind, with all thy will, with all thy heart, and with all thy strength.' These words refer directly to God; but 'since the Pope represents God on the earth, we ought to love him, although in a subordinate degree, like God Himself, with all our mind, with all our will, with all our heart, and with all our strength. Except the mystery of the Real Presence, nothing makes us feel so well, or touch so closely the presence of God as does the sight or even the thought of the Vicar of Christ—the Father of Humanity. Although there is not an absolute parity, yet in a certain sense one may say that as the Tabernacle is the Home of Jesus the Victim, so the palace of the Vatican at Rome is the home of Jesus the Teacher; that it is from this palace, or rather sanctuary, that since His Ascension our Lord Jesus Christ, the Divine Word, speaks to the world by the mouth of His Vicar, whether he be called Peter, or Pius IX., or Leo XIII., or Pius X. What can be more beautiful or touching than this parallelism? When we prostrate ourselves at the Tabernacle before the sacred hosts therein contained, we adore our Lord in His Eucharistic Presence, which is substantial and personal—when we fall at the Pope's feet to offer him the homage of our mind, and to accept his teachings, it is again, in a certain way, Jesus Christ Whom we adore in His Doctrinal Presence. In both cases we adore and confess the same Jesus Christ. Whence it follows that it is as impossible to be a good Christian without devotion to the Pope as without devotion to the Eucharist. If therefore we truly love the Pope, nothing will be dearer to us than the Pope's will; and even when obedience to the Pope means sacrifices, we shall never hesitate to follow any direction whatever emanating from Rome. Every objection will be silenced, every reasoning will go for nothing, every hesitation will yield before this unanswerable argument: God wills and commands it because the Pope wills and commands it. By the mere fact that he is the Vicar of Christ and His principal coöperant, he is an elect Victim, and is ex officio nailed to the Cross. Pope and Victim are two inseparable qualities."

The soldiers who fought for the Pope's temporal power at Castelfidardo, etc., are instanced as those who loved the Pope with all their strength. Where fighting may not be, prayer and money are the needful ways of showing love. The booklet ends with this:

"All the devotion to Jesus as Priest, Shepherd, and Father that enlightened faith can inspire is summed up in devotion to the Pope. If one is devout to the angels, the Pope is the visible Angel of the whole Church. If we are devout to the saints, the Pope is on earth the source of sanctity, and is called His Holiness. If one should have a devotion to the sacred Scriptures, the Pope is the living and speaking Bible. If it is a duty to be devout to the Sacraments, is not the Pope the Sacrament of Jesus by the mere fact that he is His Vicar?"

Of course intelligent American Romanists, reading all this abominable blasphemy, will say with us, "How frenzied is this

idolater!" They will go on to say that he represents no one but himself, and that it is no more fair to blame the Roman Catholic Church for his vagaries than to blame us for the errors of the Bishop of Arkansas, or the heresies of the Erastian Canon Hensley Henson. Ah, but wait a bit. Besides the Archbishop of Tours, who has authorized it, the Cardinal Merry del Val writes to the author, in the name of the Pope, expressing the Pope's satisfaction with it as "dictated by that spirit of intelligent piety which indicates a true Catholic and an exemplary priest," and transmits a papal blessing on the author and his work. This, then, is the Pope's own conception of himself, here set forth. What wonder that Father Tyrrell ends his note with this?

"The claim to divine right and divine honours has invariably heralded the downfall of dynasties. It is the last desperate effort to justify an immoral system of government; and it is an ill day for a ruler when his sycophants cry, 'The voice of a God, not of a man!'"

THIS is the newest thing in the way of religion: please note that though "Catholic Congregational," it is non-Christian. But one wonders why it should not affiliate with the American Unitarian Association. This is the drifting of that "common Protestantism," with which, please God, we have nothing in common.

"A new house of worship is announced, the Catholic Congregational Church, No. 150 East One Hundred and Twenty-fifth street, New York, under the leadership of Hermon F. Bell, who was educated at Yale Divinity School. There will be three services every Sunday. In his announcement Mr. Bell says:

"We will have no formal creed—but do not hesitate to express our belief in the perfect righteousness and justice and holiness and mercy and wisdom and love of God. Our covenant will be based upon the common unity that comes from our daring to accept such belief with the whole heart and soul, and our making the supreme choice of God for our Saviour and King, and Friend above all friends, or differently stated: 'To see all things in God, to make one's life a journey towards the ideal, to live with gratitude, with devoutness, with gentleness, and with courage, adding thereto the humility which kneels and the charity which gives.'"

Subjects for June are as follows: June 5th, at 11, "Why a Catholic Congregational Non-Christian Church is Needed in New York City"; at 4, "Is One Belief as Good as Another, or Can we Know the Truth?" at 8, "The Work, Its Methods and Its End"; June 12th, at 11, "The Revival of True Religion"; at 4, "What Ought a Church to be Able to Do?" at 8, "Was Jesus God?"

THE WIFE of a Batavia business man, having nothing better to do, has founded a new religion. It is called "The Full Gospel Church"; its basis is the Bible, every word of which is absolute truth. Its founder says the Full Gospel Church stands for the old Gospel, real sin, real atonement, real repentance, a new creation, and salvation through Christ, divine healing of disease being one of the consequences. Is it not tragic that this excellent woman, having found the uncertainty of the various sects of man's devising, should think that the best way of bettering matters is to set up another sect? There is something in that Book "every word of which is absolute Truth," as to a Church founded by Christ Himself, against which the gates of hell should never prevail: there is a promise that Christ would be with that Church all the days, even to the end of the world: and there is a command from Christ to "hear the Church." If Mrs. Fred Clements and her twenty associates would ponder these passages, they would come home to the Church that guards the full Gospel, being Catholic, Apostolic, and Holy.

THE END of the world has come again—or else prophecies explicit enough have failed, and the "Holy Rollers" are disappointed. Sunday, April 24th, was set as the appointed time; and for a week before that day frenzied men, women, and children gathered at Ashdod, near Duxbury, on the Massachusetts coast, shrieking, foaming, dancing frantically, howling in "unknown tongues," displaying all the typical phenomena of contagious religious fanaticism. They were apparently worthy folk, of some means and education; but they were maniacs for the time, in a wild and useless ecstasy that left them prostrate, a prey to dreadful reactions. Such madness must come when people give themselves up to religious excitement after having rejected the Gift of the Holy Spirit in Confirmation, by whom Catholic Christians are enabled, if they will, to have a right judgment in all things. O for more missionary enthusiasm to convert those poor, sincere, wandering sheep to the Catholic faith!

PRESBYTER IGNOTUS.

## BISHOP MATHEW ADOPTS A NOVEL POLICY

### Old Catholic Prelate in Antagonism to the National Church

#### CLAIMS NOW TO REPRESENT THE ANCIENT CHURCH OF THE BRITISH ISLES

Bishop of Southwark on Marriage Questions

OTHER CHURCH NEWS OF GREAT BRITAIN

The Living Church News Bureau  
London, June 7, 1910

HERE appears to be an extremely wide difference between the present attitude of Bishop Mathew, of the Dutch Mission here in England, and his attitude at the time of his consecration, about two years ago, and for some time afterwards, towards the ancient Catholic Church in this land. Not long after his consecration the Bishop gave a lecture at Queen's Hall on the subject of Anglican Orders, to which attention was drawn at the time in this correspondence. That lecture was both ostensibly and actually in support of the validity of ordinations conferred in the English Church. Then a few months later Bishop Mathew, in a letter to the *Guardian*, defined his own position and that of the religious body which he represented.

"The position of an Old Catholic Bishop in England," he said, "was analogous to that of a Greek or Armenian prelate in this country, or to that of an Anglican Bishop in Italy or elsewhere on the continent." Again he said: "In going to Utrecht we have not 'ignored Canterbury' in any manner. The Old Catholic and the Anglican Communions have never been in collision, neither have they ever been in communion as yet. They run on parallel lines at present, each minding its own business and attending to the requirements of its adherents."

But since these utterances and statements of Bishop Mathew there has plainly come a marked change of front on his part towards the Church. It has been noticeable in particular for a good while past in his correspondence in the *Guardian*. And now his position is surely one entirely free from ambiguity—that of determined opposition and antagonism to Canterbury as the canonical center of Catholicism in England. How, then, is such a thorough change of policy on his part to be rationally and correctly explained? Well, I think we are fairly justified in the conclusion that it is due primarily to the fact that his anomalous position here in England as the so-called "Old Catholic Bishop" was practically repudiated by the last Lambeth Conference. Before the passing of that particular resolution of the Conference he was apparently as well disposed towards Anglicanism as could be desired; but not long afterwards there could be noticed in him quite a different tone and attitude.

It appears now that Bishop Mathew has taken upon himself the duty, as it seemed to him, of instituting a little commission of his own—apart from that of his *confreres* in Holland—in relation to the Anglican position, and especially on the question of English Catholic ordination, the outcome of which is likely to be something in the nature of an unfriendly publication concerning us. It hardly needs, however, to be pointed out that English Catholics generally will agree with the opinion expressed editorially by the *Guardian*, and endorsed by the editor of the *Reunion Magazine*, "that neither the extent nor the significance of the decision is very great." The essentially schismatical position which Bishop Mathew has now adopted is alone sufficiently evinced by the fantastic titles which he has assumed for himself and his handful of adherents. He no longer styles himself "Old Catholic Bishop" in England, but "Regionary Catholic Bishop" for the whole British Isles. This he attempts to justify by the preposterous claim (in a recent letter in the *Guardian*) that he and his co-sectarists, "as we have not changed our faith since St. Willibrord, the Englishman, preached it in Holland and Christianized that nation," represent "the real" ancient Church and Faith of the British nation as nearly and as accurately as it is possible that they can be represented after an interval of nearly thirteen centuries." And in future, as is to be gathered from this and other utterances of the Bishop, he and his followers intend to call themselves not "Old Catholics," but "Old English Catholics" or just "Catholics." It is therefore plainly evident that Bishop Mathew has reorganized his sect into a formal schism, with the distinct object of proselytizing from the one

Catholic Church in this land. And, moreover, it is their sinister intention, as avowed by one of their number who seems to be the Bishop's chief henchman, that their organization shall be something "more open and above board" than that disreputable but now defunct "Order of Corporate Reunion." I myself am quite convinced that if the Blessed Willibrord were to return to earth, instead of recognizing this Anglo-Dutch prelate, he would denounce him as a schismatic of the worst sort.

Bishop Mathew has followed up his new departure as a schismatic and as a nomadic prelate by resigning his connection with the Society of St. Willibrord. He has withdrawn on the ground that the whole *locus standi* of the Old Catholic bodies depends upon the repudiation of the "essential character of the geographical Episcopate."

With reference to the important subject recently in controversy between Bishop Mathew and certain other correspondents of the *Guardian*, and preëminently among them the Rev. Father Puller, S.S.J.E., a correspondent of that Church newspaper who was recently within the iconostasis of the Patriarchal church at Phanar at the consecration of a Bishop writes:

"One of the officials of the Patriarchate, who speaks English perfectly and has followed the *Guardian* correspondence lately initiated by Bishop Mathew, took care to point out to me that all three of the consecrating Bishops recited the words of consecration, and that the statement of Bishop Mathew that the Eastern Orthodox Church holds that the gift is conveyed through the principal Bishop only is entirely mistaken, the truth being that the Orthodox Church quite certainly teaches that the three consecrating Bishops take an absolutely equal part in the actual conveyance of the episcopate."

The Bishop of Southwell (Dr. Hoskins) has recently made a notable appeal to members of the Church of England Men's Society on the subject of Marriage and Divorce. Addressing seven hundred members of the C. E. M. S., representing several branches in his diocese, at a service in Southwell Cathedral, his Lordship urged that the matter was one which "we men cannot afford to play with."

They all as Churchmen, Bishops, clergy, and laity, had especially a deep responsibility, seeing that the tone of thought and matter of discipline depended so much on them. With regard to this matter, the authority of the Church was to be followed rather than that of self or of the State. Instead of extending divorce to the homes of working men, should they not try to abolish the hideous evil altogether, which had been a curse to us, and would be a greater curse in the future if it were allowed to go on? Could not the Church rather go back and put before the nation again the real ideal at which a Christian nation ought to aim? He called upon the branches of the C. E. M. S. to discuss this question, so that those who would bring such a great burden on the Church might be warned and hindered." It is thought," said the Bishop, "that this is the question which will lead to the disestablishment of the Church of England. At any rate, it is perfectly true that many of us would be perfectly willing to go to prison rather than obey a State law against the law of the Head of our Church, Christ Jesus."

It is earnestly to be hoped that this stirring appeal from the Bishop of Southwell will have the desired effect upon all branches of the C. E. M. S., but particularly upon the society at headquarters, where there has been manifested a lamentable weakness of attitude in regard to the matter.

The action of the General Assembly of the Presbyterian establishment of Scotland, when in session last week, in regard to the Deceased Wife's Sister act, shows how the modern man-of-the-world morality has eaten into the heart of Scottish Presbyterianism as represented by the establishment. It was moved that the overture sent down as to "marriage" between a man and the sister of his deceased wife be passed into law. The overture had been approved by eighty-one "presbyteries" and disapproved by three only. Professor Cooper moved that the Assembly reject the overture, on the ground that it was contrariant with the doctrine taught in their confession. On a vote the motion was carried by a large majority, Professor Cooper's motion having the support of only fourteen or fifteen members. But after all, the action of the Assembly in bringing its law on Marriage into exact conformity with that of the state was perfectly consistent, for it was by state that the Presbyterian establishment of Scotland came into existence in 1689. The other chief camp of Presbyterians in Scotland, the "United Frees," as represented by the Assembly, have shown that they are not so degenerate on the Marriage question. An overture was submitted on the Deceased Wife's Sister act, 1907, calling upon the Assembly to adopt measures to prevent such

unions being recognized amongst them, and to secure that none who might be living in such connection might be admitted to privileges of fellowship. The motion was unanimously adopted.

In the Chancery Division of the High Court of Justice a petition was presented by the vice-chancellor of Oxford University and the Dean of Christ Church, Oxford, to obtain the sanction of the court to certain modifications of the trusts declared by the will of the Rev. John Bampton, Canon of Salisbury, the founder of the Bampton Lectureship in the University of Oxford, his will being dated December 24, 1750, and his decease occurring shortly afterwards. Mr. Justice Parker has made an order that the instrument of foundation should be varied as follows:

"(a) That the election to the Bampton Lectureship might in future be biennial instead of annual, as prescribed by the said instrument, and that the lecturer next to be appointed should deliver his lectures in the year 1911; (b) that the lectures might be delivered upon such eight Sundays in full Hilary, Easter, and Trinity Terms as the Vice-Chancellor might appoint; (c) that the stipend of the lecturer elected for the year 1911 and every subsequent alternate year might be such a sum, not less than £150 and not more than £200, as the Curators of the University Chest should before the date of each election certify to the electors to be available for the remuneration of the lecturer."

The General Chapter of the Society of the Sacred Mission, which was in session last week, has appointed the Rev. Father David Jenks as director of the society in succession to Father Kelly. Father Jenks was till lately Prior of the Mother House at Kelham. It is understood that Father Kelly will remain for the present as tutor of the house.

The total amount promised so far for the Bishop King Memorial Fund amounts to over £2,500. J. G. HALL.

#### THE LIFE OF SERVICE.

Because the truth is so tremendously far reaching in its scope, so large and inclusive, I find myself rejoicing every day, and more and more as the days come and go, in the fact that Jesus came to disclose that God is resident in every soul, and seeking to enlighten every man who has come into the world. As I think of that truth it seems to me that duty becomes privilege; that, in the light of that truth, to the Church at large and to me, and to every soul illumined by it, is given the opportunity to help God express Himself through human lives. The Church's work is to be God's helper as He is striving to make men realize certain great facts. . . . My consuming desire is to be able so to think and speak and act that I may lead you to see and do the things that will make it easier for God to control the destinies of the men whom we touch than it would have been had we not lived here in Southern California. We touch every day men and women who have either rejected or accepted Christ, and God knows this. Now if my thought be true, God has at heart some message for every one of these souls, and I take the commission of the Church, and the ministry, to be that each should become such a co-laborer with God that He can reach all these souls of which I have spoken. Let us remember that as disciples we are pledged to service for every living man, wherever and whoever he may be, if by our prayer, our money or our influence we may reach him.—*The Bishop of Los Angeles.*

THAT MERE DEISM cannot raise and sustain the human race in its trials and difficulties, its hopes and its aspirations, is proved in history by the comparative failure of both Judaism and Mohammedanism, says F. H. Barrow in the *East and the West*. Each shows an arrested development, with a distinct inability to produce a progressive civilization. The literature of Judaism gave it a great advantage, for the Koran seldom reaches the inspired purity and nobleness of the Old Testament. Moreover, the prophets of Israel clearly believed in the fatherhood of God, and understood the indwelling of the divine in man. This idea is foreign to Islam, and we search the Koran in vain for any suggestion of it. Instead we have terrible denunciations against all who will not accept the prophet and the book of Islam.

WE ARE rational creatures, and we promote our own good and the good of any cause we would serve by prayer, by devotion, by thoughtfulness, by a zeal for knowledge. And the cause of Christ, the cause of our own salvation, is promoted, not by external service alone, but by an internal realization, a bringing home to ourselves, by absorption into our own life of the truths and the principles of the Catholic faith. In this way, by this understanding and welcoming of Christ, does Christ come to live in us and we in Him; in this way do we fulfil the command to bring our intellects into the captivity of Christ; in this way do we begin to understand and to know what is meant when we are termed the sons of God; what is meant when Christ tells us that He will no longer call us visitors and guests, but co-heirs with Himself of the Kingdom of God.—*Selected.*

## JUBILEE OF ST. STEPHEN'S COLLEGE

### Commencement Marks an Important Anniversary

#### THUNDER STORM INTERFERES WITH LAYING OF CORNER STONE

Historic Monument is Unveiled at White Plains

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, June 21, 1910 }

ST. STEPHEN'S COLLEGE, Annandale, Jubilee commencement exercises this week began on Sunday morning with a sermon to the college societies and fraternities by the Rev. Dr. William H. van Allen of Boston. The Presiding Bishop, Dr. Tuttle, preached the baccalaureate sermon in the afternoon of the same day.

At the commencement exercises on Thursday, a number of New York men received honorary degrees, as elsewhere recorded in this issue.

Through the generosity of John A. Hance, a member of the governing body, \$1,000 has been raised, and with it improvements will be made to old Orient Hall, making it possible to care for sixteen additional students next year. The college was completely filled last year, and many applications for admission were made to the new president, the Rev. Dr. William C. Rodgers, which had to be declined for want of room. A new professor—Dr. Guy S. Martin of the University of Pennsylvania—will take the place of Prof. Anthony, who has become vicar of St. Augustine's chapel of Trinity parish.

A terrific thunder storm swept over New York and vicinity at half-past three o'clock on Saturday afternoon, the hour set for the laying of the cornerstone of the new St. Philip's Church and parish house, extending from West 133d Street to West 134th Street, between Seventh and Eighth Avenues. The clergy and people waited for an hour and the service was said in the home of the architect just across the street, by Bishop Partridge. Only the actual ritual for the cornerstone laying was said in the open. The Bishop and about fifteen visiting clergymen and the parish officers, including the Rev. Hutchins C. Bishop (rector of the parish), stood under umbrellas as the stone was swung in place. Among the visiting clergy was the Rev. Caleb R. Stetson, vicar of old Trinity, of which the original St. Philip's was the parochial chapel for colored people.

A monument, marking the site of the birthplace of the state of New York was unveiled and dedicated at White Plains on June 14th. The old courthouse, where the proclamation was made, has since been torn down, and stone from this building was used in erecting the monument. The ceremonies were opened by Archdeacon F. B. Van Kleeck, chaplain of the Daughters of the American Revolution; Mrs. Freeman H. Merritt, regent of the White Plains Chapter, D. A. R., delivered the address of welcome, and presented the monument to the state. She was followed by Justice Mills of the Supreme Court. Other speakers were Mrs. Joseph S. Wood, state regent of the Daughters of the American Revolution; Honorary State Regent Mrs. William Cumming Story, of New York City, and William A. Marble, national president of the Sons of the American Revolution. Attorney-General O'Malley, on behalf of Governor Hughes, accepted the monument for the state.

Tentative plans have been made for the enlarged choir and musical services for the Cathedral of St. John the Divine when it shall be opened. The schedule of St. Paul's Cathedral, in London, has been partially adopted. For Sunday services, save on great occasions, there will be eighteen men and thirty-five boys; for week-day services, twelve men and the same number of junior choristers.

The choir school of the Cathedral closed last week for the summer. Open-air afternoon services will be held during July and August on the lawn at 5 o'clock, instead of in the crypt.

The Rev. William Wilkinson, the evangelist attached to Trinity parish clergy staff, has returned from his vacation. He began services in Wall Street on Tuesday June 17th.

Gift to Rev. Wm. Wilkinson. Daily services are to be held at Nassau and Wall Streets at 12:15 P.M. On Wednesday, at the service, Mr. Wilkinson was the recipient of a big book, bound in red leather, and a fountain pen, to be used for the signatures of 10,000 attendants at these noon meetings. In presenting the book Mr. Kingsland said that Mr. Wilkinson's work had proved that there was a way to preach the Gospel faithfully and with power, so that in one of the busiest marts of the world men were attracted in large numbers and were blessed. He declared



that Trinity was doing a great work for the republic in thus strengthening the reverence for truth and goodness.

A number of projected improvements at the Church of the Holy Communion (Rev. Henry Mottet, D.D., rector) have been commenced.

**Improvements to Holy Communion Church** One parishioner presents, as a memorial of Dr. Muhlenberg, the reconstruction of the chancel, in stone and marble, together with an enlarged altar window and an enlarged window in the south wall of the chancel. Another has already given the porch which now adorns the main Sixth Avenue entrance. A third gift is that of a window on the north side of the nave. The Guild of St. Monica, the St. Cecilia Choir Club, and the children of the parish each has assumed the responsibility for a window. One who is not a parishioner volunteers the gift of the pulpit and lectern in stone or marble. Last, an offer is in hand to aid in the enrichment of the organ. Beyond this, the rector asks for funds aggregating some \$30,000 for further improvements, as below: There should be added a stone porch at the Twentieth Street entrance of the church. The cost will be about \$4,000. The walls need to be repainted. Cost, about \$700. The whole system of lighting needs improvement. It is believed that this can be done for about \$1,000. Five windows remain to be taken, in order to complete the entire window scheme of the church. Two of these will cost, each, \$1,550. Another two will cost, each, \$370. The fifth window can be placed for \$750. Some of the exterior stonework of the church needs repairing. Cost, about \$500. A new sidewalk should be laid, for about \$1,200. Enrichment of the organ; cost, about \$15,000.

By the will of Miss Mary Rutherford Prime, filed on June 17th, the trustees of the diocesan funds of the Church in Maine receive \$3,000 for the maintenance of the chapel of Our Father, at Hull's Cove. The rector, wardens, and vestrymen of Grace Church, Manhattan, receive Miss Prime's pew, No. 92, to rent or sell, as they judge best. The New York Training School for Deaconesses receives \$5,000 for its endowment fund. A bequest of \$2,000 was also made to the late Dr. Huntington, rector of Grace Church.

An entirely new summer meeting comes into existence this year at Richfield Springs. Without diminution of its scope as a resort for everybody, a new Christian Education Society there adds this year a Sunday school summer school and a world missions conference. The International Association, the New York State Association, and the New York Commission are interested in the summer school, and speakers from the world conference now in session in Edinburgh, Scotland, will attend the conference on missions.

Recently the Rev. E. Floyd Jones, the rector of St. Mary's-in-the-Highlands, Cold Spring, celebrated the 15th anniversary of his rectorship. During that period the rector and people have cooperated enthusiastically in much parochial progress. Besides the liquidating of the debt resting upon the parish, the church has been enriched by many beautiful gifts and equipped with several much needed improvements. A beautiful spirit of cordiality and love prevails throughout the parish. Mr. W. C. Woods has been appointed as organist.

A somewhat unusual class was presented to Bishop Partridge for Confirmation on Friday evening, June 3d, at St. Ambrose's Italian mission, of which the Rev. Carmelo Di Sano is the priest in charge, and which consisted of forty-eight Italians. Bishop Partridge also gave an address, interpreted into Italian by Archdeacon Nelson. Afterward in the parish rooms Father Di Sano presented a memorial album to the Bishop as a manifestation of gratitude.

In the New York delegation to General Convention the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, will serve in place of the Rev. James E. Freeman, removed from the diocese.

THE FOLLOWING suggestive lines may be seen in the porch of an old Church in Devonshire, England:

“When to the House of God ye come, a prayer in secret say;  
On bended knee His grace implore, for thus 'tis meet to pray.  
Leave at the door your weekly cares—God loves the pure in heart;  
To those who wholly look to Him He will true grace impart.  
Aloud, but humbly, answer make, as Common Prayer directs;  
He who sits silent or asleep the way of life neglects.  
In standing posture give your alms, and standing sing God's praise;  
Be not afraid to lift your voice, the glad some hymns to raise;  
Bow at the holy name which God in our poor nature bore,  
And silently His blessing ask ere that softly ye seek the door;  
Talk not to neighbor or to friend—step softly, bare thy head,  
For holy is the very ground on which thy footsteps tread.  
Thus ever use the House of God—in prayer and joyful praise;  
He best will pass the coming week who these few rules obeys.”

A copy of the above has been artistically painted and illuminated by Mr. William G. Casner, and hung in the vestibule of the Church of the Holy Apostles, Philadelphia.

THE ERROR of a moment is often the sorrow of a lifetime.  
—Selected.

VACATION SEASON BEGINS IN PHILADELPHIA

Fresh Air Excursions and Country Home Provided

SUNDAY SCHOOL TEACHER TRAINING CLASSES FOR A WEEK

Other Church News of the Quaker City

The Living Church News Bureau Philadelphia, June 20, 1910

WITH every year, the increasing vacation habit apparently takes more people out of the city and into the country, and so restricts the period of activity in the city parish. Here in Philadelphia, some of the rectors of the larger parishes have already left the city. Others are going soon. The Rev. Robert Johnston, rector of the Church of the Saviour, and the Rev. Dr. C. C. Pierce of St. Matthew's, are among those who will spend the summer abroad. The Rev. Dr. Mortimer of St. Mark's also goes to England, but not until late in the summer. In spite of the holiday exodus, however, the closed church is a rarity. In almost all our parishes either the assistant clergy or temporary supplies keep up the services, at least on Sundays, and generally also there is a priest on duty during the week. No special arrangements have been made here, however, as in some other cities, for stimulating a languid Church attendance by the provision of special preachers or sermons or services out-of-doors.

The "fresh-air" excursions for the poorer people of the city are carried on by a number of parishes. St. Stephen's has St. Stephen's Farm at Hatboro, Pa.; Holy Trinity its Holiday House at Sellersville, Pa.; and the Church of St. Luke and the Epiphany, a Vacation House at Cape May, N. J. St. James' maintains no house, but has a summer outing fund, which sends needy parishioners to various places, as suits their several conditions. St. Clement's sends women and children to the seashore home of the Sisters of All Saints at Sea Isle City, N. J. Buttercup Cottage at Chestnut Hill is in charge of two members of the Deaconess' Training School, and receives white girls over sixteen, for from one to three weeks, at a nominal rate of board.

The Teacher Training School for Sunday School workers, held at the Church Training and Deaconess House, June 6th to 11th, under the auspices of the Sunday School Association of the diocese of Pennsylvania, was in every respect most successful. The House is admirably adapted for the purpose, the lectures were practical and interesting, the missionary and Sunday school exhibits were useful, and the attendance averaged about fifty, five states being represented. Several of those attending the lectures lived in the house throughout the week. Much praise is due to Deaconess Sanford and to the Dean, the Rev. Llewellyn N. Caley, for the efficiency of the arrangements.

We understand that this is the first time a Deaconess House has been used for such a purpose in the Church in America, and only the second time in the Anglican Communion. The effort was so much appreciated that it has been decided to hold a similar school at the end of September, next year.

The suggestion of the Church Club committee on City Missions (Mr. Clinton Rogers Woodruff, chairman), which was reported in the Philadelphia Letter a few weeks ago, that the Church Club should aid the City Mission in its prison work by finding positions for paroled convicts, has borne fruit in a plan to organize a league of fifty business men, each of whom will promise to give employment to at least one such convict. The Rev. H. Cresson McHenry, assistant superintendent of the mission, in a published interview says that at the present time there are a number of prisoners whom the authorities are ready to parole as soon as they are assured that work awaits them. These men might be, and should be, free and supporting their families.

The Church of the Redeemer, Bryn Mawr, has for several years confronted the problem of a congregation about double the size of the seating capacity of the building. In addition to the enrolled communicants, provision must be made for the students of the college and of two large preparatory schools. The difficulty has been met to a certain extent by increasing the number of services, but there is a long waiting list of persons desiring sittings. Since the new rector, the Rev. George Calvert Carter, took charge, just after Easter, a movement has been started to enlarge the edifice. It is planned to take down the west wall and add three bays to the nave. About one-fourth of the sum necessary for the change has been raised. A litany desk has just been presented to the parish

by the son and daughter of the late Edward H. Bowen, in memory of their father, and also a set of books for the chancel.

Christ Church Hospital, whose gray stone towers rise amid the green of beautiful and well-kept grounds just beyond the western limit of Fairmount Park, has issued its report for the 138th year of its beneficent history. This institution, founded in 1772 under the will of John Kearsley, M.D., takes in (to quote from that instrument) "poor or distressed women of the communion of the Church of England (preferring clergymen's widows before others), and is managed by a board of six persons, three chosen by Christ Church and the other three by St. Peter's. The rectors of those two parishes are *ex officio* chaplains and the Rev. Lewis C. Baker is chaplain in charge. During the year just past a legacy bequeathed to the hospital, subject to a life tenancy, has come into the possession of the corporation, amounting to \$132,391.83. There are at present fifty-one residents in the hospital.

The baccalaureate sermon to the graduating class of the Philadelphia Central High School was preached by the Rev. Floyd W. Tomkins, D.D., in the Church of the Holy Trinity, on the evening of the Fourth Sunday after Trinity. Dr. Tomkins is soon to go abroad for his summer vacation.

The Rev. Daniel I. Odell, rector of the Church of the Annunciation, has declined his election to the rectorship of the Church of the Ascension, Los Angeles, Cal. The Rev. William Smythe, who assumed the charge of St. Barnabas' mission, Haddington, on the 19th, came into the ministry of the Church from the Congregationalists. He held pastorates in that body both in Ireland and England, before his coming to this country about a year and a half ago.

The Rev. George G. Daland has resigned the office of choirmaster at St. Peter's Church, and the Rev. Julius G. Bierk a similar position at the Church of the Saviour.

### THE GENERAL MISSIONARY FIELD.

**O**FFERINGS to June 1st for general missions show a gain of \$43,000 as compared with a like period last year, according to the report submitted by the treasurer to the Board of Missions last week, and the total receipts to that period for apportionment account are \$715,710.18. With regard to the children's Lenten offerings, the treasurer reported that up to June 11th there was received from 3,774 Sunday schools \$128,704.13, an average of \$34.10 per school. During the same length of time last year we received from 3,679 Sunday schools \$133,072.28, an average of \$36.17 per school.

The diocese of Maine has relinquished its appropriations from the Board. The Rev. Dr. John R. Harding has accepted his election as secretary of the Second Department.

With respect to negro work the Board of Missions determined that beginning September 1, 1911, appropriations to dioceses for evangelistic work, not including that of the schools, will not be made in excess of \$2.00 for each dollar raised for said work within the diocese or district.

#### ALASKA.

From information received from Bishop Rowe it was learned that he had started for the interior of Alaska, where he expects to visit the stations of St. John's-in-the-Wilderness, Allachaket, and Nome. A letter was received from Deaconess Sabine, dated Circle, April 15th, calling attention to the fact that she first left New York for Alaska in 1894 and that all the intervening years had brought her great happiness. She returns thanks that God has honored her for so many years as a missionary in Alaska. At the request of Bishop Rowe the Rev. George Edward Renison, lately of San Francisco, was appointed to take charge of the work at Juneau.

#### LIBERIA.

It was recalled that on St. John Baptist's day Bishop Ferguson will have completed twenty-five years in the episcopate and forty-eight years as a missionary in Liberia. Permission was given the Bishop to take his wife to Germany for medical attention. The Rev. Robert Z. Johnstone, a West Indian and a recent graduate of the Philadelphia Divinity School, will be sent to the Liberian mission after spending six months in the United States, and receiving priest's orders.

HERE IS AN interesting quotation from the writings of the celebrated Roman Catholic author, Count Joseph de Maistre: "If ever Christians reunite, as all true and sound considerations make it their primary interest to do, it would reasonably appear that the movement must take its rise in the Church of England. . . . She is most precious and may be considered as one of those chemical intermediaries which are capable of uniting elements in themselves otherwise inassociable."

## "THOSE THINGS . . . WHICH WE DO AT THIS PRESENT."

BY LILLA B. N. WESTON.

**I**T has been said that the last great act, the feat of dying, is the most colossal achievement that it is possible for us mortals to accomplish. And yet, plainly, it is not so. The supreme tragedy, the sublime spectacle, the superb experience, the arch-test, is not death, but life.

A mortal dies—a beloved friend, a dear counsellor, a precious relative; but for us who remain behind, the veil hangs between, unrent, irrevocable, relentless, and incomparably silent. When we individually rend the veil we can neither hold it aside that others may peep through, nor stand just within and call back to earth the tale of our discoveries. All we know of that far country is what our wiseacres have supposed to be true; what we feel in our own souls must be a certainty; and a few more or less blurred and indistinct visions vouchsafed to the prophets of old.

But what we *do* know about, what is a direct reality and an unquestionable fact, is life. The thing that we are all most vitally interested in is the to-day and the to-morrow; yesterday "comes not back again." To us, the most important thing in the world is to-day, this hour, this moment. It may be a time of grief, or suspense, or trial, or content, or happiness, or glory, or anticipation, but the Present Moment is the one which we cannot escape and with which we have to deal, whether we will or no.

It is the present moments that make the past years. It is the present wrath which causes the past to be regretful; the present charity which renders the past luminous; the present love which moulds the past into a finer model. And also it is the past that makes or mars the noble thought of the future. Ah, so vastly much depends upon the disposition of the present moment!

How are we employing it, you and I? Are we making the most out of it? Are we fashioning from it a slab of pure marble for that heavenly mansion, or are we wasting it and scattering it to the winds? Are we making it fragrant with sweetness and expending upon it our precious ointment of endeavor, or are we frittering it away as though it were only ashes? Are we bearing our cross with fortitude and a smile, or are we gazing foolishly up at the gray heavens and bewailing our lot? Are we teaching that grandest of all truths, Christianity, in that grandest of all ways, example, or are we standing motionless and trusting to some one else to do the demonstrating?

The pity of it is that *we* are the ones who suffer if we stand still. Besides, there is no such thing possible as absolutely standing still; if one does not advance, one retreats. And it is a lamentable thing to retire from the presence of the Most High.

There are those who all their lives believe that a death-bed confession will save them at the last, will usher them into the unseen with a card of recommendation. But why, in the name of all that is good and holy, do they put off so pressing an appointment with God until such a precarious moment? Is it possible that these souls go on from day to day living fruitlessly, laying up no treasure in the eternal, performing no acts of mercy or repentance, because they believe that they can finally shift the burden of their misdoings upon the shoulders of that cherished "death-bed confession"? Ah, God pity them!

Friends, we fashion our lives of an exquisite material, the warp and woof of which God provides in our daily communion with Him. It is gorgeous with the embroidery of lofty thoughts and it is brilliant with the sheen of steadfast principle. Each present moment usefully and earnestly employed is a glistening jewel; and if the pattern is found in the end to have been a cross, perhaps our fingers will have woven and spun only a little more deftly, and the precious thread of life held with a little more attention and care.

God be with us then, in "those things . . . which we do at this present!"

THE SPIRIT of Christ is the spirit of loving self-sacrifice. Love and self-sacrifice must ever go together. God so loved the world that He let His Son go to Calvary for its redemption, and the same passion must beat in the hearts of God's people before they will lay themselves and their money and their children on the altar for the salvation of the world.—*Selected.*

## DIOCESAN CONVENTIONS

THE spring and summer diocesan conventions are now about at an end. VERMONT unanimously endorsed the Central New York resolutions looking toward a change of the official title of this Church. CUBA, with even stronger language, implored that the name Protestant be dropped, both from the name and from "every sort of official literature of the Church used in Cuba," and asking for "the adoption of a legal title for our Church that will adequately set forth her claims to be a true branch of the Holy Catholic Church." CONNECTICUT discussed the questions of division of the diocese and of a Bishop Coadjutor, but decided adversely to both plans, appropriating \$1,500 for additional episcopal services. DULUTH and LEXINGTON held quiet but helpful conventions.

### VERMONT.

THE diocese unanimously endorsed and adopted the resolution on the Change of Name that had already been adopted by the diocese of Central New York, and which reads as follows:

"WHEREAS, The development of our Church in this land has rendered her present legal title increasingly misleading and inadequate:

"Resolved, That this convention desires to place itself on record as favoring such legislation as will lead to the adoption of a title for our Church that will adequately set forth to the world her claim to be a true branch of the holy Catholic Church."

The convention met for its 120th year at Montpelier and was opened with a choral Eucharist, in which the Bishop delivered a charge dealing with the subject of the Apostolic Ministry. Later in the session he delivered his regular address, in which he treated of local matters entirely. Two new churches have been consecrated during the year and one other built and in use, but not yet consecrated on account of existing debt. Two new rectories have been built. Diocesan funds have been considerably enriched, more than \$40,000 being received during the year. An endowment of \$10,000 has been received for Grace Church, Randolph Center, and \$20,000 from the will of the late Rev. E. F. Shafter of Massachusetts for St. Barnabas' Church, Norwich. The debt on the diocesan missionary's home at Hardwick has been considerably reduced and it will, it is hoped, be soon entirely liquidated. The needed endowment of \$100,000 for the diocesan girls' school at Burlington has at length been secured and it is hoped that the institution will be reopened in September, 1911.

#### THE SECRETARY.

The Rev. W. F. Weeks was reelected secretary, but being absent in England, the Rev. C. W. Coit was chosen as assistant and acting secretary.

#### MISCELLANEOUS LEGISLATION.

A report on diocesan assessments recommended considerable change in methods involving some amendment to the constitution of the diocese. The report was adopted and the committee continued with instructions to perfect its system and report next year. It was determined that grants from diocesan missionary funds to old missions should be gradually reduced in order to arouse greater progress toward self-support. All apportionments for diocesan missions have been paid and the diocesan apportionment of \$2,100 for general missions was overpaid to the extent of \$85.

#### THE ELECTIONS.

All members of the Standing Committee were reelected.

Deputies to General Convention: The Rev. Messrs. G. Y. Bliss, D.D., S. H. Watkins, Philip Schuyler, Joseph Reynolds; Messrs. George Briggs (Montpelier), S. W. Hindes (Burlington), Kittredge Haskins (Brattleboro), James P. H. Adams (Fair Haven).

Provisional Deputies: Rev. Messrs. W. F. Weeks, C. W. Coit, W. T. Forsythe, Nelson Kellogg; Messrs. C. E. Parker (Vergennes), E. P. Gilson (Rutland), M. S. Bostwick (St. Albans), W. T. Dewey (Montpelier).

#### MISCELLANEOUS.

The salary of the Bishop was increased from \$3,600 to \$4,000.

The diocesan missionary (Rev. D. L. Sanford) gave an interesting account of his work, which has more than justified the recent restoration of the office. The scattered Church people of whom he has the pastoral care (outside the Hardwick mission) number 885 baptized persons, of whom 409 are communicants. He has held during the year 291 services, celebrated Holy Communion 104 times, and visited 76 places.

#### EXCHANGE OF GREETINGS WITH CONGREGATIONALISTS.

In response to fraternal greetings received from the Vermont Conference of Congregational Churches then in session at Montpelier, the following resolution was adopted and sent:

"The Bishop, clergy, and laity assembled in the 120th annual convention of the Episcopal Church in Vermont hereby thank the

115th annual conference of the Vermont Congregational conference for their friendly greetings.

"We would most willingly cooperate with the members of the Congregational Church in matters of social reform, particularly with reference to the employment of children and the due protection of women in factories; with reference to an improvement in the civil law covering the marriage problem, looking to the prevention of hasty marriages (a frequent cause of subsequent divorce), and we would suggest a common effort for the disciplinary enactments of the several religious bodies in reference to the violation of their marriage laws. We would assure you that the bringing together into one body of all Christian peoples (which we believe to be the will of our Lord Jesus Christ) is a matter of earnest solicitation and constant prayer amongst us. And we would venture to remind you that since 1886 the Episcopal Church has publicly declared its willingness to confer with a view to the explanation and reconciliation of existing differences with any religious body which, as a preliminary to such further negotiations, accepts the following fundamental principles:

"(1) The Holy Scriptures of the Old and New Testaments as the revealed will of God.

"(2) The Nicene Creed as the sufficient statement of the Christian faith.

"(3) The two sacraments, Baptism and the Supper of our Lord, maintained by the un failing use of Christ's words of institution and the use of the elements ordained by Him.

"(4) The Historic Episcopate, adapted locally, in the method of administration to the varying needs of the nations and peoples called of God into the unity of His Church."

### CONNECTICUT.

THE most interesting question was whether the diocese should be divided or should elect a Coadjutor, a committee having been appointed a year ago to consider the subject. The committee reported adversely to both projects, but asked that \$1,500 be appropriated for additional episcopal services, and the recommendation was unanimously adopted.

The convention was held in Trinity Church, New Haven, on June 14th and 15th. The opening service at 9:30 Tuesday, with celebration of the Holy Communion, was very fully attended, and was an impressive function. There were also on Wednesday morning early celebrations in Trinity, in St. Paul's, and in Christ churches.

#### THE BISHOP'S ADDRESS.

The Bishop read a part of his address in place of a sermon, but afterward expressed his regret that a set convention sermon, to be preached by some priest of the diocese, had fallen into disuse. The tribute paid to deceased Bishops and priests, such as Bishop Hare, Bishop King of Lincoln, Dr. W. R. Huntington, Dr. F. T. Russell, Professor Sumner of Yale, and to a company of devoted priests and laymen, who have passed from earth during the year.

The remainder of the address was read in the afternoon. He discussed the proposed division of the diocese, saying: "My thought is not that I may do less work but that I may be free to do better work. Nor have I any desire unduly to push the matter upon you, or upon the diocese. Certain considerations, however, I am conscientiously constrained to present to you. Of the objections urged and of the suggestions made, some have proceeded upon what I consider to be an inadequate conception of the duties of the Bishop's office. Reference is made to the tendency to-day, in the business world, to combination. It has been suggested to me: Have enough clerks, and you could be Bishop of all New England. Let me, however, submit to you my own conviction that the comparison of the office of Bishop to the headship of a business corporation fails. The work of a Bishop includes business; but it is not primarily bureaucratic. Rather it is something essentially different: it is pastoral and personal.

"There is, it is true, a good deal of office work. The office work, however, although involving much detail, is not chiefly of a merely business nature. It touches matters that cannot be so easily disposed of, because they are very personal matters; for instance, frequent questions relating to marriage and divorce, involving the happiness and honor of lives, each case having features peculiar to itself; questions not seldom arising from parochial disputes, usually over some matter of alleged principle, and referred to the Bishop for official decision; again, questions regarding character and qualifications of men seeking the ministry; or, questions of extreme delicacy touching the characters of clergymen, and fitness for this or that kind of work or particular position. These are not questions which can be attended to by clerks, or settled even by the most competent private secretary or chaplain. The Bishop's duties, let me repeat, are primarily pastoral and personal. That the need is not so much for more clerks as more Bishops, may perhaps be evident as we turn to the duty of visiting parishes and missions. . . . The strong sentiment against division I do not fail to appreciate and to regard with a large measure of sympathy. None the less confident am I

that the day will come when sentiment shall not be suffered to outweigh essential principles involved in the Church's mission, and when more weighty than any diocesan prestige shall be the consideration of diocesan efficiency. . . . In this whole question it has been my endeavor to be reasonable and to be fair toward those who look at the matter not as I do. . . . Whatever shall be your decision, I shall cheerfully acquiesce therein."

The Bishop's address, which was of marked ability, ended with an admirable summary of the relation of faith and authority. "Amidst the seething ferment of our time may be discerned certain chief needs. One such need is a larger fellowship, a restoration of that fellowship of spirit which was once quite other than any unanimity, as so much more than any unity of feeling as it was the communion, the joint participation in the gifts of the one Spirit within the one body of the Church. The modern world in the face both of social problems and of the trials of religious faith, suffers from a signal lack, and that is the loss of a prevalent, practical belief in the *'Ecclesia,'* the republic of God, the commonwealth of man, the one Catholic Church of Christ."

#### THE ELECTIONS.

The Standing Committee elected was the same as last year. This old diocese has not, as yet, found a place for a lay element in its Standing Committee.

Deputies elected for General Convention were the Rev. F. W. Harriman, D.D., the Rev. E. deF. Miel, the Rev. J. C. Linsley, and the Rev. J. de Wolf Perry, Jr.

Supplementary Deputies—Rev. O. H. Raftery, D.D., Rev. J. N. Lewis, Jr., Rev. J. H. George, and Rev. J. T. Plumb

Lay Deputies were also elected.

#### MISCELLANEOUS REPORTS, ETC.

A large number of reports shows how full of activity and awake to modern conditions is this oldest of the dioceses of the American Church. The report of the Social Service Commission was notable in its discussion of Sunday observance, the license question, industrial labor, and the care of prisoners. Another valuable report was that upon the work among the large foreign element to be found in Connecticut. The good will and courtesy in all the debate were features of the convention; and most delightful of all, just before adjournment, the expression of loyalty and affection for the Bishop, voiced by Mr. Burton Mansfield.

Tuesday evening was devoted to a missionary meeting. Speakers: the Rev. W. E. Gardner, Department Secretary for New England; Mr. Stephen Baker, president of the Manhattan Bank of New York; and Rev. Arthur J. Sherman, missionary at Hankow, China.

#### DULUTH.

**F**EATURES of the Convention were the report of the Sunday School Commission showing that over \$1,000 had been given by the children during the past year for diocesan missions; and a banquet under the auspices of the Commission at which the Bishop of North Dakota gave a notable address on the Sunday school. Bishop Mann was also expected to deliver the Convention sermon, but his train was so detained that the hour passed for the discourse before his arrival.

#### THE ELECTIONS.

The Standing Committee. Clerical: Rev. Messrs. F. Parshall, Cass Lake; Frank C. Cordbaugh, Colquet; Arthur H. Wurtele, Duluth; and Joseph R. Alten, Brainerd. Lay: Messrs. George H. Crosby, Duluth; James A. Brown, Fergus Falls; W. E. Magner, Duluth; and Dr. J. H. Beaty, St. Cloud.

Deputies to the General Convention. Clerical: The Rev. Messrs. Albert W. Ryan, D.C.L., Herman F. Parshall, Frank Durant and Arthur H. Wurtele. Lay: Hon. Page Morris, Messrs. George H. Crosby, Thomas S. Wood, James A. Brown. Alternates. Clerical: Rev. Messrs. Frank C. Cortbaugh, Albert Carswell, Fred W. Smith, James G. Ward. Lay: Dr. James H. Beaty, Messrs. C. A. Knippenburg, J. W. Lyder, Jr., and C. A. Le Duc.

#### MISCELLANEOUS.

A pleasing incident became known at the banquet, that the day was the forty-first anniversary of Bishop and Mrs. Morrison's marriage, and an appreciative recognition was given by the many present.

The Woman's Auxiliary had its annual meeting and was addressed by Mrs. Cameron Mann and Deaconess Routledge, a missionary in the Philippines.

#### LEXINGTON.

**B**EGINNING on Saturday evening, June 11th, and extending over Sunday, Monday, and Tuesday, the council gave attention to worship and to missions, as well as to matters of business. The Laymen's Missionary Movement was commended, and the Bishop having treated to some extent of Christian Unity in his address, there were resolutions adopted thanking him for "his masterly presentation of the subject" and expressing the desire that the diocese should throw itself heartily into the line of action suggested by the recent national

missionary congress in Chicago, "thus contributing in a practical way to the unification of the Christian forces of our country and of the world at large." A resolution was adopted, on motion of Bishop Penick, having reference to the fact that the Bible has been excluded from the public schools, and declaring it to be "the conviction of the Church, in council assembled, that it is impossible properly to educate any child without teaching it to do God's will in God's way as expressed in His Word."

The Saturday night session was in the nature of an informal missionary meeting. Sunday morning the council, with the Woman's Auxiliary, attended jointly a corporate celebration of Holy Communion, when Bishop Penick preached the sermon. There was a meeting in the interest of the Sunday school in the afternoon with papers by three of the clergy. The business sessions began on Monday.

#### THE ELECTIONS.

Standing Committee: Very Rev. W. T. Capers, Rev. J. M. Magruder, Rev. G. H. Harris; Messrs. W. D. Spalding, Henry Higgin, J. A. Herring.

General Convention: Very Rev. W. T. Capers, Rev. J. M. Magruder, Rev. Chas. Clingman, Rev. R. E. Abraham; Messrs. W. D. Spalding, A. D. Cole, J. T. Shelby, Henry Higgin.

Alternates: Rev. G. H. Harris, Rev. J. H. Gibbons, Rev. Alexander Patterson, Rev. Custis Fletcher; Messrs. A. C. Hunter, Dr. W. B. McClure, Mr. J. A. Herring, and Mr. H. D. Savage.

Delegates to Missionary Council: Dean Capers, Archdeacon Wentworth, Rev. J. M. Magruder; Messrs. A. C. Hunter, J. C. Matheson, and A. D. Cole.

#### MISCELLANEOUS.

A resolution was adopted whereby the Bishop's salary is increased \$500 per annum, and the parishes and missions accepted an increase of \$646.50 in their assessments for the episcopate and contingent fund. The council also adopted a new and more equitable system for making assessments and apportionments, which will become effective May 1, 1911.

There is abundant evidence of a very general improvement in the conditions in this diocese. There is a deeper and wider-spread missionary spirit. The diocese has paid in full its apportionments to missions and some parishes and missions have paid more than their apportionment. Some gave their Easter offerings to the Bishop for the extension of diocesan missions. Nearly all the parishes and missions showed greater willingness to support and extend the work of the Church. Reports from the various educational institutions were gratifying, especially that from St. John's Collegiate Institute of Corbin, Ky. There seemed also to be improvement in the methods of conducting the affairs of the diocese. Above all, a strong note of encouragement and hope prevailed throughout the council, and on every hand it was said that this was the best council in the history of the diocese of Lexington.

#### CUBA IMPLEORES THE CATHOLIC TITLE.

**W**ITH shouts of approval and without a dissenting vote, the missionary convocation of Cuba adopted the following memorial:

"1. That it be made known to the General Convention that the Convocation of the Church in the missionary district of Cuba believes that the truth of Catholicism, which is a Christian heritage, demands that the word 'Protestant' be not used in the name of the Church in Cuba, nor in any kind of official literature of the Church used in Cuba."

"2. WHEREAS, The development of the Church in this land has rendered her present title misleading and inadequate—

"Resolved, That this Convocation desires to place itself on record as favoring such legislation as will lead to the adoption of a legal title for our Church that will adequately set forth her claims to be a true branch of the Holy Catholic Church."

#### MISCELLANEOUS.

A resolution was passed asking for a new, revised, and corrected edition of the Book of Common Prayer in Spanish. Pending amendments to the constitution of the American Church were ratified except that relating to Suffragan Bishops.

It was noted that the remarkable increase of the number of parish schools has been such that the Bishop has found it necessary to appoint an assistant who shall have charge of their general direction as superintendent. Mr. R. E. Porter, the principal of the boys' school in the Vedado, Havana, has received this appointment.

Congratulations were extended to the Bishop on the fifth anniversary of his consecration to the episcopate.

#### ELECTIONS AND APPOINTMENTS.

Delegates to General Convention: Rev. C. B. Colmore, Mr. Albert Wright. Alternates: Rev. A. T. Sharp, Mr. T. H. Harris.

Council of Advice: Rev. W. W. Steel, Rev. C. B. Colmore, Rev. F. Diaz; Messrs. T. H. Harris, J. J. Warren, and E. Sanchez.

#### THE BISHOP'S ADDRESS.

As marks showing the year's work, the Bishop reported that an

edition of Walker Gwynne's *Manual of Christian Doctrine* in Spanish had been set forth. He reported opening several new churches, etc. He laid emphasis on the prophetic ministry in the Church. "Ours," said he, "is a missionary Church, and that is its sole reason for being in this island. The pure Word of God preached must antedate the exercise of the priestly functions in the sacraments of Baptism and the Holy Communion. The religious condition of the people of Cuba indicates to-day the effects of the emphasis of one side of the ministry to the exclusion of the other. The validity of the sacraments as ministered to these people in the past we must admit, although confessedly mutilated in the sacrament of the altar. That the effect of the sacraments has not been fully efficacious in bringing forth spirituality and morality has been due to the neglect of the prophetic office is apparent, I believe, to all who have made a study of religious conditions in Latin-America. The remedy, then, in my judgment, is to be found in preaching the Word. The policy to be pursued, if I am right in my deductions, is to prepare men who are to be preachers and teachers in the various localities, and so I would not draw too strictly the requirements for ordination to the diaconate. I believe that we ought to exercise every latitude allowed under the canons after we have applied the test of character and purpose to the candidates. The company of the preachers would be great, admonishing, teaching, preaching; and the number of the priests fewer, passing from place to place as need might require to administer the sacraments. This, I believe, would be the ideal missionary organization, and its effect in building up steadfastness of purpose among the people to whom we minister, would soon be manifest."

## POLITICS AND RELIGION.

By REV. CYRUS MENDENHALL.

AMONG others there are two factors which contribute to our civilization, namely, politics and religion. They have been closely associated all the way in the progress of the world. Sometimes the mixture has been of such a character and in such proportions that the results have been deplorable. Nevertheless religion should have a good effect upon politics. There is no reason why they should be divorced.

Aristotle is said to have defined man as "a political animal." Some one else says "A political animal has two legs, a voice, but no feathers." That is to say, he isn't an angel.

The "ward heeler" has become a term of reproach, and yet "politician" should not of necessity be another name for that which is bad. It is utterly senseless to abuse leaders, for leaders we must have.

Some form of government is needful; any form is better than anarchy. Some idea of rule and some interest in public affairs all should have, hence politics in some form or other is essential to our welfare. A friend of mine has well said "Politics has its good meaning, but seldom means it." To this every politician and every organ gives assent, and you do not dispute it. When there is expressed so much desire for reform, the wonder is that so little is done in that direction. In our country we believe in the sacredness of the ballot, we are justly proud of our American citizenship, but not very proud of the intrigues, trickeries, wire pulling, mud slinging, and general prostitution of politics. In its worst forms it is conspicuous. If all decent people would take a little more interest in public men and measures, be independent of political organization, joining with the best men of all parties in making the public service clean and pure, a marked change for the better would at once follow. Man takes naturally to politics.

He also is religious. We all are more or less so, in some direction or other. Even those who would not admit it at all are influenced unconsciously by their religious instincts. Usually, when associated with politics, it shows itself in the form of prejudice. When so exploited it invariably works harm. There are those who do not hesitate, even in the name of religion, to appeal to the baser passions if by so doing votes may be had or the "galleries" pleased. Mingling politics and religion in such a manner is contrary to our free institutions, and is wholly opposed to the spirit of Christianity.

But religion in a better sense should influence politics, because religion, rightly considered, has to do with instruction, institutions, art, labor, pleasure, and all forms of life and enterprise. The science of government needs a religious interpretation and a religious impulse. "The powers that be are ordained of God." The ancient law givers received their laws from heaven, and poets and singers have in all times looked for the happy period when "The kingdoms of this world shall become the kingdoms of our Lord and his Christ." This will not be for some time yet, and it isn't necessary for our politi-

cians to lay wires with a view of office under the new administration.

In a measure religion has been kept out of politics fairly well, though we have not always kept politics out of religion. In the "olden time" civil and ecclesiastical relations are so interwoven that one cannot be studied and comprehended without the other. Bishops and nobles looked after the Church's interests and also enacted civil laws that were sanctioned by the king. And to-day something like this may in some nations still be in force.

About the first voting that ever was done in Christendom was made a subject of prayer. "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two, thou hast chosen. And they gave forth their lots, and the lot fell on Matthias." There are commentators who assure us that the expression "they gave forth their lots" is equivalent to casting a ballot, does not signify drawing a name from an urn.

When Church and state are united many abuses result. This union of politics and religion has been escaped in our land, but at times about all the wrongs have crept in, so that we need not be puffed up with complacency and conceit.

There has been oppression and persecution where the church was vested with secular power, but such a spirit has by no means been confined to that condition, nor has it been confined to ancient times. No one desires to see a state religion established, and there isn't a shadow of danger in that direction. But "just the same" the Church stands for all that is truest and best in all religion, in all worship, and in all government, and ought to be in the front where any reform is needed and any good can be done. To stand off, Pharisee-like, is irrational. The better way is indicated thus by one who has made a study of the subject: "That the churches should do all they can, in the power of the grace and truth of Christ, to renew and to sanctify those whom they reach, and that they as citizens, not as members of the church, should appear in the community, to discharge their duties to it under the control of the spirit and law of Christ."

To make the church a political organization is not the sort of union between politics and religion that is to be most efficient. Her mission is to fill the devotee with a holy inspiration that shall equip him with courage and earnestness to help in all good work.

When we meet for worship, we come together as men and women on a common footing, not as Republicans, Democrats, Populists, Prohibitionists, or other. At such a time, to advocate the doctrines of any of these organizations as such, would be sure to give offense to some who are as worthy and sincere as the others. Nevertheless there is a need for the fire of the old prophets of Israel, the courage and conviction of St. Paul, the enthusiasm of the Abolitionist, and the faith of the pioneers of our own land.

When a broad and wholesome religion inspires us, what we call politics will mean more than a scheme to successfully scramble for spoils. Without expecting the millennium at once or being very particular to have the name of God in the letter of the constitution, surely the spirit of God and His Christ would work miracles.

We can wisely carry our religion into politics, and into everything else that has a place in our life. Religious people can thus become a power that works for good. Why not, then, go into politics, as we might go into business, art, science, poetry, philosophy, and theology, for righteousness' sake? In this higher sense what we at times label secular may in the final analysis become spiritual.

"The People" need to be educated up to higher ideals than they get from the average "spellbinder." Public opinion is the power behind all law and progress. Let them learn high motives and the standard of the man seeking votes will be set far ahead of the present position.

What I mean is simply this: I would not put politics into the place of the Gospel, but I would like to see the spirit of the Gospel put into politics. We would thus be assured "that all things would be ordered and settled . . . upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

"As HE WHO is not upright in his resolution, is most diffident of his own strength to perform his resolution, so is he most earnest with God in prayer, to enable him to do as he resolveth."

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia

**P**LAY and playgrounds came in for a proper share of attention at Rochester early this month at the great Playground Congress and festival held there. It is practically impossible to summarize even in the barest fashion the programme and the spirit. It took a whole year to publish the proceedings of the last meeting and it will take equally long to publish the many papers and discussions of this practical meeting. For in addition to the many striking papers, there were a series of "demonstrations" of the greatest value. Those who are desirous of injecting a large measure of play into parochial work will find it highly advantageous to get in touch with the Playground Association, whose offices are at No. 1 Madison Avenue, New York.

Some idea of the growth of physical culture is to be gathered from the address of Dr. George C. Fisher, one of the international secretaries of the Y. M. C. A., who reported that there were 500 physical directors in Y. M. C. A. in as many different communities in this country, that the Y. M. C. A. had two schools for the technical education and preparation of the young men who become physical instructors in these associations, and that the contribution of the Y. M. C. A.'s physical department to the country was fine men, among others Dr. Gulick, the presiding officer, who had once been one of them. He said the motive of the Y. M. C. A. was to meet the physical needs of boys and young men in every locality and to promote their health, vigor, and vitality.

Some of the conclusions presented by a special committee on activities for girls are most interesting and instructive. Here are some of them:

"First—That in nearly all of the cities where playgrounds have been opened there has been a lack of definiteness of plan on the part of the administration. It is not surprising then to find that the girls, whose play life is less developed and who make fewer demands, should have been given less attention than the boys.

Second—That the play spirit is less developed in girls than in boys.

"Third—That the number of play interests usually found in a typical girls' group is small as compared with a group of boys in a given neighborhood.

"Fourth—The lack of variety and content in girls' play is a cause of arrested development and weakness, and early suppression of the play instinct leads to abnormal emotionalism and sentimentality.

"Fifth—A prolonged play life would improve the general health and remedy physical defects of girls.

"Sixth—There is a social need for play among girls.

"Seventh—They need trained and efficient play leaders, the best on the playground.

"Eighth—Unless adequately supervised the girls spend their time almost entirely in circle games, or do not play any games.

"Ninth—In the towns having untrained supervisors there are still only 15 per cent. that have active play among the girls, while under trained supervision 39 per cent. have competitive play and 76 per cent. coöperative games."

One bit of business transacted by the council was a decision to do away with the national convention next year; not because national conventions are not successful, but because it is believed that five or six institutes at which information may be diffused and at which the experience of many workers may be given to all who are interested will be more valuable than one convention. In this action the Playground Association of America does not commit itself to the policy of doing away with national conventions in the future, but it does recognize that there is more need for institute work and training than for general discussion, and the experiment will be regarded as a most desirable one by those who are most concerned in the general dissemination of interest and instruction along sound lines.

### INTERNATIONAL BUSINESS.

The Fourth International Congress of Chambers of Commerce and Industrial Organizations is in session this week in London. It was expected that this London meeting would mark a step forward, not only in that it would serve as a con-

necting link between the business men of the world, but in the way of powerfully influencing them in behalf of the maintenance of the world's peace. The rapid growth of the movement, indeed, has provided one of its most remarkable features, and bears striking testimony to the general acceptance by leading commercial nations of the theory that their interests are inseparable; that the commercial prosperity of the one is not at the expense of, but necessary to, the commercial prosperity of the other. A more practical argument for peace could hardly be presented. The First International Congress of Chambers of Commerce was held in Liège in 1905, and enjoyed the patronage of the Belgian Ministers of State; the Second Congress met in Milan in 1906, under the royal patronage of H. M. the King of Italy; and a prince of the Austrian Royal House personally inaugurated the Third Congress, which took place in Prague in 1908.

### THE GOSPEL OF THE KINGDOM.

Practically all the large religious bodies, as well as the American Church, have officially recognized the urgency of the social question, and the necessity of applying to its solution the teachings of Jesus Christ; but they have not always told the local Church what to do. It is well to pass resolutions, but the Kingdom of God can be realized on the earth only by a wise adaptation of means to ends. The American Institute of Social Service, of which Dr. Josiah Strong is president, has created a new department designed to meet this need. Its magazine, *The Gospel of the Kingdom*, to which frequent reference has been made, has been doubled in size and the new half is devoted to a consideration of the question, "what to do." It has issued a list of questions in regard to local conditions, which is sent to anyone seeking advice. When answers to these questions are received the Institute undertakes to suggest practical lines of work adapted to these conditions. It must always be borne in mind, however, that Dr. Strong, approaches these questions with a strongly Protestant attitude and regards the Church from the view point of a voluntary organization of men reaching up towards God.

### CONGESTION.

The impression is mistaken that New York is the most densely populated of cities; indeed by comparison with some other cities, it is not densely populated at all. The population to the acre in New York is 50; that of Paris, first among cities in this respect, 354, or more than seven to each one in New York. Then, in regular order, follow Berlin, with 321 to the acre, or nearly six and one-half to New York's one; London, with 150, three to one; Vienna, with 103, more than two to one; and Munich, with 62, one and a quarter to one. As for Chicago, which does not strike the traveller as anything approaching a wilderness, its population is but 31 to the acre, or less than two-thirds as dense as that of New York.

### ARBITRATION AND CONCILIATION.

From September 1, 1909, to February 28, 1910, the New York Bureau of Mediation and Arbitration intervened in thirty-seven strikes and lockouts, as compared with thirty-one interventions during the same period of 1908-09. In twelve cases it was successful in arranging conferences with the parties, six resulting in the termination of the disputes, and one other strike was settled by mediation with the parties separately.

### DEMOCRACY.

The Committee to Inquire into the Status of Democracy has issued a new circular entitled "The Confusion of Property with Privilege," copies of which can be had from Jesse F. Orton, 73 Sixth street, Elmhurst, New York. This circular contains the same statement as did the previous one, that it has "no reference to the Democratic party."

THOSE desiring a lively discussion of the Socialist movement by one who regards it a foe to the labor movement will find it in J. W. Sullivan's *Socialism as an Incubus on the American Labor Movement* (New York: The Volunteer Print Press, 38 Union Square). This brochure of 98 pages leaves no doubt as to the attitude of the author, a staunch union man, who disbelieves in socialism as a panacea for social ills and in socialists as workers in the cause of humanity.

## 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.

### SUFFRAGAN BISHOPS AND RETIREMENT OF BISHOPS.

To the Editor of *The Living Church*:

OUR correspondent, Mr. Francis A. Lewis, has presented a very strong argument in favor of Suffragan Bishops. I do not see how it can be answered. Our fathers were wise to forbid their creation under the simpler conditions of their time, but now, with our teeming populations, the multitudes of different nationalities, it would seem to be the best way of providing for the most efficient work among them. It works well in England; why should it not here? At least the constitutional provision for it might be passed, and it be given a trial.

But when Mr. Lewis advocates retiring all Bishops, and I suppose he would apply the same rule to all clergymen, at seventy years of age, I must disagree with him. There is certainly something to be said on the other side. Old age does have some advantages. It brings a wisdom and experience young men do not have. I can feel myself that if I had had the wisdom and discretion I have now, I would have been saved from mistakes I made in my earlier life, which would have made my ministry far more effective than it has been. The analogy to which Mr. Lewis appeals between the ministry and the army and navy does not apply at all. A man may be entirely unfit physically to stand the tremendous strain of conducting a great battle or naval engagement, who would be perfectly competent for the peaceful, quiet duties of the Christian ministry.

And a Bishop, and a pastor, is not only an executive officer, he is a father, and that paternal relation once established should not be violently disrupted if it can be avoided.

Within a few months two Bishops sixty-eight years old have been appointed to principal sees in the Church of England. Dr. Temple was made Archbishop of Canterbury when he was over seventy. And these appointments were made, not through favoritism, but by the Prime Minister, who is absolutely untrammelled, appointing the person he thinks best adapted for the post.

There are clergymen who ought to be, and practically are, retired long before seventy, but there are many others who can serve the Church most efficiently long after that age. Do not let us have a hard and fast rule that would deprive the Church necessarily of their services.

G. WOOLSEY HODGE.

Philadelphia, June 14, 1910.

### SUFFRAGAN BISHOPS IN THE LIGHT OF AMERICAN CHURCH HISTORY.

To the Editor of *The Living Church*:

A LITTLE investigation which I had occasion to make not long since of the method in which our early Bishops were supported threw, for me, so interesting a side-light on the question of Suffragan Bishops that I should like to share it with any of your readers to whom it may not have come. I knew as we all do, that many of the early Bishops were at the same time rectors of churches. But I was surprised to find how general this was, how long it prevailed, and how successfully it worked. The system was practically universal. The diocese of New York, when Bishop Hobart was at the same time Bishop and also assistant minister of Trinity Church, did not assume the full support of its Bishops until some time in the forties, Pennsylvania not till 1859, Massachusetts not till 1869.

If the first 110 years of the organized life of our Church be divided into halves, we have, first, a period in which the Bishops were nearly all pastors, followed by a second in which in the larger dioceses they gradually ceased to be so. The significant point here for our present purpose is that the percentage of increase in the Church was greater for the first period than for the second. As the later period has plainly brought greater efficiency in certain directions, the natural inference would seem to be that efficiency has decreased in others.

This natural inference seems, so far as I can see, to be a just one. The Bishop has, to a considerable degree, been removed from the people; he has ceased on the whole to be in any effective way a pastor; he has become in great part a secular administrator; and his spiritual ministrations in preaching and confirming tend to become (it is greatly to the credit of the Bishops that they have not more completely become) perfunctory. Is not this tendency inevitable where extent of work makes it desirable, and the automobile makes it possible, to hold four visitations in one day?

Now suppose it were permissible for a Bishop to have Suffragans.

And suppose that, like the Bishops of our earlier days, and like some at least of the English Suffragans now, they were rectors of churches, what would the result be?

In the first place we could have a number of additional Bishops, who would be real pastors, in direct contact with the people. In the second place, the work of the Bishop of the diocese could also be more pastoral and spiritual. In the third place, men would be available for diocesan bishoprics whose fitness for a Bishop's work was already known, while at the same time the transition from our ordinary rectorship to the Episcopate would be less violent than now, so that in both ways the number of Episcopal failures would be diminished. In the fourth place, the work now done by archdeacons (in dioceses that can afford them) could be done more effectively by men who would not only have Episcopal authority and influence, but would also be more numerous. For, in the fifth place, the system would be comparatively inexpensive. A sum adequate for an archdeacon's salary would give clerical assistance to several Suffragan Bishops, and thus set free a large part of their time for Episcopal work.

Of course there would be difficulties in the way of the result here sketched, some imaginary, some real. But difficulties (even imaginary ones) were made to be overcome. If there is reasonable promise that to allow Suffragans will increase spiritual efficiency, why should not the permission be given?

In any case, it would be a great mistake to treat the question of Suffragan Bishops as if it were chiefly, or at all, a question of a racial Episcopate, which to some of us would be a lamentable thing, even if human perversity and race vanity made it necessary.

THEODOSIUS S. TYNG.

### THE ADAPTATION OF THE HISTORIC EPISCOPATE IN THE SUFFRAGAN SYSTEM.

To the Editor of *The Living Church*:

IN Chicago in 1886 the General Convention proposed in its famous "Quadrilateral" as one of the terms of Christian unity, "The Historic Episcopate locally adapted to the needs of the people." For twenty-one years no attempt was made to adapt the episcopate to the need of the people of America, until at last in Richmond in 1907 a constitutional amendment was approved giving permission, under certain circumstances, for the creation of Suffragan Bishops. A considerable opposition has developed, however, growing out of the repugnance to making one Bishop subordinate to another Bishop, and it is an open question whether the measure will receive the necessary concurrence of the Convention in Cincinnati.

There are difficulties to be solved, but it is very evident that the Church is facing the possibility of enormous development. The cutting up of dioceses into small fragments, with the necessary duplication of diocesan machinery, is not the need of the hour, and the practice of throwing large and sparsely settled districts upon the Church as missionary jurisdictions is growing in unpopularity. But there is urgent need everywhere, in the great cities and in the sparsely settled country, for adequate missionary and episcopal supervision, not perhaps to cultivate the little companies of Episcopalians, but to meet the spiritual needs of the American people. Will the Church go forward, or will it take a step backward?

The provision for the creation of Suffragan Bishops may not be all that is desired, but it seems to be the only adaptation of the episcopate that is possible at the present time.

The chief objection is the subordination which is involved. This should be made as inconsiderable as possible, yet there can be no unity without a measure of subordination. It is found in every corporation and in every social organization. It may easily be made repulsive, but need not necessarily be so. The vice-presidents of a corporation and all other officers are subordinate but are not degraded. The Suffragan Bishop need not necessarily, as such, have a seat in the House of Bishops, but he should be Bishop and unhampered in his own sphere. Section 3 of the proposed "Canon of Suffragan Bishops" will do much to encourage the opponents of the measure and endanger its ratification. If the Suffragan is to be a mere deputy and made to feel that he is an underling it will detract from the respect in which he should be held and seriously impair his work. The Suffragan's sphere of action should be defined on the creation of his see, and he should be Bishop within it. Only in matters outside his sphere, when he comes into the diocesan council, should he be subordinate to the Diocesan.

Very respectfully yours,  
C. EDGAR HAUPT.  
Minneapolis, June 16, 1910.

### DON'T LIMIT THE NUMBER OF SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

YOU approve highly the suggested canon on Suffragan Bishops, save for the matter of liberty to work in more than one diocese. Have you thought of conditions in the diocese of New York? More than two Suffragan Bishops are not to be permitted in any one diocese at any one time. New York and Philadelphia are

in a class by themselves. At any rate New York is. Here are presented conditions that never before confronted the Church in America. The diocese cannot be administered if divided: for administrative purposes Hudson River counties are a part of New York City. Parts of a whole must be kept together.

One Bishop cannot do the work required. A Coadjutor Bishop provides only one additional Bishop. But two Bishops are not enough. The proposed new law would permit of three. But three Bishops are not enough. Either extension, educational, financial, and similar material affairs, as apart from strictly spiritual affairs, must be put into the hands of leaders who are not Bishops, or else more Bishops must be provided for. New York is a big city. It is growing bigger. The Church is growing in number of communicants. More than that, it is growing in lines by which it serves the city and the world. Can't we let it grow? Why make "machinery" that is too small? Why limit the number of Suffragan Bishops? If they are to be authorized, why not let each diocese decide how many it needs?

New York, June 18, 1910.

EUGENE M. CAMP.

### SUMMER SERVICES.

To the Editor of *The Living Church*:

**A**S the warm weather approaches I want to make a plea that the reverend clergy, especially in our cities, would arrange the Sunday morning services at an earlier hour than is customary. In our cities, the people who attend the services during July and August are those who are obliged to remain in town, either those of small means or who work for a living. Business men and women go to their work in the early hours and return late in the day, and are not exposed to the mid-day heat; but in all our churches the main service of the day is about 11 o'clock, ending at 12:30, thus bringing people out in the hottest part of the day. If such a plan could be adopted as prevailed for years (and possibly continues) at the Church of St. Mary the Virgin, New York, of having the principal service of the day at 9:30, with full choir, and no later service, it would not only be much more comfortable for priest and people, but would doubtless induce many more to attend. Sunday is the only day in which business people can go to the parks and country. With the service at 11, it either debars them from their holiday, or they stay away from church.

A *Missa Cantata* at 9 or 9:30, taking the place of both Sunday school and the later service, would be a great relief. In our large parishes, all the work falls on one priest during the most trying part of the year. The mid-day service is but poorly attended, and when mothers of families have to prepare meals on their return, the tax upon strength is too great.

I believe people can worship with greater devotion when the physical strength is not taxed to its utmost capacity; and I am sure the earlier services in summer would be appreciated. And let the service begin promptly at the advertised hour.

Chicago, June 15th.

KATE S. BISHOP.

### THE CHANGE OF NAME.

To the Editor of *The Living Church*:

**T**HE signs of the times are certainly hopeful. In many places where only a few years ago one found decided opposition to "Change of Name," now he finds in some of those same places an attitude of non-resistance, and in others a marked anxiety to see it accomplished. In view of the present general interest, let me suggest a change of one word in your proposed title—that of "some-time" for "commonly." The title would then read:

THE AMERICAN CATHOLIC CHURCH  
(Sometime called the Protestant Episcopal Church)  
In the United States of America.

Very sincerely yours,

St. Paul's Parish, Fremont, Ohio.

THOMAS JENKINS.

### RESERVATION.

To the Editor of *The Living Church*:

**T**HE undersigned has read a most remarkable legal argument in favor of Reservation recently written by the Bishop of Fond du Lac. There is a very important rule of construction of statutes which he seems to have overlooked, to-wit: Statutes are to be construed *in pari materia* with legislation on the same or kindred subjects enacted by the same legislature which enacted the statute under discussion. Another name for this rule is the rule of *Noscitur a socio*. Applying this elementary rule, and admitting that there is ambiguity in the rubric as to consuming the consecrated elements (a very liberal concession), what is the result? We find a service called "The Communion of the Sick," enacted by the same legislature and at the same time (American Prayer Book, October 16, 1787) as the rubric under discussion. In the preface to this service entitled Communion of the Sick we are told that "*men are subject to many sudden perils, diseases, and sicknesses, and are ever uncertain what time they shall depart out of this life. Therefore to*

*the intent they may be always in readiness to die,*" etc. Here follows the sacerdotal remedy provided by the ensuing service.

The writer is in hearty accord with the learned prelate's views on Church questions in general; but it seems very plain that the emergency treatment of persons *in extremis* was recognized and provided for inadequately (no doubt), but nevertheless provided for by the same legislature which enacted the controverted rubric. But if any lingering doubt remains as to what the legislature intended it certainly must be dissolved upon reading the rubric at the close of this office for the Communion of the Sick, where the strongest case put by the Bishop is presented, *i.e.*, if for want of time, extremity of sickness, or for any other just impediment, the person can not "receive the sacrament with his mouth, yet if he repent, and believe, etc., *he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health.*"

Now all this is very unpalatable to the writer, who wishes from the bottom of his heart that the learned prelate was empowered to re-write these rubrics. But in our zeal for the restoration of primitive practices we must not commit the indiscretion of reading into legislation a meaning not only unthought of by its framers, but plainly contrary to both the letter and spirit of their enactment. The time is evidently coming when such rubrics as are quoted above (like the King's coronation oath) will be repealed; but until then, let us labor for their repeal, and not go too far in invoking arguments of a refined technical nature, which, in addition to their inadequateness, will work *both* ways—and may be turned against us by that self-same "Puritan Evader" when he may want to disregard some rubric—valuable to us by reason of its primitiveness and its catholicity.

Very truly yours,

Kansas City, Mo., June 14, 1910.

R. B. MIDDLEBROOK.

### PRINCIPLES OF INTERPRETATION.

To the Editor of *The Living Church*:

**I** FIND myself in very full accord with the Rev. George B. Johnson on the general principles of interpretation laid down by him in his letter published in your issue of June 11th. We have no surety for either faith or order in the Church, except as we all hold fidelity to law to be the first duty of a Churchman, whether he be priest or layman. This is true both of Creed and rubric. Yet the question of interpretation is not so easily settled for us all, in all points, as Mr. Johnson's letter seems to imply. For instance, take the question of Reservation of the Blessed Sacrament for the sick. He seems to think that the rubric which he quotes from the Communion office settles that for all faithful, law-abiding priests. But does it? If it does, it is equally binding upon all orders in the Church. If it binds priests, it binds Bishops. Yet in the Pastoral Letter of 1905 the Bishops clearly declare that any Bishop may give license to reserve the Blessed Sacrament on any special occasion for the communion of the sick. Now, sir, in interpreting the language of the Pastoral Letter of 1895, we shall be compelled to take one of two positions: Either the House of Bishops held that the rubric at the end of the Communion office does not prohibit reservation for the communion of the sick; or else that it does, but that Bishops are not under the law. Now which horn of this dilemma will Mr. Johnson take?

If the rubric does not prohibit, was not intended by its author to prohibit, reservation for the sick, then we are safely under Catholic law, the law of primitive and Catholic practice. If it does prohibit, and was intended by the Carolinian divines to prohibit, reservation for the sick, then the Bishops, or a majority of them, declared themselves, lawlessly, to be above the law, the very law which their order joined in re-enacting for the American Church, when it became locally independent of the Church of England. Of course it would be an intolerable assumption for the Bishops to claim to be independent of the ecclesiastical law which they have themselves joined in enacting. Of course, they were guilty of no such assumption. In the judgment of the House of Bishops, the rubric does not prohibit, was never intended to prohibit, reverent reservation of the Blessed Sacrament for sacred purposes. Its purpose was to prevent the Puritan sacrilege of the Cromwellian period which permitted the consecration of large quantities of bread and wine (if consecration it was), and then permitting the minister to take them to his own house for common use.

Prior to 1895, I myself felt, as I still feel, that the Church of England did not prohibit, never intended to prohibit, Reservation for reverent uses. But I did not feel quite at ease about the letter of the rubric in the Communion office. So I did not habitually reserve the Blessed Sacrament. But when the House of Bishops formally declared, in their Pastoral Letter to the faithful, that any Bishop may give his license to reserve, I gave my scruples to the winds, and began reservation without asking for an episcopal license, and for this reason: If the rubric in the Communion office does not prohibit, we are back under the old law of the Church of England. Under that law it was both the right and the duty of every parish priest to reserve. No episcopal license was necessary. Under present conditions of ecclesiastical appeal, I would not counsel priests, in every diocese, to take this course. If we had a final court of appeal, I would not hesitate to counsel priests to take such action as would



lead to a final adjudication of the law. But at present priests must be their own prudent judges in their own dioceses.

And now, sir, a word or two about our going to the General Convention for a change in the rubric in the Communion office. In my judgment that would be a fatal blunder. It would be a confession that the law as it stands forbids reservation. If there was a decent probability that a permissive provision would be inserted in the rubric for the relief of men in some dioceses, it might be worth while. But I do not think that an enactment of that sort is even remotely probable under present conditions. Personally I am not willing to run the risk of destroying my own liberty, or the liberty of my brother priests in a majority of our dioceses, by going to General Convention for express provision of law to do what I am now doing, and have the right to do under the common law of the Church, Catholic and Anglican. May I not venture to warn my brethren to hesitate long and seriously before they proceed to fling that apple of discord upon the floor of the House of Deputies? We would be morally certain to lose our contention, and we would be morally bound, after we had lost it, to submit to the decision against us, and cease to reserve at all, after we had virtually confessed that the law was against us, as it stands. Don't! JOHN WILLIAMS.

### OBEDIENCE TO RUBRICS.

To the Editor of *The Living Church*:

THE letter by Mr. Lewis Ostenson under the above caption gives expression to the thoughts of many, and yet one cannot help feeling that the existence of those thoughts is one of the reasons for the state of things which he deplures. He speaks of the loss of spiritual composure caused by unexpected variations in the sequence of services. It is hard to grasp the specific instance which he has in mind. But if he is speaking of the "choir offices," may it not be that the variations of which he complains take place in that portion of the services for which the Book of Common Prayer has not given directions? Thus there are no rubrics bearing directly upon the mode of entry of the choir and clergy into the chancel, whether to the accompaniment of a hymn, or of an organ prelude as in nearly all English Cathedrals; nor again does the Prayer Book provide for a sermon and offertory at Morning Prayer in place of the Litany and the office for the administration of Holy Communion. This addition really falls under the third of the American rubrics concerning the service of the Church. There it is provided:

"On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary."

Seeing that, as a matter of general practice, the Bishops have not provided a set form for this other service at the close of Matins, the parish priest may follow his own fancies without let or hindrance, except upon appeal to the Diocesan.

As for the charge that rubrics are of set purpose ignored, while there may be occasional instances of it, few priests will arrogate to themselves the power to set aside plain directions. It is quite within the bounds of possibility that the interpretation placed upon a given rubric by certain of the clergy may not agree with Mr. Ostenson's. The majority of the laity are quite content to leave such matters to be studied out by their clergy, but an intelligent interest in such matters among the laity will only be provoked by their careful study of such information as is readily accessible to them in the Rev. Percy Dearmer's recent volume, *The Parson's Handbook*, and in McGarvey and Burnett's *Ceremonies of the Mass*, and in other books which their clergy would readily recommend to inquiring laymen. Such knowledge would allay many fears, and put an end to many misunderstandings.

Very truly yours, R. B. NEVITT.  
Montreal, P. Q., June 14, 1910.

### DISCIPLINE OF THE LAITY.

To the Editor of *The Living Church*:

IN your issue of June 11th the letter of the Rev. Mr. Hoopes, of Providence, with your editorial comment on the same, prompts me to say a word of grateful approval.

The Church's system of Discipline for the Laity perhaps needs enlargement—needs, certainly, enforcement. Some experience in a little parish among agnostic Germans in the Southwest leads me to believe that such discipline is desired, also: With us in "St. Helena's parish in Kendall County" the Church must stand sponsor for the faith of her children to an extent unusual in West Texas, at least. Having no Christian influences from heredity, or home training, or environment to aid in their education "out of darkness into marvellous light," they require and expect dogmatic instruction and government as essential to their spiritual support and mental growth.

The following methods exemplify the response that we are trying to make to the desire of our parishioners: approval by the rector of persons proposed as infants' sponsors in baptism; the baptism of

adults only when they are candidates accepted for confirmation, and obligated thereto (excepting, of course, penitents *in extremis*); a catechumenate, or definite term of probation, to be fulfilled by candidates for confirmation and adult baptism, requiring stated examinations and attendance at Eucharists, as well as at instructions; formal admission to First Communion after additional and individual instruction, concluding with a confession; and a period of penance imposed upon delinquent communicants before their restoration.

Invariably our baptisms, marriages, and burials are held in the church (at one of the four parish centers—although our Church families are scattered throughout the country); the children of our people are brought to baptism on the first occasion when they are able to be taken from home by the mothers; Matrimony is solemnized only between baptized persons, and, generally, a distinction is strictly made between those actively of "the faithful" and those in "the world." Previous to Christian marriage advertisement of the banns is required, and a heart-searching form of application must be signed. Our vestry is expected to discharge in full, unaided by the rector (or by women's bazaars), their responsibility for the financial department; while vestrymen-elect must qualify for their office by participating in a stated Communion. We usually secure an attendance of three-fourths of the voters at the annual parish elections; our communicant body is composed of men and women in about equal numbers, and 92 per cent. of them are regular *communicating* communicants.

Doubtless, Mr. Editor, all of these methods would not meet with endorsement elsewhere. While nothing novel to the Church has, we trust, been attempted in the main, we frequently feel our need of the guidance of approved precedent in matters of detail. In an American community where the name of God has for three or more generations been unknown, the priest cannot always regard conventionalities. Yet if, in our search for fundamentals to apply to the Church's work in this pioneer field, the claims of *discipline* have pressed upon us, may not those same claims be heeded in the maintenance and upbuilding of the strong centers of Christ's kingdom, where the divine mission of Holy Church has for generations been presented?

Let our mother—our Master's Bride—repeat His injunction: "Except ye turn and become *as little children*, ye shall in no wise enter into the Kingdom of Heaven." Yours truly,  
Boerne, Texas, June 17, 1910. ALBERT MASSEY.

### CHICAGO PRIEST IS EXONERATED.

To the Editor of *The Living Church*:

THE complete vindication of the Rev. Robert Morris Kemp, former rector of St. Chrysostom's Church, Chicago, of charges seriously affecting his moral character is a cause for devout thankfulness on the part of his many friends in this vicinity and throughout the general Church. Two years ago the charges first became public and often since that time have been widely circulated through the newspapers.

In October, 1908, a Church commission after thorough investigation exonerated Mr. Kemp. Notwithstanding this report rumors persisted in the public press until action was taken by the State's Attorney, and early in 1909 the grand jury returned indictments holding Mr. Kemp for trial in the criminal court. Long delays followed through no fault of Mr. Kemp, who with his attorney has stood ready and eager at all times to prove his innocence whenever and wherever summoned to trial.

Finally during the last week in March, 1910, the most serious charge against the accused was tried in the criminal court before Judge Baldwin, one of Chicago's ablest and most honored judges. When the evidence was all in, Judge Baldwin took the case from the jury and acquitted Mr. Kemp.

During the second week in June, 1910, Mr. Kemp was tried on another indictment before Judge Windes, who stands at the head of the judiciary of Cook County for uprightness and ability. The jury in this case were unanimous upon the first ballot in declaring Mr. Kemp not guilty, and personally assured him afterward of their firm belief in his innocence. The state's attorney then and there dismissed all the remaining indictments and congratulated Mr. Kemp upon his complete vindication.

No one, except those who have stood nearest to him, can ever know how Mr. Kemp has suffered under the awful burden of these unjust and dangerous charges, so easy to make and so difficult to disprove.

The agreement of judges and juries with the ecclesiastical commission also vindicates the Church in this diocese as well as the accused, and amply justifies the confidence of those of us who have believed in his innocence from the first and have stood by him to the last.

WILLIAM O. WATERS,  
Grace Church, Chicago.  
EDWARD A. LARRABEE,  
Nashotah House.  
A. H. W. ANDERSON,  
All Saints' Church, Ravenswood.

Chicago, June 18, 1910.

## Literary

### DARWELL STONE ON THE HOLY EUCHARIST.

*A History of the Doctrine of the Holy Eucharist.* By Darwell Stone, M.A. 2 vols. Longmans, Green, & Co. \$8.50 net.

The Principal of the Pusey House has given us in these two large volumes a very thorough and interesting study of one section of the history of Christian doctrine. It is the sort of work which comes forth in great quantities from Germany, but is too rarely attempted by English theologians. We trust the appearance of this book is a token that we are to have in the not too distant future some more adequate treatment than we have had in the recent past by theologians who are Churchmen, of the all-important problems connected with the history of Christian doctrine.

Mr. Stone begins with a discussion of our Lord's institution of the Eucharist and gives the first few pages of his book to an account of the New Testament teaching. He then goes on to the ante-Nicene period. Of the general character of the Eucharistic teaching in that period he says: "The identification of the elements with the body and blood of Christ appears to be the ruling idea. Yet it must also be observed that parts of the teaching of Clement of Alexandria and Origen have great affinities with the later opinions of some mystics and even of the Quakers in characteristics which may have been due in some measure to ideas derived from the Greek mysteries. The belief that the Eucharist is a sacrifice is found everywhere." Chapter III. deals with the period of the great councils. Of the connection of a particular moment in the rite with the consecration of the elements, the author says: "There is evidence [in this period] of different customs from different quarters. In Italy in the fourth century the consecration was associated with the recitation of our Lord's words at the institution of the Sacrament. In Egypt the invocation of the Word, and later the invocation of the Holy Ghost, was regarded as the distinctive act of consecration. In Syria most of the evidence connects the consecration with the invocation of the Holy Ghost, but one passage in St. Cyril of Jerusalem refers it to the invocation of the Holy Trinity, and one passage in St. Chrysostom to the words of institution." Chapter IV. is entitled Eastern Theology from the Sixth Century to the Present Time. The remaining four chapters of the first volume are devoted to Western theology from the sixth to the fifteenth centuries. The great Eucharistic controversies connected with the names of Paschasius, Berenger, and Wycliff, the discussion and exposition of Eucharistic doctrine by the schoolmen, greater and lesser, and the ceremonial development, all combine to make this section of the history one of special interest. "A close study of the literature does not support the theory that the Eucharistic doctrine of the mediæval Western Church was wholly or mainly mechanical and carnal," says Mr. Stone. "The most impressive fact of all to the students is the constant emphasis on the doctrine that, if Communion is to benefit the soul, the body of Christ must be spiritually as well as sacramentally received; and that a reception which is spiritual as well as sacramental is possible only for those who communicate worthily. Of scarcely less importance from the moral point of view is the insistence on the possibility of Spiritual Communion for those who desire to receive the Body of Christ sacramentally and are unable to do so."

The second volume takes up the new era in Eucharistic doctrine which opens with the Reformation. Here, as throughout his discussion, the author is eminently judicious and open minded. He helps us to see good even in Zwingli's teaching. A chapter devoted to the Roman Catholic theology since the Council of Trent brings the history down not only to Rosmini and Newman, but to Batiffol, Loisy, and Le Roy. The history of Eucharistic doctrine in the English Church naturally comes in for fullest treatment. Gore, Waggett, and Grafton are quoted as representatives of present day Anglican teaching. "One of the chief marks of the history of Eucharistic doctrine in the Church of England in the nineteenth century was the revival of clear and definite teaching that the Body and Blood of Christ are present in the Sacrament under the form of bread and wine, and that the Eucharist is a sacrifice of the body and blood so present. Emphasis has been laid by some writers who have adopted this general standpoint on the spiritual character of the Body of Christ since His resurrection, and therefore in heaven and in the Eucharist; and on the identity between the sacrifice offered by our Lord in heaven since His ascension and the sacrifice offered in the Church on earth. The most prominent and best equipped teachers who have advocated positions opposed to this theology have not maintained Zwinglian doctrines, such as had been widespread in the Church of England since the time of the *Plain Account* ascribed to Bishop Hoadly, or merely virtualistic doctrines which had been frequent both before and after that time; but have asserted the spiritual presence of Christ throughout the celebration of the rite and the

spiritual reception of Christ by the souls of the communicants on making their Communion."

Mr. Stone's book is an important contribution to English historical theology. It is, besides, irenic in purpose; it will certainly do important service in helping men of different ways of thinking to a more temperate and intelligent conception of this great sacrament of the Gospel, which ought to be, but too seldom has been, a bond of unity among Christians. Its chief defect is its neglect of German critical scholarship. So far as we have noticed, no German Protestant writer later than Dörner is considered. The important work of men like Jülicher and J. Hoffman is ignored. This is rather a serious matter. Theological ideas made in Germany are coming in on us like a flood. Sooner or later Anglican writers must take account of them. And sooner is much better than later.

W. P. L.

### THE SERMON ON THE MOUNT.

*The Gospel of the Kingdom; or, The Sermon on the Mount, Considered in the Light of Contemporary Jewish Thought and Ideals.* By H. E. Savage, D.D., Dean of Lichfield. London and New York: Longmans, Green & Co. 1910.

We have here a very valuable contribution to the interpretation of the Sermon on the Mount. Dean Savage tells us that it is the result of a series of addresses given while vicar of Halifax. The standpoint of the treatise—for such it is in its present form—is expressed in these words from the preface: "The conviction became more and more confirmed that this discourse at every turn reflects so strongly the various phases of Jewish national feeling at the time when it was delivered, that the real clue to its interpretation must lie in seeking to put it back into direct relationship with the ideals and the aspirations to which it refers implicitly throughout." This effort has been consistently and successfully followed. As a result much fresh light is thrown on difficult passages. We see what the terms used by our Lord meant to His hearers. Let one example out of many suffice: We are shown that the probable meaning of the passage where Christ claims to fulfil the Law and the Prophets is not simply that He was to complete them, or to get at their underlying principles; the word translated "fulfil" in accordance with Rabbinical usage of the probable Aramaic word which lies behind it, has a derived sense of "expounding fully" and so "teaching." Thus the hearers would "naturally understand it as referring to the special power of a great teacher of the Law." This falls in with what follows and is in close accord with the way in which Christ sets His own teaching over against the Mosaic.

It is most suggestive to read that a probable explanation of the choice of instances which our Lord uses to point out this full teaching lines in "a reference to the contending schemes of interpretation of the law which were in vogue at the time with the three principal schools of religious teaching—the Sadducees, the Pharisees, and the Essenes."

Dr. Savage is very clear in his interpretation of the law of divorce, in which he runs directly counter to the position taken by Allen and others. The exception, our author points out, could only refer to pre-nuptial sin, as adultery was punishable by stoning according to the Law. And it is with the enactments of the Law that our Lord is dealing here, not with Jewish interpretations or modifications of it. Divorce for this cause was admitted because it voided the marriage *ab initio*. "Here, then, in His first treatment of the subject He went no further than the actual Law. But when He returned to it again towards the close of His ministry, in answer to a challenge of the Pharisees, He struck deeper down to the root of the whole matter, and based the indissoluble bond of marriage on the primeval law of the Creator for man."

This quotation brings out a point that it is well to remember in interpreting the Gospels and one that underlies this whole book. The Sermon is dealt with as spoken not only to the Jews but at a particular time in Christ's ministry. This time is, we think, put a little too early. The Sermon surely is the statement of the principles of the kingdom set forth at the moment of its formal organization, rather than "while His teaching about the kingdom was still preparatory; before He had begun to organize its constitution."

One other matter must not be passed over. Modern criticism regards the Sermon on the Mount as a compilation of various sayings of our Lord, many of which were spoken actually in the situation in which we find them in St. Luke. It was with this standpoint that our author began his study of the Sermon. But the more he studied, the more he became convinced that St. Matthew gives us the true situation. St. Luke, as he shows in the last chapter, "has 'translated' (in the widest sense of the word) the original record into a more general form which would be the more easily intelligible to the Gentile Christians." This translation, however, we are shown, is no misinterpretation of the sense. It is simply clearing the words spoken in Galilee of their Jewish and local coloring and putting them into a form more comprehensible to his Gentile readers. Dean Savage argues strongly and convincingly for the integrity of the Sermon. He shows that even the Lord's Prayer is not an interpolation but is actually required by the argument and fits in exactly with the subject matter of the discourse. He calls attention to the parallelism by which the argument progresses, and

points out that this "belongs distinctively to the speeches attributed to our Lord and is especially characteristic of the discourses recorded in St. John's Gospel." The ultimate position that our author takes is put thus, at the end of his interpretation: "The more intimately it is studied, the greater is the impression which it conveys that St. Matthew's record, as it stands, actually gives our Lord's public declaration, as He delivered it, of the Gospel of the Kingdom."

This brief review will quite fail to give any adequate impression of the real value of the book and the thorough scholarship that underlies it, if it does not call attention to the author's very evident familiarity with the literature of the subject. This is the most striking in view of the fact that it is not obtruded either in the text or the notes. It is a solid background that becomes more and more evident as one reads on.

C. S. LEWIS.

### MISCELLANEOUS.

DR. EDWIN D. MEAD has performed a doubly useful service in preparing for the International School of Peace a satisfactory account of *The Great Design of Henry IV.*, from the Memoirs of the famous Duke of Sully. It was Edward Everett Hale who called attention to this first great plan of a comprehensive character in modern history for the federation of Europe; really for the federation of civilized man. In an article on the "United States of Europe," Dr. Hale published, in 1871, in his magazine, *New and Old*, an account of this great project of France's great monarch—Dr. Mead does not hesitate to call him "the greatest of all the kings of France"—and this descriptive paper is made a part of this present volume, which also includes Sully's description of his interviews with Elizabeth and James I. of England in the furtherance of the design.

The historical introduction is one of the two services rendered by the editor. The other is the contribution to the literature descriptive of the various efforts to establish "an organized and peaceful world." Henry's design contemplated a federation of the European states with a central senate or diet and proportional contributions from the various nations to the common international army and navy, to insure the substitution of legal methods for the prevailing war system. [Boston: Ginn & Co. 50 cents net; 55 cents by mail.]

A STRIKING study into very diverse characters of English history is the seventy-eighth volume in the series of the Church History Society, entitled *Typical English Churchmen*, Series II, From Wyclif to Gardiner. We have here six studies by as many different writers, as follows: (I.) John Wyclif. By the Rev. John Neville Figgis, Litt.D., of the Community of the Resurrection. (II.) William of Wykeham. By the Rev. W. A. Spooner, D.D., warden of New College, Oxford. (III.) William Courtenay. By the Rev. Thomas Scott Holmes, M.A. (IV.) Cardinal Beaufort. By the Rev. Louis Bostock Bradford, M.A., D.D. (V.) Cuthbert Tunstall. By the Rev. G. H. Ross-Lewin, M.A., vicar of Benfieldstie, and honorary canon of Durham Cathedral. (VI.) Stephen Gardiner. By James Gairdner, C.B., LL.D., D.Litt. Perhaps in no way does the history of the pre-Reformation and Reformation days stand out more clearly than in the chief ecclesiastical characters of these times. John Wyclif, indeed, has appeared in so many different phases, according as he is studied by different writers, that it is difficult to determine precisely what was his place in English history. Father Figgis does not think that "we can call Wyclif a typical English Churchman." Most of us would think the individuality of the character very mildly stated by that phrase. It is, indeed, difficult to read modern controversies back into the days and the circumstances out of which John Wyclif sprung, and the present day bears little resemblance to that day. The other characters, in spite of the marked individuality of some of them, are more reasonably treated as typical of their days and, to some extent, of English life as a whole. Each is studied evidently for its own sake, for it is well said, for instance, by Dr. Radford in his study of Cardinal Beaufort, that "Beaufort's Churchmanship has left but little trace in the internal history of the English Church." Perhaps the studies of Tunstall by Canon Ross-Lewin, and of that unique character, Stephen Gardiner, Bishop of Winchester, by James Gairdner, are the most valuable, as also the most interesting of the series. The volume is, indeed, a notable acquisition to English ecclesiastical biography, and the combination of names is a tactful one in setting forth the continuity of the English Church through all the Christian centuries. [London: S. P. C. K.]

A VALUABLE addition to American Church history is *Lives of the Bishops of North Carolina, from the Establishment of the Episcopate in that State Down to the Division of the Diocese*, by Marshall DeLancey Haywood. The volume is replete with original research and shows the continuity of excellent work for the Church that has been accomplished through several generations in North Carolina. One naturally turns with curiosity to the chapter in which the sad story of the life and defection of Bishop Ives is told, and one finds the author treating that character with a reserve and a sympathy, so far as sympathy can be extended, toward him, that speaks well for the author's historical sense. The volume should be read by all who are interested in American history, altogether apart from the particular history of the Church. [Alfred Williams & Company, Raleigh.]

### HYMN FOR ST. PETER'S DAY.

St. JOHN 13: 4-10.

Lord, not my feet alone,  
But also hands and head,  
Myself, my all, bathe in the flood  
Which from Thy side was shed.

If Thou dost wash me not,  
I have no part with Thee,  
Yet part with Thee is all my hope,  
My one, my only plea.

Then wash me, Lord, I pray,  
My head, my hands, my feet.  
So only shall Thy servant for  
The Master's use be meet.

My feet to tread Thy path,  
My hands to do Thy will,  
My head to bid each restive wish  
And each proud thought be still.

REGINALD H. HOWE.

### THE WORLD PEACE CONGRESS AT STOCKHOLM.

BY JAMES L. TRYON,

*Assistant Secretary of the American Peace Society.*

THE Eighteenth Universal Peace Congress will meet at Stockholm, July 30th-August 5th. Though primarily a convention of delegates of the five hundred and more peace societies now in existence, it will enrol representatives from trade and labor associations, churches, philanthropic societies, civic clubs, and educational and other institutions.

The peace congresses go back to 1843, when an international convention of the friends of peace, promoted by the American Peace Society, was held in London. This was three years after the publication of William Ladd's essay on a Congress of Nations, a work that anticipated The Hague conferences which the peace congresses of to-day support. Other congresses followed at Brussels, 1848; Paris, 1849; Frankfort, 1850, and London, 1851. Elihu Burritt, their inspiring genius, pleaded for a Court and Congress of Nations, together with a code of international law.

In these congresses Richard Cobden and many British publicists took part. Victor Hugo, who accompanied them, electrified the convention at Paris by prophesying a federated world governed by ballots instead of bullets and placed under the arbitrament of a great sovereign senate. "A day will come," he said, "when a cannon will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been." Filled with the eloquent speaker's enthusiasm for humanity, men in his audience embraced each other, waved their hats and handkerchiefs to him, and led by Cobden gave him rounds of hurrahs.

Organized peace work was seriously interfered with for a whole generation by the period of wars beginning with the Crimean war in Europe and the Civil war in America. Sentiment for it revived, however, partly as a reaction from these wars, and under the leadership of Hodgson Pratt of England and Frederic Passy of France, the latter of whom has received the Nobel prize, the universal peace congresses were resumed in Paris in 1889. They have since been held nearly every year in some old world center, but two of them have met in the United States, one in Chicago in 1893 and the other in Boston in 1904. The peace movement, leaving the realm of theory and entering upon its practical constructive stage, witnessed in fifteen years the first of The Hague Conferences, the establishment of an International Court of Arbitration, and the beginning of the ninety or more arbitration treaties that bind together the nations under a regime of law.

The congress at London in 1903, the most memorable of the modern series, was notable for receiving public recognition by King Edward at Buckingham Palace and for a banquet given it by the British cabinet with an address by Prime Minister Asquith.

The eighteenth congress, which was to have been held at Stockholm last year, was postponed because an extensive strike threatened to interfere with travel. But this year the way is clear. Many Americans who are members of the American Peace Society or kindred associations will attend. The congress will be officially opened in the House of the Nobility. A reception will be given to the delegates and generous local hospitality shown by Swedish citizens.

A universal peace congress is not given up simply to speeches on peace, but is a systematic means of getting a consensus of world opinion on peace measures. This is expressed in a platform of resolutions which is accompanied by an address to the rulers of the nations urging upon their attention the most important international reforms. There is no question—from arbitration to the limitation of armaments, from the aggressions of the great powers upon minor people to the organization of the Parliament of Man, from a war scare in Morocco to a real war in South Africa or Manchuria, from an *entente cordiale* between France and Germany to the Federation of the World with a chief executive to administer its laws—but has been debated by these congresses. It is an inspiration to see publicists of the civilized nations meet on the same platform to exchange ideas. Though their debates are often animated, they are always fraternal and have due regard for sensitive national feelings, a splendid ethical spirit and a broad international patriotism always prevailing. Among the eminent persons who participate in these discussions are Signor Moneta of Italy, the Baroness von Suttner of Austria, both recipients of the Nobel prize, Professor Quidde of Germany, Joseph G. Alexander of England, and Senator La Fontaine of Belgium. The languages used, besides that of the country in which the congress is held, are English, French, and German, but Esperanto has been authorized.

Recent developments bid fair to make the discussions at Stockholm among the most interesting ever heard. These are the probable establishment of the Court of Arbitral Justice; the possibility of an international agreement for the limitation of armaments, which has been foreshadowed in President Roosevelt's Nobel address; the gradual change of public opinion in Great Britain in favor of the immunity from capture of the enemy's merchant ships at sea in time of war, a measure that if passed will do away with the necessity of naval protection for commerce and therefore greatly reduce armaments; the removal from the category of war of questions of national honor, for which the public mind has been prepared by President Taft's recent speech; and the growing demand for treaty provisions pledging the nations not to take territory from each other by conquest, fear of annexation and of violation of sovereignty having hitherto been the chief cause of war preparations. Reports will be made on an international federation, a public international code, an international relief fund, and new ideas for adoption by the Third Hague Conference.

Meeting in Sweden, the home of Alfred Nobel, founder of the institute which bears his name, and of King Oscar the arbitrator, in a country that, like its Scandinavian sisters, stands for a forward programme, the Eighteenth International Peace Congress is likely to make as much advance in world organization and justice as any of its predecessors.

### THE WRONG DOOR.

By MARIE J. BOIS.

**H**OW hard it is sometimes to decide between two calls, both of which seem to be the right one. "Ye cannot serve God and Mammon, ye cannot serve two masters." Neither can we serve our Master in two places at once. The two openings have come, each offering great opportunities of good work; it may be also, splendid personal advantages. Shall we choose the one with greater personal advantages or the one which we feel will draw us nearer to our God in the service of His Church? Sometimes we cannot even tell which one will really do this, and we stand undecided, not knowing which way to take, whether to turn to the right or to the left. In our anxiety remaineth one way, a most sure way—prayer! We must pray earnestly to our Father to close the wrong door, so that His poor, ignorant child may not go astray, and presently the answer comes, unmistakable, wonderful in its clearness. The wrong door is closed, the right one alone being left open. What joy and deep thankfulness fill the disciple who once more has tasted that the Lord is gracious and that His mercy endureth forever! With what eagerness doth he enter the open door, praying that he may be found faithful in all the work which is appointed for him to do.

WE HAVE too easily satisfied ourselves that God's commandments cannot be in earnest kept, and that no one ever did keep them; and so we have dreamed we were taking up the cross, though we still reserved to ourselves some one darling evil passion or habit, unmortified and uncured.—*Keble*.

### THE DOCTOR'S SIMPLE LIFE.

By MARY LIVINGSTON BURDICK.

**O**F course it's a *good* life, but an awfully simple one! Think of a man with Dr. Morris' ability willing to follow a country practice, with the poor end of the city thrown in for extra work and practically no pay! Oh! as my father-in-law he's all right; but as a business man he isn't a success. Can't do more than pay expenses."

It was Robert Graham who spoke; Robert Graham, clear-headed, honest, and rich at thirty, and, at the time of speaking, a little out of patience with some quixotic act of generosity on the part of Dr. Morris.

Old Mr. Mollineaux, who had just hazarded to the visiting son-in-law the opinion that Dr. Morris led a good life, turned away. But over his shoulder went a last thought.

"When you get as old as I am, you may see things other ways."

And Robert Graham answered, civilly, "Maybe."

But mentally he was unconvinced. It was foolish for a man not to make the most of himself and for himself. And it was such a good offer Dr. Morris had declined: the new city hospital's care, salary six thousand, and various minor privileges and inducements.

"We want a gentleman and a man loved by the people, as well as a fine surgeon," one of the directors had said in speaking to Dr. Morris.

The doctor, thanking him gravely, had asked "a little time for consideration."

It was truly the opportunity for surgery which appealed most strongly, although the assured salary would be a relief. Yet his medical life had been spent among the same people; their interests and hopes had become as his own. Ought he to leave them? He consulted his wife, asking whether she would prefer to live in the city.

"I think that you must decide, William," was her answer. "Now that the children are established in life I have no wish save for your welfare."

So the decision went back to him—or apparently. But under Providence it was by the words of a Dutch farmer that he was influenced.

"I was hearing you should go to town always, doctor. I hope it is not so. My wife says she gives up the fight then. And it's a poor world for a man with his wife gone. I was thinking she get better with you. And Van Dyck says he wishes you take his little girl along till she get her wheel-chair. I know we don't pay much, Doctor, but if you stay I give you my brown horse, and Van Dyck says you can take a cow from him—his best one. My wife and his little girl know you always—but not any other doctor."

The doctor spoke instantly: "I'll stay, Pieter. But keep your stock. When convenient, pay what you can."

And so life went on in the same old way. Twenty miles toward Oldlots to see a croupy baby. Nine miles on the south road to set a broken arm. Eight along the shore to ease an old woman leaving the world. All kinds of weather, and now and then a day like a pæan of joy to the overworked man; a day of triumph and the winning of what had seemed a lost cause.

William Morris' hair became quite white, his shoulders bowed. Robert Graham made money steadily, and often thought with affectionate displeasure of his father-in-law's plain lack of policy. He wished, however, that the doctor would take a holiday and visit him.

And for the twentieth time he invited him, offering as a special reason for the doctor's coming the new grandson who would bear the doctor's name.

The doctor was happy over the invitation and the honor. Two patients could not spare him, but a little later—

"A little later," Robert Graham received a telegram—not a business one—which sent him and his wife eastward by the fast express. They were not in time to find the doctor living.

From miles away came the country people "to see Doctor once more." And from the city came the poor, and rich people also, to follow him on his last earthly journey.

And Robert Graham, seeing their faces, thought much of the life he had pronounced "simple" and old Mr. Mollineaux had called "good"—the cheerfully unselfish life.

Perhaps his final summary was correct. It was this, only: "My God, to have deserved such love as that!"

And, as if in commentary, to his spirit came these words: "For the life of sacrifice is the Divine life."

# Church Kalendar



- June 26—Fifth Sunday after Trinity.
- " 29—Wednesday. S. Peter, Apostle.
- July 3—Sixth Sunday after Trinity.
- " 10—Seventh Sunday after Trinity.
- " 17—Eighth Sunday after Trinity.
- " 24—Ninth Sunday after Trinity.
- " 25—Monday. St. James, Apostle.
- " 31—Tenth Sunday after Trinity.

## KALENDAR OF COMING EVENTS.

- June 27—Albany Cathedral Summer School.
- July 1-4—Conf. of Lay Workers at Biloxi, Miss.
- " 9-24—Conf. for Church Work at Cambridge, Mass.
- Aug. 26—Conv. Miss. Dist. South Dakota.
- Sept. 28—Nat'l Conv. B. S. A., Nashville.
- Oct. 5—Opening Session General Convention, Cincinnati.
- " 11—Meeting of the Sunday School Federation, Cincinnati.
- " 12—Opening of the Sunday School Convention, Cincinnati.

## MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

- CHINA.
- SHANGHAI: The Rev. R. C. WILSON of Zangzok.
- HANKOW: The Rev. ARTHUR M. SHERMAN, of Hankow. The Rev. L. B. RIDGELY, of Wuchang.
- JAPAN.
- KYOTO: Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

## Personal Mention

THE Rev. GEORGE M. BABCOCK, will supply at Grace Church, Chicago, during July and August.

THE Rev. W. H. BAMFORD of Manchester Center, Vt., sails on the *Mauretania*, June 22d to spend the summer in England. The Rev. MURRAY W. DEWART of Roxbury, Mass., will be in charge of the parish.

THE Rev. T. J. BENSLEY has accepted the rectorship of St. John's Church, Toledo, Ohio, where he will commence his duties on June 25th.

Rev. W. H. BLISS has resigned as vicar of St. Andrew's Cathedral, Honolulu, Hawaii, and will spend the summer in Spokane, Wash., where his address will be E. 22 Sinto Avenue.

THE Rev. WYATT H. BROWN, rector of All Saints' Church, Mobile, Ala., will sail on July 13th on the *President Grant* of the Hamburg-American Line for Cherbourg, France. There he will join a party of friends and travel in Italy, Switzerland, France, and Germany and also see the Passion Play at Ober-Ammergau. He will return to Mobile some time early in September.

THE Rev. CLARENCE ARCHIBALD BULL will have charge of the services during June and for part of July at the Church of the Ascension, Rochester, N. Y.

OWING to the rapid growth of Columbia Institute, of which he is president, the Rev. WALTER B. CAPERS has resigned the rectorship of St. Peter's parish, Columbia, Tenn., in order to devote his whole time to his educational duties.

THE address of the Rev. ROBERT A. CHACE is changed from Winnsboro, S. C., to 5740 Rosalie Court, Chicago, Ill.

THE Rev. A. E. CLAY of Wilmington, Del., is in charge of Trinity Church, Seattle, Wash., during the absence of the rector, the Rev. H. H. GOWEN, in Europe.

THE Rev. Dr. WILLIAM COPLEY WINSLOW of Boston will be at Barnstable, Mass., until October.

THE Ven. EDWARD S. DOAN, Archdeacon of Eastern Tennessee, has accepted a call to St. James' Church, Marietta, Ga., and will begin his duties there on July 1st.

THE Rev. H. S. GATLEY has resigned as curate of St. Paul's Church, Milwaukee.

THE Rev. WILLIAM BERNARD GILPIN, rector of Trinity Church, Hoboken, N. J., sailed for Europe on May 31st for a two months' vacation. He will visit first Brittany, where he will remain some time, and later will go to the Lake section of England.

THE Rev. W. A. GUSTIN, Canon of the Cathedral at Quincy, Ill., has been invited to become rector of the Church of the Good Shepherd, Chicago.

THE Rev. FRANCIS J. HALL, D.D., is spending the summer at Onokama, Mich., where he may be addressed until September 15th.

THE Rev. GEORGE A. HARVEY has resigned the rectorship of St. John's Church, Phelps, N. Y., to accept that of St. John's Church, Mount Morris, N. Y., and will enter upon the latter charge in July.

THE Rev. and Mrs. GEORGE W. HINKLE of Waterloo, Iowa, expect to sail for Europe on the *Arabic* on Saturday, July 2d, for a two months' trip, the objective point being Ober-Ammergau to witness the Passion Play. They expect to be back in Waterloo September 8th.

THE Rev. W. W. JENNINGS and family sailed on June 18th from Montreal for Glasgow. Their address while abroad will be care of the American Express Co., 5 and 6 Haymarket, London, England.

THE Rev. J. J. LANIER has accepted a call to Grace Church, Woodlawn, Ala.

THE Right Rev. WILLIAM ANDREW LEONARD, D.D., Bishop of Ohio, has taken up his residence for the summer at "Kokosing," Gambler, Ohio.

THE Rev. CHARLES L. MALLORY, who has been abroad for a year, will sail for home on the White Star steamer *Cymric* on July 26th.

THE Rev. CHARLES D. MEYER, late rector of St. Edmund's, Milwaukee, has accepted the rectorship of St. Mark's Church, Waupaca, Wis., to begin work July 1st.

THE Rev. S. MILLS HAYES, rector of the Church of the Holy Trinity, Lincoln, Neb., and Mrs. Hayes sailed on June 23d for Europe to be gone two months. His London address is care American Express Co., 6 Haymarket, Pall Mall, London S. W., England.

THE Rev. WILLIAM H. MOCKRIDGE, rector of the Church of the Epiphany, Louisville, Ky., has been obliged to resign his charge owing to ill health. He will be succeeded by his brother, the Rev. HAMILTON H. MOCKRIDGE, curate at St. Thomas' Church, Toronto, Ontario, who will shortly enter upon his new duties.

THE Rev. R. E. PENDLETON has been appointed to the charge of St. John's Church, Westfield, and the Good Shepherd, Galeton, Pa.

THE Rev. HERBERT B. PULSIFER has been appointed to the charge of St. Luke's Church, Mount Joy, Pa.

THE address of the Rev. WALTER C. ROBERTS has been changed from Corning, N. Y., to St. Mark's Rectory, Mauch Chunk, Pa.

THE Rev. GEORGE HENRY SMITH has resigned St. Andrew's Church, Kent, Conn., and will make his home in the future at Pittsfield, Mass.

THE Rev. HERBERT SCOTT SMITH, rector of St. Margaret's Church, Washington, D. C., will spend the heated term at Haven, Maine. He leaves on July 1st and returns to the parish in September. The Rev. C. J. WINGATE will be in charge of St. Margaret's during his absence.

THE summer address of the Rev. STUART L. TYSON will be Mount Kineo House, Moosehead Lake, Maine.

THE Rev. J. A. WEAGLE of the diocese of Nova Scotia, Canada, who has been studying at the General Theological Seminary, is priest in charge for June and July of Trinity Church, Hoboken, N. J.

THE Rev. A. L. WOOD may be addressed at Elka Park, Greene County, N. Y., until October 1st.

THE Rev. FRANCIS C. WOODARD, formerly rector of Scottsville, N. Y. (diocese of Western New York), has accepted a call to the rectorship of the Church of the Nativity, Price Hill, Cincinnati.

## DEGREES CONFERRED.

HOBART COLLEGE.—D.D., upon the Rev. GUSTAV A. CARSTENSEN, Ph.D., rector of Christ Church, Riverdale, New York.

PRINCETON UNIVERSITY.—D. Litt., upon Mr. RALPH ADAMS CRAM of New York.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D., upon the Rev. C. T. BLANCHET and the Rev. GEORGE W. DAME.

ST. STEPHEN'S COLLEGE, in honor of its Jubilee commencement:—D.D. upon the Rev. HENRY M. BARBOUR, rector of the Church of the Beloved Disciple, New York; the Rev. HUGH BIRCKHEAD, rector of St. George's, New York; Rev. MILO H. GATES, vicar of Intercession chapel, Trinity parish, New York; Rev. CHARLES C. EDMUNDS, professor at the General Theological Seminary, New York; Ven. WILLIAM HOLDEN, Archdeacon of Suffolk, L. I.; Rev. THOMAS B. FULCHER, Precentor of All Saints' Cathedral, Albany; Rev.

EUGENE L. TOY, rector of St. Elizabeth's Church, North Babylon, L. I.; and Rev. JOHN H. HOUGHTON, rector of St. Mark's Church, Denver.

L.H.D. upon HENRY A. FAIRBAIRN, M.D., of Brooklyn, son of former Warden Fairbairn of St. Stephen's.

D.C.L. upon LEWIS STUYVESANT CHANLER, Lieutenant Governor of New York.

Litt.D. upon the Rev. WILLIAM HARMAN VAN ALLEN, D.D. [*Syr.*], rector of the Church of the Advent, Boston.

Mus. Doc. upon PERCY STARNES, organist of All Saints' Cathedral, Albany; FRANK L. ROGERS, organist of St. Peter's Church, Albany; and VICTOR BAIER, organist of Trinity Church, New York.

UNIVERSITY OF EDINBURGH.—D.D., upon the Rev. FRANCIS L. HAWKS POTTS, D.D. [*Columbia*], president of St. John's College, Shanghai.

UNIVERSITY OF PENNSYLVANIA.—A.B., on the Rev. HERBERT A. GRANTHAM, rector of St. James' Church, Stanton, Del.

UNIVERSITY OF PITTSBURGH (formerly Western University of Pennsylvania).—D.D., upon the Rev. JAMES HART LAMB, rector of St. David's Church, Radnor, Pa.

WASHINGTON AND LEE UNIVERSITY.—D.D., upon the Rev. WILLIAM MEADE CLARK, rector of St. James' Church, Richmond, Va., and editor of the *Southern Churchman*.

## ORDINATIONS.

### DEACONS.

NEW JERSEY.—On St. Barnabas' Day, in the Church of St. John the Evangelist, New Brunswick, by the Bishop of the diocese, MAURICE I. L. KAIN of the class of 1910 of the General Theological Seminary. There were present the Rev. Edward W. Hall, rector of the parish, the Rev. Elisha B. Joyce, rector of Christ Church, New Brunswick, who presented the candidate; the Rev. W. Dutton Dale, rector of St. George's, Rumson, who was the preacher; and the Rev. Robert W. Trenbath of Trenton. Mr. Kain has been acting as lay reader at St. John's Church, Sewaren, N. J., and will continue in charge of that work.

QUINCY.—In the Cathedral of St. John, Quincy, on the Fourth Sunday after Trinity, by the Bishop of the diocese, JAMES THOMAS MURRISH, Ph.D., D.D., for more than twenty-five years a minister of the Methodist body. Canon Gustin and the Rev. Chapman S. Lewis of Kenawee assisted, the latter preaching and presenting the candidate.

SOUTHERN OHIO.—On the Third Sunday after Trinity, in St. Paul's Cathedral, Cincinnati, by the Bishop of the diocese, H. BOYD EDWARDS of the Church of the Epiphany, Cincinnati, GILBERT LEE PENNOCK of Trinity Church, Columbus, and ALEX. C. C. GRUETTER of St. James' Church, Zanesville, the presenters being, respectively, the Rev. George H. Edwards, D.D., Archdeacon of Cincinnati, the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, and the Rev. C. E. Mackenzie, rector of St. James' Church, Zanesville. The last mentioned presenter preached the ordination sermon. The Rev. J. M. McGrath acted as Bishop's chaplain. The Rev. H. Boyd Edwards has taken duty as assistant at Christ Church, Cincinnati.

### DEACONS AND PRIESTS.

CUBA.—On June 8th, at the opening service of the fifth annual convocation of the district, in Holy Trinity Cathedral, Havana, by the Bishop of the district, SIMON EVANGELISTA CARRERAS to the diaconate and the Rev. HENRY GUY FRAZER to the priesthood. Their respective presenters were the Rev. A. T. Sharpe and the Rev. W. W. Steel. The sermon was delivered by the Rev. C. W. Frazer, the father of one of the candidates. Mr. Carreras is the first student who has taken the full course at the Havana Theological Seminary.

HARRISBURG.—On Thursday, June 16th, in Christ Church, Williamsport, by the Bishop of the diocese, FRANCIS TUCK, Ph.D., was ordered deacon and the Rev. JOHN CONLEY GRIMES to the priesthood. Dr. Tuck was presented by the Rev. W. Northey Jones, and Rev. Mr. Grimes by the Rev. E. H. Haughton, rector of Christ Church, Danville, who also preached the sermon.

### PRIESTS.

SOUTH DAKOTA.—In St. Luke's Church, Hot Springs, on June 14th, by the Bishop of the district, the Rev. HARRY S. PAYNTER. The candidate was presented by Rev. G. S. Keeler of Rapid City; the Litany was said by Rev. A. W. Bell of Spearfish, and the Epistle by Rev. R. N. Becket of Jackson, Wyo. The preacher was the Bishop of Wyoming.

WESTERN MICHIGAN.—On the Third Sunday after Trinity, June 12th, in St. John's Church, Sturgis, by the Bishop of the diocese, the Rev. FREDERICK A. PATTERSON and the Rev. HARVEY

**SAFFORD BUSH.** The sermon was preached by the Rev. L. R. Vercoe, rector of St. Paul's, Grand Rapids, and the candidates were presented by the Rev. J. E. Walton. Mr. Patterson will become rector of St. John's Church, Sturgis, and Mr. Bush, who was until three years ago a Congregationalist minister, will for the present continue as missionary in charge of St. Paul's Greenville.

#### DIED.

**CHANDLER.**—Entered into rest on June 3, 1910, at the home of his daughter, Mrs. Edith Chandler Huggins, in Portland, Ore., CHARLES EMMET CHANDLER, formerly of Peoria, diocese of Quincy, aged 72 years.

"And there shall be no more pain."

**EARLE.**—Entered into rest on Tuesday, June 14, 1910, at McCook, Neb., the Rev. ELMER RALPH EARLE, for nine years past a faithful mission priest of the district of Kearney.

**LOGAN.**—Entered into rest on the early morning of June 8, 1910, at her home at Greenville, S. C., MARY J. LEGARE LOGAN, widow of the Rev. Edward C. Logan, and daughter of the late John Berwick Legare of Charleston, S. C. "Peace, perfect peace."

**OKES.**—At her home, the residence of her son-in-law, Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville, Tenn., Wednesday, May 25th., JULIA BEAULIEU OKES, in her 99th year. Interment in the family lot in Oakland cemetery, St. Paul, Minn., on May 27th.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her. May she rest in peace.

#### MEMORIALS.

##### REV. N. B. W. GALLWEY.

The committee appointed by the Bishop of California to prepare a minute in memory of the late Rev. N. B. W. Gallwey, presented the following:

Entered into the rest of Paradise on Thursday, May 26, 1910, the Rev. N. B. W. GALLWEY, Dean of the Convocation of San Jose and rector of the Church of St. Matthew, San Mateo.

Coming to the diocese as rector of Trinity Church, Menlo Park, in 1900, four years later called to the Church of St. Matthew, San Mateo, thrice elected Dean of the Convocation of San Jose, delegate to the General Convention of 1907, and delegate-elect for the General Convention of this year, he made for himself by his strong personality a place second to none in the ranks of the clergy of the diocese of California.

Imbued with the vision of what the mission of the Church is, he led his convocation to the first place in its offerings for General and Diocesan missions.

Undaunted by the disaster of 1906, he inspired his people with something of his own spirit, so that the beautiful new church that is his monument was built, paid for, and consecrated—though on that day to which he had looked forward, he lay on the sick bed from which he never rose—he had in truth given his life for his Church and his people.

Foremost in all diocesan and civic matters, he was first of all the ideal parish priest, ready to respond to every call from those who were sick, in sorrow or in need.

Fearless to stand for the right in all matters, he never thought of how his position might affect himself, but spoke from his heart the message he felt bound to deliver regardless of consequences, and because of his evident honesty and fearlessness won the respect of those who differed from him.

In his varied experiences of life he had mixed with all classes and studied deeply the great books of humanity. In the homes of the very rich as well as of the very poor he was always the same, and left behind him the impression of one of whom it could be truly said "he walked with God."

In every relationship of life, as priest and pastor, as husband and father, as citizen and friend he leaves a vacancy that those who knew him feel can never be filled.

May the almighty, the all-merciful, the all-loving God grant to the soul of this dear departed brother rest and peace and light perpetual. Amen.

JOHN A. EMERY,  
EDWARD L. PARSONS,  
FRANK STONE.

##### JOSEPH S. HARRIS.

At a special meeting of the vestry of Calvary Church, Germantown, Pa., held in the parish house on Wednesday evening, June 8, 1910, to take action upon the death of JOSEPH S. HARRIS, Esq., rector's warden, the following minute was unanimously adopted:

"In the early morning of June 2d, here departed this life the soul of JOSEPH S. HARRIS, for two years rector's warden, and, since 1888 a member of the vestry of Calvary Church, Germantown.

"Sincere in his convictions, and simple in his

tastes, he was a constant worshipper at the services of the Church, and always interested in all that concerned the parish.

"In 1895 he presented the plot of ground on which stands the parish house, and in the extension of the missionary and charitable work of the Church he was ever generous.

"Strong in faith, large in vision, apt and wise in counsel, direct in method, his manly bearing was an inspiration, and his calm devotion an influence for good.

"The rector and vestry of Calvary Church, Germantown, desire to place on record their profound sense of loss, and to extend to his bereaved family their sincerest sympathy, praying that God may comfort them in this our common sorrow."

R. S. NEWHALL, *Secretary of the Vestry.*

#### RETREATS.

##### HOLY CROSS, WEST PARK, N. Y.

A RETREAT for clergy will be held at Holy Cross, West Park, beginning Monday evening, September 19th, and closing Friday morning, September 23d. Rev. Father Officer, O.H.C., will be the conductor. There is no charge for the retreat and no collection will be made. Offerings for the expenses of the retreat may be put in the alms chest at Holy Cross. Applications should be made before September 12th to GUEST MASTER, Holy Cross, West Park, Ulster county, 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, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

#### WANTED.

##### POSITIONS OFFERED.

**WANTED.** in large Western city, priest, unmarried, to assist in Boys' School and Church work. State qualifications. Experienced man preferred. Apply Box F. D., LIVING CHURCH, Milwaukee.

**LOCUM TENENS** wanted for parish near New York City, from July 17th to August 14th inclusive. Mass twice on Sunday and at least two during week. \$50 and rectory. Address X, care LIVING CHURCH, 416 Lafayette St., New York.

**WANTED.** about September 1st, by Western Theological Seminary, Chicago, an unmarried man for Office and Library Work. Stenographer preferred. Must understand typewriting. References and experience must accompany application. Address THE DEAN, 2726 Washington Boulevard.

##### POSITIONS WANTED.

**RECTOR,** 29, desires mission work in South or West, about September. MGOOG, LIVING CHURCH, Milwaukee.

#### LONDON VISITORS.

**LONDON, ENGLAND.**—Church people when staying in London are cordially invited to visit Messrs. MOWBRAY'S unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

#### UNLEAVENED 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.

**COMMUNION BREADS** and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

#### CHURCH EMBROIDERY.

**CHURCH** embroidery by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

#### PARISH AND CHURCH.

**ORGANISTS** and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

**ORGANS.**—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.

**PARISH MAGAZINE,** Churchly; illustrated; inexpensive. ANCHOR PRESS, Waterville, Conn.

#### TUTORING.

**CLERGYMAN,** young, college graduate, experienced tutor, rector of suburban Philadelphia parish, will take one or two boys in residence. Best reference from Philadelphia families. Address PHILADELPHIA, care LIVING CHURCH, Milwaukee.

#### MISCELLANEOUS.

**HOME** wanted for young lady of refinement, slightly afflicted with epilepsy. Reasonable remuneration. Address, "MOTHER," care LIVING CHURCH, Milwaukee.

#### HEALTH AND SUMMER RESORTS

**EAU PLEINE COTTAGE,** Chain-o-Lakes, Waupaca, Wis. An ideal spot for rest and recreation among the woods. Excellent boating, bathing, and fishing. Pure spring water. References: The Bishop of Chicago and the Rev. Leonard B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARINGTON, Route 1, Waupaca, Wis.

**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.

**LADIES** desiring a quiet, restful vacation with Church privileges may apply to the MOTHER SUPERIOR, St. Margaret's-by-the-Sea, South Duxbury, Mass. For the months of July and August. Stay limited to two weeks.

#### CANADIAN BI-CENTENARY.

**THE BIRCHDALE.**—Visitors to Halifax during the Bi-centenary of the Canadian Church will find the best accommodations at The Birchdale, on the shores of the beautiful and famous Northwest Arm. Rooms have already been secured by several prominent American clergymen, among them the Right Reverend Bishop Courtney, Reverend Doctor Grosvenor (of the Church of the Incarnation), New York, and Reverend Doctor Taylor (rector of St. George's), Schenectady, N. Y. Send for information to F. W. BOWES, Manager, Halifax, Nova Scotia.

#### NOTICES.

##### THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, *Treasurer,*  
Church House, Philadelphia.

#### THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

#### CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,  
Miss LOUISE WINTHROP KOUSE,  
507 North Broad Street, Elizabeth, N. J.

The Field is the World.  
In its endeavor to fulfill 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 41 Dioceses and 22 Districts in the United States.

\$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from  
The Corresponding Secretary,  
281 Fourth Avenue, New York.

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 SPIRIT OF MISSIONS—\$1.00 a year.

**APPEALS.**

**INDEPENDENCE DAY.**

Rectors and Superintendents are asked to arrange for Fourth of July Offerings for the Washington Memorial Chapel, Valley Forge. Help us to complete this national memorial this year.

Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for copies of the Catechism of Patriotism for use in your services.

**ORGAN AND ALMS BASIN.**

Parlor Organ and Alms Basin are greatly needed for a newly established Sunday school at South Bridgton, Maine, where there is no church. Refer to Bishop Codman. Address MISS CHRISTINE GAULIN, Perley Hall, South Bridgton, Maine.

**ALTAR NEEDED.**

A small struggling church in West Virginia would be glad to accept an altar if any of our more prosperous churches has one not in use. Address Rev. JAMES L. FISH, Sistersville, W. Va.

**"AIDS TO THE DEVOUT LIFE."**

Several years ago, there appeared in the *Outlook* a series of reviews under the above title. Later they were gathered into a handy little volume, and bound in red cloth. The authors and titles are: "The Pilgrims' Progress and the Life Divine," by Rev. Dr. Brown, minister of the Bunyan Church, Bedford, England; "The Imitation of Christ," by Bishop Huntington, late Bishop of Central New York; "Holy Living and Dying," by Dr. A. H. Bradford; Browning's "Saul," by Hamilton W. Mable; Keble's "Christian Year," by Dr. Henry Van Dyke. These well known devotional books are commented upon as "Aids to a Devout Life," and are very sympathetic in their character.

Some one of these devotional books is undoubtedly treasured by all Christians, while all of them are in the libraries of the clergy and lay people who value the works as classics in religious reading. These essays are therefore most helpful and particularly so to young people who do not fully appreciate these standard books. The book is almost out of print. That is to say but a very few copies are left, and it will not be reprinted. The Young Churchman Co. has purchased the small remainder, and offer copies at 25 cents each post paid, which is one half of the original price. We feel sure that every person reading these essays will be greatly pleased, for we know how enjoyable we have found them. Dr. Van Dyke's essay on Keble's "Christian Year" seems to fit in best to our appreciation, for it illuminates the whole book. The clergy who can afford to do so (but alas! too few can), would find it advisable to keep a dozen of them on hand to give away from time to time. "Aids to the Devout Life," 25 cents post paid. Address THE YOUNG CHURCHMAN CO., Milwaukee.

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**BOOKS RECEIVED.**

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

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*Social Solutions in the Light of Christian Ethics.* By Thomas C. Hall. Price, \$1.50 net.

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*Christologies Ancient and Modern.* By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford. Hon. Fellow of Exeter College, Fellow of the British Academy, Chaplain in Ordinary to the King. Price \$1.75 per copy.

**E. P. DUTTON & CO. New York.**  
*The Ascending Effort.* By George Bourne. Price \$1.50 net.

**CHARITIES PUBLICATION COMMITTEE. New York.**  
Russell Sage Foundation. *Work-Accidents and the Law.* By Crystal Eastman, Member and Secretary, New York State Employers' Liability Commission. The Pittsburgh Survey Findings in Six Volumes. Edited by Paul Underwood Kellogg.

**PAPER COVERED BOOKS.**

**LONGMANS, GREEN & CO. New York.**  
*The Apostolic Ministry. A Charge.* By the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont. Delivered at the Annual Convention of the Diocese, 1910. With Notes and Appendices.

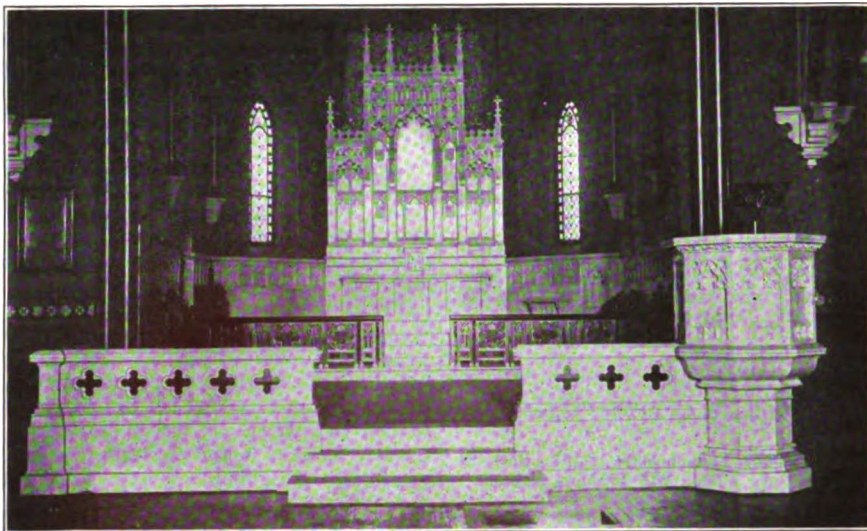
"EVERY word of God," says Phillips Brooks, "is both truth and duty." Those who try to find the truths of Christianity without doing the duties of it will always be doubters, never quite reaching certainty or true faith. "If any man willeth to do His will, he shall know of the teaching," is an essential rule.

IF THE AMERICAN people have one distinguishing trait, it is their strong innate moral sense; yet the government of their cities is probably the most immoral government in the world. They are essentially honest; the government of their cities is so dishonest that it is a byword and mocking for the rest of mankind. On the whole, they are probably the most capable and intelligent of modern peoples; the government of their cities is incompetent, childishly inefficient, blundering, ruinously wasteful, and stupid beyond all words. . . . The government of these cities is usually wastful, usually fails to give to the people that pay for it any adequate return for their money, and is usually conducted for the benefit, and at the command, of public service corporations. In things visible and invisible it certifies to its own abominable failure; for most American cities are badly paved, badly lighted, badly built, badly seweraged, have an expensive water supply and a police force that thrives often upon an alliance with vice, sometimes upon an alliance with both vice and crime. Yet, as a matter of fact, and not to make any concession to fustian patriotism, the failure so broadly marked upon our municipalities is not really ours, but a system's. We have done the best we could with the tools we have; the fault is with the tools: they are worn out, antiquated, and worthless for the task in hand.—CHARLES EDWARD RUSSELL, in *Everybody's*.

IN THE LAST analysis, perhaps the most abiding benefit of college life is that influence which is crystallized into habit during these formative days. The college man may forget his college enthusiasms and his emotions. Much of the "college spirit," whatever that may be, of undergraduate days evaporates in contact with the practical and serious world. Habits of these early days, however, are persistent and usually permanent in after life. These Bible studies now used by students are arranged with a view to assist college men in the formation of habits of daily study and meditation. As a reminder of the things that are most worth while, this habit has become valued by thousands of students. I was greatly impressed to find that one of the most representative leaders in an institution in the Middle West was rising at 5 o'clock in the morning in order to spend an hour a day in thoughtful meditation and study relative to one of these student courses. His roommate said to me: "I attribute the splendid equilibrium and balanced judgment of this busy man to this thoughtful habit which he has practised for more than two years."—From CLAYTON SEDGWICK COOPER'S "College Men and the Bible" in the *May Century*.

DON'T LIVE A SINGLE hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, now!—*The Lutheran*.

# The Church at Work



REFURNISHED SANCTUARY OF CHRIST CHURCH, BINGHAMTON, N. Y.  
[See THE LIVING CHURCH, June 18, page 260.]

## WHAT BEFELL THE WESTERN NEW YORK PARSONS' CLUB.

THE RISKS to life and limb in crowded streets sink into insignificance compared with the dangers of the country highway, in the opinion of certain of the city clergy of the diocese of Western New York.

On Thursday, June 9th, Rev. Pierre Cushing, rector of St. Mark's Church, LeRoy, entertained the Parsons' Club, an association of rural rectors. Several guests of honor were invited and a feature of the day was to be a drive from LeRoy to Caledonia. The host with seven of his guests and a driver occupied a wagonette drawn by a pair of horses. While still in the village of LeRoy the horses became frightened and ran away. A trace broke, the horses crowded each other and broke the pole, and the rear part of this went under the carriage, the reins were pulled from the driver's hands and, with the vehicle entirely unguided and swerving from side to side, the horses ran through the village and into the country beyond. Deciding to jump, all were able to do so without serious injury. Rev. Messrs. Lord and Cushing, who were seated with the driver, crawling through into the body of the wagonette and dropping from the rear. Those involved besides the host were Rev. Walter R. Lord, Rev. John C. Ward, and Rev. George B. Richards, all of Buffalo; Rev. Philip W. Mosher of Niagara Falls, Rev. Alfred Brittain of Batavia, Rev. Walter C. Roberts of Corning, and Rev. Edward P. Hart of Rochester. The last named dislocated his shoulder and Rev. Mr. Mosher was cut about the head. The others are uninjured, except for minor bruises, and all are devoutly thankful for their escape.

## GUILD OF ST. BARNABAS FOR NURSES.

THE PROVIDENCE, R. I., branch of the Guild of St. Barnabas for Nurses held its annual meeting at St. Stephen's parish house, Providence, on St. Barnabas' day at 4 P. M. The Rev. Dr. Fiske opened the meeting with the guild service in the Church, at which two new members were admitted. At the business meeting which followed, Miss Mary Peck, the secretary, read her annual report, showing a goodly amount of work done during the year. The Rev. H. C. Dana of East Providence made a report for the Relief Association and urged a larger membership. Two delegates

to the national convention in Pittsburgh were elected: Miss Cranston and Miss Sherman. Miss Mary Peck was elected secretary. Miss Mary L. Austin declined a unanimous reelection as treasurer and Miss Catherine N. Munro, M.D., was elected in her place. The G. S. B. in Providence owes much to Miss Austin for its present strength. The Rev. E. R. Sweetland preached the annual sermon to the Guild in St. Stephen's Church on the following day.—THE NEWPORT branch, G. S. B., held its annual meeting on Thursday, June 9th, at Kay chapel in the evening. The business meeting followed a religious service. The Rev. Charles F. Beattie, who has served faithfully for the past five years, resigned as chaplain and the guild selected the Rev. George V. Dickey, rector of St. George's Church, for nomination to the Chaplain-General, Bishop Whitehead. The other officers elected were: Secretary Miss Edith M. Tilley; treasurer, Miss Anna Hunter. The Newport branch has a large membership, drawn chiefly from the Newport Hospital.

THE GUILD of St. Barnabas for Nurses had a special service for the members at Grace Church, Cincinnati, on St. Barnabas' day. At the annual election the Rev. Wallace M. Gordon, rector of Grace Church, was re-elected chaplain, Miss M. S. Grider of Christ Church secretary, and Mrs. C. W. McGee of the Cathedral treasurer. The guild is in a flourishing condition and great interest has been evidenced.

## CAMBRIDGE CONFERENCE FOR CHURCH WORK.

CAMBRIDGE, Mass., will, as already announced, to be the seat of perhaps the most elaborate summer conference that has yet been arranged under Churchly auspices. It is in charge of a committee of which the Rev. Philip M. Rhineland is chairman and Miss E. H. Houghton is secretary, while the members of the committee include distinguished Churchmen, clerical and lay. The conference will be held at the Episcopal Theological School, July 9th to 24th, opening on the evening of the first named day, being Saturday, with a reception and registration. The courses of study begin on Monday. There will be daily Morning Prayer at 7 and Holy Communion at 7:15 at St. John's chapel. Professor Kellner will give a series of ad-

resses on Old Testament study daily during the first week at 8:45, while the same hour will be taken during the second week by Father Officer, O.H.C., for a series on the Epistle to the Hebrews. Mission study classes begin daily at 10 o'clock, and during the first week are divided into five courses and in the second week into four courses, each conducted by an expert. The Rev. Dr. Hart, Dean of Berkeley, will take a class on the Prayer Book during the first week, beginning at 11:30, followed through the second week at the same hour by a class conducted by the Bishop of Delaware on the subject of "Principles of Anglicanism." In the early afternoon there will be conferences on special subjects varying from day to day, while the remainder of the afternoon will be free. Public meetings are arranged for each evening to be held at Christ Church parish house. Various phases of Church work will be expounded at these evening services. Further information may be obtained from the secretary, Miss E. H. Houghton, 58 Garden Street, Cambridge, Mass.

## AN ALASKAN FAIR.

MANY CHURCHMEN have been interested in recent years in a fair held annually for the benefit of St. Matthew's Hospital, Fairbanks, Alaska, and the great distance to that outpost makes it necessary that the Church press should grant some assistance. Articles are contributed by friends in various parts of the country; and persons willing to contribute for next fall should send packages prior to August 20th addressed to the Minister-in-Charge, St. Matthew's Mission, Fairbanks, Alaska, and mark "For the Fair" in the corner of the wrapper. All sorts of fancy and useful articles may be sent. The hospital fills an important place in the Church's work in Alaska.

## DEATH OF REV. ELMER R. EARLE.

THE Rev. ELMER RALPH EARLE, a faithful missionary in the district of Kearney, entered into rest on June 14th at McCook, Neb. Mr. Earle was born at Charleston, S. C., February 5, 1848. During the Civil war he served as a drummer boy in a Federal regiment and through life maintained active relationship with the Grand Army of the Republic. Quite early in life he became a Unitarian minister, but filled this office but a short time, before, with an unprejudiced mind, he traversed the whole subject of the Church's establishment, the result of his studies being his acceptance of the Anglican position with an unswerving and loving loyalty. He was a graduate of Tufts College, Massachusetts, and was ordained deacon in 1887 and priest the following year, by Bishop Huntington. His first work was done at Windsor, N. Y., and he served also at Carthage and Norwood in the same state. In 1895 he became rector of St. Stephen's, New Harmony, Ind., and in 1904 became priest in charge at Arapahoe and McCook, Neb. His active ministry was spent, for the most part, in a sphere not accounted by the world's standards pleasant or easy, the field of the pioneer missionary. At the time of his death he was holding an appointed service each month at fourteen different stations in Western Nebraska, spending only about ten days in this time at McCook, where he made his home. He knew loneliness, separation from home and friends, in a sense even hardship and privation. Yet his ministry was



most happy. No word of complaint ever passed his lips. And his was a fruitful ministry also—fruitful in material results and fruitful in the devotion and sacrifice and love of the people so widely scattered over his vast field.

On the Friday following his death a Requiem celebration was held at an early hour, and the burial service was held at 2 P. M. on that day in St. Alban's chapel, McCook, the Rev. Messrs. Goldsmith, Bennett, and Arthur of the district officiating, and the large number of people present from Mr. Earle's outlying stations giving witness to the esteem and love entertained by them for their pastor.

#### PEW RENTS ABOLISHED AT BAY SIDE, L. I.

AFTER careful consideration by the rector and vestrymen of All Saints' Church Bay Side, L. I., the renting of pews will be discontinued, beginning with the Fourth Sunday after Trinity, and the members of the congregation will be at liberty to occupy any pew in the building. The Rev. William E. McCord, rector of the church, said: "There are more families in Bay Side who attend our church than there are pews, and how would you feel to be sitting in someone else's pew? Under the new system no one will feel out of place."

#### INFORMAL CONFERENCE ON CHRISTIAN UNITY.

A CONFERENCE in the interests of Christian unity was recently held at Oaklands, Gardiner, Maine, the country residence of Mr. Robert H. Gardiner. There were present, among others, Dean Vernon of the Cathedral, Portland; Canon Plant, rector of Christ Church, Gardiner; President Hyde of Bowdoin College, Brunswick; the Rev. Raymond Calkins, D.D. (Congregationalist), Portland; and the Rev. Henry S. Burrage (Baptist), chaplain of the Soldiers' Home, Togus. While no definite conclusions were reached, it was felt that the guests, who had been gathered around Mr. Gardiner's dinner table, had come into closer touch with one another, and gained a clearer insight into one another's ways of looking at the great questions of religion. It was hoped that further conferences of the kind might be held.

#### VARIOUS CLERICAL GATHERINGS.

THE SPRING meeting of the Archdeaconry of Annapolis, Maryland, was held Tuesday and Wednesday, June 7th and 8th, at Christ Church, West River, Anne Arundel county. Besides the rector, the Rev. Robert A. Mayo, there were present Bishop Coadjutor Murray, Archdeacon Helfenstein, and Rev. Messrs. J. P. McComas, R. A. Poole, R. A. Castleman, H. McD. Martin, Alex. Galt, J. L. Smiley, W. J. Page, M. Karcher, B. D. Chambers, B. B. Lovett, and J. G. Carl. The Rev. E. T. Helfenstein was unanimously elected Archdeacon; Rev. R. A. Mayo secretary, and Rev. R. A. Poole treasurer. Tuesday evening Bishop Murray, accompanied by the Archdeacon and rector, went to St. John's chapel, Shadyside, among the Chesapeake Bay oystermen, where, after service and a sermon by the Archdeacon, Bishop Murray made an address and confirmed two young men. The same evening a missionary service was held at Christ Church, West River, the service being read by the Rev. James L. Smiley and the sermon was preached by Rev. Joseph P. McComas, rector of St. Anne's Church, Annapolis. On Wednesday at 7:30 A. M. there was a celebration of the Holy Eucharist, the rector, assisted by the Archdeacon, being the celebrant. At 10 A. M. Bishop Murray confirmed a class of four and preached. The business session followed. The meeting was closed at 4 P. M. with Evening Prayer and

the reading of an essay by Rev. William P. Painter on "Divine Providence in Relation to the Existence of Evil."

THE CLERICAL CLUB of Rhode Island held its last meeting of the season at Field's Point on Monday, June 13th. The clergy assembled in goodly numbers to take the 12 o'clock boat for the Point, where a Rhode Island clam bake was served. After dinner the business meeting was held. Congratulations were sent to the Rev. J. Sturgis Pearce of Portsmouth in recognition of the completion of twenty-five years as rector of that parish, and to the Rev. S. H. Webb upon the forty-third anniversary of his ordination to the diaconate, which was commemorated in St. Paul's Church, Pawtucket, on the 19th. Love and sympathy were extended to Bishop McViekar, who is again ill at his summer home in Beverly, Mass., and to Rev. Dr. Bradner of St. John's Providence, who is ill at the Presbyterian Hospital in New York. After the business meeting the club listened to an instructive address by A. D. Mead, Ph.D., professor of Biology at Brown University.

BY COURTESY of the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson, N. J., the Paterson Clericus held its annual meeting at St. Paul's Vacation House, Greenwood Lake, N. Y., on Monday, June 13th, and spent a most enjoyable day. The Rev. John S. Miller was elected president, and the Rev. Thomas A. Hyde, secretary-treasurer. Thanks were voted to the Rev. Edmunds J. Cleveland, the retiring president; to the rector of St. Paul's parish, and to the ladies who graciously served the luncheon. The Clericus has thirty active members and two names on the waiting list.

#### JOYFUL ANNIVERSARY AT PORTSMOUTH, R. I.

SEVERAL members of the corps of clergy of Rhode Island have lately celebrated the twenty-fifth anniversary of their rectorships, and another was added to the list on June 9th, when the Rev. J. Sturgis Pearce of Portsmouth gathered about him his parishioners and friends for the happy occasion. At 4 o'clock in the afternoon a service was held in the church, participated in by the rector's son, the Rev. Reginald Pearce of Ipswich, Mass., the Rev. Samuel H. Webb, the veteran secretary of the diocese, and the Rev. Emery H. Porter, D.D., rector of Emmanuel Church, Newport. The Rev. Mr. Pearce delivered the anniversary address and paid tribute to the love and devotion of his people. Reminiscent addresses were also made by the Rev. Mr. Webb and Dr. Porter, both of whom had known the parish for over forty years. After the service, a reception was held in the Guild Hall, where the beloved rector was presented with \$124 in bills and \$25 in gold by the parishioners and Young People's Society. A luncheon was then served by the young women to all present and a social evening enjoyed. The Rev. Mr. Pearce has enjoyed the life of a country clergyman, keeping closely in touch with young people and the progressive life of the town. Besides building the guild hall for the church, it was largely through his efforts that the Portsmouth free public library was built.

#### NEW AND PROSPECTIVE PARISH IMPROVEMENTS.

GROUND HAS been broken for the new building for St. George's mission, Louisville, Ky., which is to occupy a more central and desirable site than heretofore. St. Paul's, one of the older parishes of the city, has assumed charge of this mission, which has been placed under the pastoral care of the curate, the Rev. William R. Plummer. The Lay-

men's League and other Churchmen of the city have been interested and actively engaged in raising funds for the purchase of this lot and for the erection of the new building.

ALL SAINTS' Church, Mobile, Ala., admitted as a parish at the last diocesan Council, has purchased a ten thousand dollar lot on Government Street, and will move the present building to it during the summer vacation of the rector. The new site is perhaps the best church location in Mobile and a future of opportunity lies before All Saints. A new church will be erected later.

THE CORNERSTONE for the new edifice for St. Peter's Church, Dansville, N. Y. (Rev. John V. Cooper, rector), was laid on Saturday, June 11th, by the Bishop of the diocese, assisted by the rector and his predecessor, Rev. Stephen H. Alling. A special musical programme was rendered and the ladies of the parish served dinner to a large number of invited guests. The new church is expected to be ready for use by Advent.

THE CORNERSTONE of the new church in Fitzgerald, Ga., was laid on May 31st, and the building will be completed by Christmas. It is of concrete blocks, with slate roof. The general style is Gothic. New rectories are approaching completion at Valdosta and Dublin.

#### MISSION METHODS IN THE DIOCESE OF GEORGIA.

THE MISSIONS of the really missionary diocese of Georgia have never been in as good condition as at present. This is due to the fact that they are singularly well officered, through the wisdom of the Bishop in his selection of men for the field. Much of the increased zeal and efficiency is also due to the new policy of the Bishop, which consists, first, in holding two or three day sessions of the Board of Missions in the more important and central missions; and second, in the monthly issue, for gratuitous distribution throughout the diocese, of a leaflet, "Missions in Georgia," which contains a short practical letter from the Bishop and items concerning the various missions. The whole diocese is thus kept in touch with the work, and men know what is being done.

#### THE MIDDLE WEST SUMMER SCHOOL.

A SUMMER SCHOOL for the clergy in the Middle West that promises to become a permanent institution held its first session at Gambier, Ohio, June 13-17th, and was thoroughly successful from every standpoint. No more delightful location could have been selected for the school than that afforded by the natural splendor that surrounds the Church's seat of learning in this section of rural Ohio. The attendance and *esprit de corps* exceeded all anticipation, the former reaching the number of 45 and the latter knowing no bounds.

The papers, which were twelve in number, were all of a high order and the matter of a most practical and helpful type. They were as follows: "Social Service," the Very Rev. W. T. Sumner; "Sunday School Methods and Management," "Psychotherapy," the Rev. Herman Page; "Effectiveness in Preaching," "Child Psychology," "Christian Ethics," the Rev. Prof. George C. Foley, D.D.; "Intellectual Life of the Clergyman," the Rev. Arthur Dumper; "Contribution of the Church to the Home," the Rev. W. Ashton Thompson; "Social Work of the Church," the Rev. Samuel Tyler; "Modernism," the Rev. Clarence Adrian Langston; "The Prayer Book and Worship," the Rev. Orville E. Watson; "Specialization in the Ministry," the Rev. Holmes Whitmore.

Formal action was enthusiastically taken giving permanency to the school and fixing

upon Gambier as the place of meeting next summer. The committee in charge of arrangements, consisting of Deans Du Moulin and Jones and the Rev. Holmes Whitmore, was continued and given power to add to its number. On Wednesday evening Bishop and Mrs. Leonard entertained the clergy at tea at "Kokosing," the charming summer home of the Bishops of Ohio.

#### DIocese OF QUINCY COMPLETES ITS APPORTIONMENT.

THE FIRST diocese in the Fifth Missionary Department to complete its apportionment for general missions this year is the diocese of Quincy. It is also the first diocese in the department, since the department councils were organized, to meet its apportionment. Six congregations have given more than their suggested quota, namely, those at Galva, Griggsville, Moline, Peoria (St. Paul's), Pittsfield, and at St. Mary's School, Knoxville. All of these have been visited, most of them lately, by the department secretary, the Rev. Dr. John Henry Hopkins. The L. M. M. held a convention in Peoria early in April and over forty men from St. Paul's Church attended as delegates. Quincy's apportionment is \$900. Last year the diocese gave \$490, which was an increase of 64 per cent over the previous year. This year, by June 1st, it has more than met its \$900 apportionment, a very gratifying increase.

#### THE COMMUNICANTS' LEAGUE.

IT IS ONE of the signs of the times, an indication of the revival and deepening of the spiritual life among the men of the Church, that the laymen themselves are rousing their brother Churchmen to a proper recognition of the place and meaning of the Holy Communion in the religious life, says the *Parish Message* (Christ Church, St. Joseph, Mo.). Nor should it be thought that emphasis upon the importance of a weekly communion is a peculiarity of so-called "High Churchmen." Devout men of all schools of thought are at one in this practice. "The Communicants' League," of which Mr. Alexander M. Hadden of New York City is chairman, "is composed of Churchmen who practise a weekly attendance at the Holy Communion. Its object is to increase the number of those who observe this practice, by the spreading of a better knowledge of the nature of the sacrament, and a wider realization of the benefits received thereby."

#### DEATH OF REV. DR. G. W. GIBSON.

THE Rev. GARRETSON W. GIBSON, D.D., for many years a missionary in, and sometime president of, the Republic of Liberia, died at Monrovia, Liberia, on April 26th, in the seventy-eighth year of his age. He was ordained deacon in 1854 and priest in 1855 by Bishop Payne, and had for a long time held the professorship of Mental and Moral Philosophy in Liberia College, Monrovia.

#### CHURCH ANNIVERSARY AT SWANSEA, MASS.

THE TENTH anniversary of Christ Church, Swansea, Mass., was observed on Sunday, June 5th. The Rev. Dr. van Allen of Boston preached the sermon, and in the procession were the Rev. Dr. van Allen, the Rev. Herbert C. Dana of St. Mary's Church, East Providence, the Rev. Emelius W. Smith of the Church of the Ascension, the Rev. Chauncey H. Blodgett of St. John's Church, and Rev. James J. Cogan of St. Luke's Church, the Rev. Kenneth R. Forbes of St. Stephen's Church, and the Rev. Linden H. White of St. James' Church, all of Fall River; the Rev. J. Wynne Jones of Christ Church, the rector of the Swansea parish, the Rev. Ellery I. Wilcox, assistant at St.

John's Church, Providence, R. I., and the Rev. Leonard E. Todd, curate of the Church of the Ascension, Fall River. The service was conducted by the Rev. Mr. Blodgett and the Rev. Mr. Jones.

#### MEMORIAL AND OTHER GIFTS.

ON FRIDAY afternoon, June 3d, at St. Andrew's Church, Newcastle, Maine, a tablet in memory of Miss Pauline A. Osgood, for eight years a teacher at St. Hilda's School, Wuchang, China, was unveiled by Mrs. Ogden, honorary president of the Woman's Auxiliary of Maine, in the presence of a congregation composed of friends of the deceased and members of the Auxiliary. There was a simple service, consisting of hymns, prayers, and an address by the rector of the parish, the Rev. Dr. W. K. Berry. The tablet, which is of grey marble and was erected by members of the Junior Auxiliary resident in Lincoln county, where Miss Osgood was born, bears the following inscription: "To the glory of God and in grateful memory of Pauline Austin Osgood, 1864-1908. Missionary at St. Hilda's School, Wuchang, China, 1898-1906. 'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'"

A TABLET to the memory of the Rev. William H. Falkner is soon to be placed inside St. Paul's Church, Boston, Mass., of which he was rector for two years until death ensued while on a trip abroad last summer. The tablet is the gift of the Men's Club of the parish, which was formed by the rector and in which he took deep interest. It is of brass mounted on Swiss marble. In each of the four corners is the enameled seal of the dioceses with which Mr. Falkner had been associated, Massachusetts, Pennsylvania, Maryland, and Kentucky. The committee having the memorial in charge consists of James M. Hunnewell, Louis A. Armistead, and W. W. Watkin. The tablet will occupy a place within the chancel and at the right of the altar rail. Its dedication will not take place until the early autumn.

AMONG THE recent memorials presented to the various churches of the diocese of Kentucky is a handsome processional cross, given by Miss Aline Sensbach in memory of a beloved baby nephew, Carl Sensbach, to Trinity mission, Louisville. Bishop Woodcock consecrated this cross at the time of his last visitation to the mission.—ST. STEPHEN'S CHURCH, Louisville, has been the recipient of a handsome brass cross for the altar, suitably inscribed, given in memory of William Preston, a former superintendent of the Sunday school, by his three sons.—ST. JOHN'S CHURCH, Louisville, was recently presented with a large clock for the vestry room by William J. Martin.—A PROCESSIONAL cross has been presented by the Bishop to the colored mission of the Good Shepherd, Hopkinsville.

MR. GEORGE B. CLUETT of St. John's parish, Troy, N. Y., has presented to that parish for the endowment of the George B. Cluett Parochial Nurse Fund, \$25,000, the interest of which is to be used to defray the expenses of maintaining a trained nurse, and to pay for attendant necessities, medicines, and delicacies for the sick poor of the parish, and for other sick folk of the city beyond the limits of the parish, as time and ability may afford. As a matter of fact, this work has been established already for two years, by Mr. Cluett entirely, and he now seeks to perpetuate it for all years to come.

A PEAL of bells, presented to St. Luke's Church, East Hampton, L. I., by Mr. and Mrs. Edward Truesdale Cockcroft, was dedicated on the Third Sunday after Trinity by the Bishop of the diocese.

#### CENTRAL COUNCIL, G. F. S.

THE TWENTY-FOURTH annual meeting of the Central Council of the G. F. S. in America will be held in Buffalo, N. Y., in November of the present year. Nearly every diocese in the United States will be represented by one or more delegates.

#### FORMER METHODIST CONGREGATION AND PASTOR BECOME CHURCHMEN.

INDIVIDUAL conversions are by no means unusual, but an event which has just occurred in Detroit claims more than a passing notice. Joseph Ryerson, a Methodist minister, having a Detroit charge, severed his connection with that body last fall, and was confirmed by Bishop Williams. At the time of Mr. Ryerson's withdrawal he was able to influence a large number of his congregation, and they organized a mission which received the name of the People's mission. Recently a request was made by Mr. Ryerson to be received as a candidate for the ministry, and by the congregation to be formally taken under the charge of the Bishop. The people desire to be confirmed, and wish to take all the steps necessary for their admission into the Church. The Bishop and Standing Committee have acceded to the request. The mission for the present will be under the charge of the Rev. Dr. McCarroll, canon in residence of St. Paul's Cathedral. It will be a year before Mr. Ryerson's ordination to the diaconate. He has a brother in the ministry of the Church.

#### ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

#### Saratoga District S. S. Teachers Meet.

THE SEMI-ANNUAL meeting of the Sunday School Teachers' Institute for the Saratoga district was held in St. James' Church, Lake George, on Saturday, June 11th. At 11:30 A. M. there was a celebration of the Holy Communion. At 2:30 P. M. a business meeting was held, at which reports from Sunday schools were read. A most interesting paper on "Sunday School Problems," written by the Rev. E. L. Sanford, rector of St. John's Church, Ogdensburg, was read by the Rev. H. E. Martin of Whitehall. Although the day was stormy, there was a large attendance and much enthusiasm was shown. The Rev. Oliver Shaw Newell of Glens Falls was elected president and Mrs. A. H. Bennell secretary.

#### ASHEVILLE.

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

#### Personal Mention.

THE Rev. FREDERICK D. LOBDELL, rector of St. Francis' Church, Rutherfordton, was elected Dean of Convocation of Morganton at the convocation of the district held last week.

#### FOND DU LAC.

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

#### Marriage of Rev. F. S. Dayton—Personal Notes.

ON WEDNESDAY, June 15th, Bishop Weller solemnized the marriage of the vicar of Christ Church, Oshkosh, the Rev. Francis Spencer Dayton, and Miss Margaret Cameron of Oshkosh. The Bishop Coadjutor also celebrated a nuptial Eucharist.

THE Rev. F. A. SANBORN has resigned as examining chaplain and the Rev. Orrok Colloque of Appleton is appointed to fill the vacancy.

THE Ven. B. TALBOT ROGERS, D.D., has resigned from the Standing Committee of the diocese and the Rev. A. Parker Curtis of Sheboygan has been appointed in his stead.

**KENTUCKY.**

**CHAS. E. WOODCOCK, D.D., Bishop.**  
**New Mission at Garnettsville.**

A NEW MISSION has recently been started at Garnettsville, called St. Alban's, and it is under the charge of the Rev. Arthur Gorter, rector of St. John's Church, Louisville. A lot with two buildings has been purchased for the use of this new work.

**LONG ISLAND.**

**FREDERICK BURGESS, D.D., Bishop.**

**Festival of Brooklyn Guild of Deaf-Mutes—Church Dedicated at Port Washington—Death of A. G. Merwin.**

THE BROOKLYN Guild of Deaf-Mutes held its eighteenth annual festival, and celebrated the birthday of the Rev. Thomas Gallaudet, the great benefactor of the deaf and dumb, in the chapel of St. Mark's Church, Adelphi Street, on Saturday evening, June 11th. Several addresses were made in the sign language. The life and work of Dr. Gallaudet formed the subject of these silent addresses by the Rev. J. H. Keiser and the Rev. John Chamberlain, who is in charge of St. Ann's Church for deaf-mutes. It was that church that Dr. Gallaudet founded, also a Church mission for deaf-mutes that has affiliated with it a home for the aged.

THE NEW St. Stephen's Church at Port Washington (the Rev. W. E. Nies, rector), was dedicated by the Bishop of the diocese, on the afternoon of Sunday, June 5th. The occupying of this handsome new building was the source of great gratification to the rector and congregation. A large class for confirmation was presented at the same service. The Rev. Charles L. Newbold of Manhasset and the Ven. Roy L. Duffield, Archdeacon of Queens and Nassau, were present and assisted.

ALMON GAYLORD MERWIN, one of the oldest and best known teachers in Brooklyn, died on June 13th, at his residence, 668 Hancock street, following a stroke of apoplexy two weeks ago. In 1854 he came to Long Island and taught successfully in Manorville, Moriches, Bellport, and Port Jefferson. He came to Brooklyn in 1867 and held important posts until his retirement four years ago. He was considered one of the ablest principals in the entire city. The funeral service was read on June 15th, by the Rev. William S. Chase, rector of Christ Church, Brooklyn.

**MARYLAND.**

**WM. PARET, D.D., LL.D., Bishop.**  
**JOHN G. MURRAY, D.D., Bp. Coadj.**

**Gifts to the Rev. H. V. Saunders—Death of Won Let—Clerical Personals.**

THE CONGREGATION of the Chapel of the Advent, Baltimore, last week presented to the Rev. Henry V. Saunders, who for more than a year has been assistant to the vicar, the Rev. C. P. Sparling, a handsome green silk stole and a private silver Communion set, as a parting token of their esteem. Rev. Mr. Saunders expects to be married in a few days and shortly afterwards to enter upon his new duties as rector of Linganore parish, Frederick county. Henry Pindell Manning, who will be ordained to the diaconate on June 26th, has been appointed to fill the vacancy caused by the resignation of Rev. Mr. Saunders, and will enter upon his duties on July 1st.

THE CHRISTIAN Chinese of Baltimore are greatly distressed at the sudden and tragic death of one of their number, Won Let, who accidentally shot himself on June 14th. Won Let was twenty-three years old and had been in Baltimore nearly four years. About two years ago he joined the Chinese Sunday school of the Church of the Ascension and was baptized last April. He was in the words of his teacher, "an ideal pupil," faithful, bright, and enthusiastic.

THE Rev. J. H. ECCLESTON, D.D., rector of Emmanuel Church, Baltimore, is attending the World's Missionary Conference in Edinburgh as one of the delegates from the American Church appointed by the Board of Missions.

THE Rev. JESSE R. BICKNELL, temporarily in charge of St. Paul's chapel, Baltimore, while trying to board a car on June 11th, fell and broke a leg. He was taken to the Church Home and Infirmary, where he is slowly recovering.

**MILWAUKEE.**

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

**Personal Mention.**

THE Rev. FRED INGLEY, rector of St. Matthew's Church, Kenosha, preached the baccalaureate sermon to the graduates of the high school in that city, the service being held in St. Matthew's Church on Sunday afternoon, June 12th.

**MISSISSIPPI.**

**THEO. D. BRATTON, D.D., Bishop.**

**All Saints' Chapel, Tupelo.**

IN THE account, which appeared in the issue of June 11th, of the opening of All Saints' chapel, Tupelo, no mention was made of the labors of the Rev. Edwin D. Weed, sometime preacher in charge, nor of the financial aid of the American Church Building Fund Commission. It was during the incumbency of the Rev. Mr. Weed and under his leadership that the church site was purchased, and the building fund inaugurated and augmented sufficiently to justify the breaking of ground for the structure; and acknowledgment is due the American Church Building Fund Commission for a loan which enabled the speedy completion of the chapel.

**OHIO.**

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

**City Mission to be Started in Toledo—Death of Mrs. Mary Clothier—Personal.**

THE DIOCESAN Board of Missions has made a special grant for the purpose of establishing a City Mission in Toledo, in order that inmates of the various public institutions may have the ministrations of a priest of the Church. The Rev. H. E. S. Sommerville, lately priest in charge of Bowling Green and Bryan, has been appointed the first city missionary.

MRS. MARY CLOTHIER, the oldest communicant of Calvary parish, Sandusky, died on June 14th, in her 94th year. Almost half a century ago Mrs. Clothier aided in gathering together a small Sunday school in the East End, which at first met in a barn and was later organized as St. Ann's mission chapel. This small school formed the nucleus out of which Calvary parish has grown. For many years Mrs. Clothier served as organist of the mission and later of the parish.

THE Rev. HENRY L. MCCLELLAN, rector of Grace Church, Toledo, has added to his parochial duties the care of the missions at Bowling Green and Bryan, where he has succeeded the Rev. H. E. S. Sommerville.

THE Rev. J. M. HUNTER, curate of Trinity Church, Toledo, is spending his vacation in the East. The Rev. George Gunnell will take his vacation during July and August.

**OLYMPIA.**

**FREDERICK W. KEATOR, D.D., Miss. Bp.**

**Illness of the Rev. G. Clement King.**

THE Rev. G. CLEMENT KING, district missionary, has been very ill at St. Luke's Hospital, Tacoma, for the past six weeks. He hopes to be completely restored to health by a sea voyage to Honolulu.

**WE HAVE "TOO MUCH GOLD."**

**That's the Reason for the High Cost of Living, so Says a Committee of Massachusetts Legislators—Doesn't that Settle It?**

At last we have the reason for the high cost of living. Congress has tackled the question and so have many states and commercial bodies. It remained for a committee of solons from the Massachusetts state legislature, however, to give us the real reason for the increased cost of foodstuffs. They have given us the result of their investigations in a ponderous report of seven hundred pages in which they finally declare that the primary cause of high prices is the increase in the gold supply.

You never would have believed it, would you? Of course you naturally feel in your pockets to discover the increased supply of gold and you soon make up your mind that the other fellow has it. You will also conclude after mature deliberation that it is a far cry from the conclusions of political economists to the real causes that lie behind the increased cost of living. One does not need to be a great political economist to see that the real cause may be found in decreased supply and increased demand. If there are not enough apples to go 'round, those who want them will have to pay more for them. The same principle applies to all food products.

As Secretary Wilson has said, the remedy is in "a return to the farm and the simple life." We cannot all go back to the farm. Most of us wouldn't know what to do if we did go back to the farm. But we can all go back to the simple life. Fortunately it is the time of year when we can cut out heavy meats and rich pastries without suffering any hardship. Green vegetables, fresh fruits and shredded wheat furnish a simple and inexpensive diet that is more healthful and more nourishing than meat or eggs. Take a Shredded Wheat Biscuit (which contains all the body-building elements in the whole wheat), heat it in the oven to restore crispness and then cover with strawberries. Serve it with milk or cream and you have a dish that is not only appetizingly delicious, but actually contains more digestible nutriment than meat or eggs. The Biscuit is equally wholesome and palatable when combined with other berries, fresh fruits, sliced bananas, or stewed prunes. Such a diet, combined with fresh green vegetables from the garden, is an ideal summer diet for all kinds of people and represents an investment of only a few cents for a nourishing, strengthening meal. The richest man in America couldn't buy anything better.

**Meditations on the Office and Work of The Holy Spirit**

By the **VERY REV. J. G. H. BARRY, D.D.,** Dean of Nashotah House. Cloth, 204 pages. Price \$1.50 net; by mail \$1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

The (London) Church Times says: Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*: to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

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**Rectory Secured for Hot Springs.**

HOT SPRINGS has a handsome stone church, and a desirable house and lot adjoining has just been secured for a rectory. The house is being remodelled and repaired and, thanks to the lay officers and the women's guild, nearly all the money for the purchase price and improvements is already pledged. The Rev. H. S. Paynter, an account of whose ordination to the priesthood is printed in another column, took up the work there in February and under his guidance the church is prospering materially and spiritually.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

**Progress of the Church of the Good Shepherd, Norwood.**

THE Church of the Good Shepherd, Norwood, Cincinnati, is in a highly prosperous condition, both spiritually and materially. During the past fourteen months the rector, the Rev. F. H. Richey, has presented 69 for confirmation, and baptized 20; the communicant list has been raised from 175 to 230, and the pledged income has doubled; several parish societies have been organized, and the Sunday school is flourishing. Gifts during the last year were processional cross, seven-branch candlesticks, baptismal ewer, credence table, hymn-board, alms-box, alms-basin, and other chancel appointments. The new parish house is completely furnished, the latest addition being the Men's Club gift of a piano. The plans for a new church have been adopted, and autumn will, in all probability, see the work commenced.

**WASHINGTON.**

ALFRED HARDING, D.D., Bishop.

**Epiphany Parish Finances—Notes.**

THE FINANCIAL report of Epiphany parish, Washington, shows that there has been received the sum of \$90,046 for the various enterprises and necessities represented by that great parish. Of this amount \$50,000 was given for the new parish house, but that still leaves over \$40,000 as contributed to Church work. Of this sum \$29,863.61 was spent in the parish; \$4,415.92 on general purposes outside of the diocese and \$1,984.05 in the diocese.

THE ARRIVAL of the Rev. J. J. Stoner at St. John's parish, Georgetown, where he has been appointed to assist the Rev. F. B. Howden, has been delayed. Mr. Stoner is still at Middletown, Conn., but he is expected at St. John's on June 22d.

THE Rev. J. J. WILKINS, D.D., general secretary of the \$5,000,000 Clergy Pension Fund Commission, has arrived in Washington in furtherance of his work, and is located while in the city at 1758 Q Street.

MISS L. V. MACKRILLE of Chevy Chase, Md., who has charge of the workroom of Church Embroidery, Chevy Chase, sails for England at the end of the month.

THE Rev. J. HENNING NELMS, rector of Ascension Church, Washington, has arranged to visit the Ober-Ammergau Passion Play this summer.

**WESTERN MICHIGAN.**

JOHN N. McCORMICK, D.D., L.H.D., Bp.

**Notice to the Clergy—Officers of the Standing Committee—Vested Choir at Sturgis.**

AS THERE are always many visiting clergymen in the diocese during the summer, the Bishop requests that whenever they expect to officiate with any frequency or regularity they will obtain his license before doing so, and that at the close of the season they will

report to him as to the services held, the offerings taken, etc., in order that he may keep in touch with the work and may be able to fill out his statistics.

THE STANDING COMMITTEE of the diocese has reelected as officers those who have served in this capacity for the past four years: Rev. R. H. Peters of Grand Rapids as president, and as secretary Rev. William Galpin of Muskegon.

ON SUNDAY, June 5th, a vested choir of over twenty voices was introduced at St. John's Church, Sturgis, and on the same day there was blessed a handsome brass processional cross for choir use, the donors being Mr. and Mrs. A. B. Fennent, who offer this gift in memory of their deceased son, Leon Burdick Fennent.

**WESTERN NEW YORK.**

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

**Gift to Church Charity Foundation, Buffalo —Work of the "Little Helpers" — De Veaux College Charter Amended — Sermons for Hobart College.**

HUGH DE PAYEN COMMANDERY, Knights Templars, paid its fourth annual visit to the Church Charity Foundation, Buffalo, on the Second Sunday after Trinity. After a service in the Hutchinson memorial chapel of the home, an adjournment was made to the Thornton Memorial Home for the Aged, where the children of the orphanage sang and the guests were received by the members of the board and the associate Board of Managers. After partaking of refreshments the Commandery departed, leaving behind them the substantial gift of \$250.

THE "LITTLE HELPERS" of the diocese each year present their offerings for missions at Whitsuntide. There was a meeting in Rochester on May 14th of Little Helpers of sixteen parishes, from the city and surrounding towns. There was also a meeting in Buffalo on May 21st, at which thirteen parishes were represented. The meeting in Rochester was held at St. Mark's Church, and the amount given was \$145. The Buffalo meeting was held at St. Mark's Church. It was enthusiastic and well attended, and the children's offering amounted to \$138.34. The amount from the Babies' Branch boxes this year is \$428; in specials \$65. This offering represents forty-three parishes in Western New York and a circle of sixteen who send their gifts to Miss Hart each year. There are 158 boxes kept by mothers in memory of little children.

GOVERNOR HUGHES has signed the bill amending the charter of DeVeaux College to allow the trustees, if unable to use all parts of the property for the purposes named in the charter, to utilize them for the housing and education of "pay-pupils," if not inconsistent with the original purposes of the charter.

THE Rev. Dr. G. A. CARSTENSEN of New York preached the sermon on Sunday morning, June 12th, in Trinity Church, Geneva, before the Religious Societies of Hobart College, his subject being "The Gospel of Work." In the evening of the same day, in the same church, the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, preached the baccalaureate sermon.

**WEST VIRGINIA.**

Geo. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

**Marriage of the Rev. John E. Ewell and Rev. P. N. McDonald.**

THE RECTOR of Christ Church, Clarksburg, the Rev. John Edward Ewell, was on Tuesday, June 7th, united in marriage with Miss Annis Wilbraham, daughter of Mrs. William R. Taylor of Philadelphia, at St. Stephen's

Church, Philadelphia. The Rev. Carl E. Grammer, D.D., performed the ceremony.

THE Rev. PEARCE N. McDONALD and Miss Frances Browne were quietly married Wednesday, June 8th, at the home of the bride at Grape Island, West Virginia, the ceremony being performed by the Bishop of the diocese. Mr. McDonald is assistant to the rector of St. Mark's Church, Louisville, and of St. Luke's Church, Anchorage, Ky.

**WYOMING.**

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

**Why the Indian Chief Did Not Fear the Comet—Prospective Church at Thermopolis.**

WORK AMONG the Indian children on the Reservation is progressing under the care of Rev. Mr. Roberts, who is assisted by Rev. S. Coolidge in teaching the boys, while the girls come under the charge of Miss Leless, Miss Ross, and Miss Briggs. On Sunday morn-

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ings Miss Briggs takes a class of boys at the government school, and in the afternoon goes with Mr. Coolidge to the Arapahoe camps. At a recent service Chief Yellowcalf shook Miss Briggs' hand and said, "I am not afraid of the comet; we have the same God who sent the water to cover the earth."

THE Rev. J. McV. HAIGHT having taken charge of the work at Cody and Powell, the Archdeacon left on the 4th inst. for Thermopolis, where he held service on Sunday evening. The following day was spent in the effort to raise most of the money subscribed for a church building there.

**CANADA.**

**Several Diocesan Synods Meet—Other Dominion News.**

*Diocese of Niagara.*

THE THIRTY-SIXTH annual meeting of the Niagara synod opened June 7th. The usual service with Holy Communion was held in Christ Church Cathedral, Hamilton. The business sessions were held in the Cathedral schoolroom. There was an unusually large attendance of clerical and lay delegates. Bishop DuMoulin, in his charge deprecated short pastorates among the clergy. Referring to the increase in crime, he said that worn-out controversies were dead, and that in their place was the determination to give the gospel to the whole world before the twentieth century was much older.

*Diocese of Huron.*

THE USUAL clerical meeting preceded the opening of the diocesan synod, which took place June 7th. The opening service was held in St. Paul's Cathedral, London, and the business sessions were held in Cronyn Hall. There were about 300 clerical and lay delegates present. Bishop Williams, in his charge to the synod, speaking of the duties of the clergy said that the clergyman is the absolute head of his parish in both spiritual and temporal matters, in everything connected with the services of the Church. He added: "I have a profound suspicion that there is always something radically wrong when either clergy, church wardens, or vestry cling to legal rights. In the Church one ounce of love is worth a whole ton of law." He expressed the opinion that the time had come to increase the stipends of the missionary clergy. He suggested also a bonus to clergymen's widows.—THE Synod concluded its business one day earlier than usual, adjourning June 9th. An interesting debate on the last day was on the motion of Mr. F. Metcalfe, of Blyth, opposing any change in the King's coronation oath. It was pointed out that the Synod was not very sure of the changes proposed, and Judge Holt of Goderich said that anything done by the Synod would have no effect on the British parliament. In the end it was decided to place nothing on record on such a contentious item. The financial report showed a substantial increase, seven churches were consecrated and seven more clergy are at work in the diocese than a year ago. Canon Hicks was reelected clerical secretary and Mayor Pope, of Strathroy, lay secretary.

*Diocese of Ottawa.*

THE GOLDEN wedding of Archdeacon and Mrs. Bogert was celebrated with abundance of good wishes and congratulations the first week in June. St. Alban's congregation, of which church the Archdeacon has so long been rector, was foremost in expressing its affection on the happy occasion.

*Diocese of Toronto.*

THE CORNERSTONE of the Church of the Epiphany, Toronto, was laid by Bishop Sweeny June 4th. The new church will be able to seat nearly one thousand people.—THE Board of Examiners for Divinity degrees met in Toronto June 1st. A D.D. degree was granted to the Rev. Stannage Boyle, a graduate of Trinity College, Toronto, and of the

Montreal diocesan College.—THE OPENING service in Christ Church, Deer Park, took place June 2d. Evensong was sung by the rector of St. Augustine's, Toronto, the Rev. F. G. Plummer. A large number of gifts for the interior were dedicated, including a super frontal for the altar made under the direction of the Sisters of St. John the Divine. The reredos and altar are fine pieces of hand carving.—THE ANNUAL Synod of the diocese opened in Toronto, June 14th, with a service in St. James' Cathedral. There were two hundred delegates present. Bishop Sweeny preached the sermon, which contained his charge. The statistics given showed how prosperous a year the past one had been in the diocese, the increase both in membership and in financial receipts being considerable. The missionary report showed that \$126,209 had been received from all sources. It was stated that \$150,000 would be asked for in the coming year. The Synod endorsed the appointment of Archdeacon Cody and Dr. J. A. Worrell, K.C., to act as delegates to attend with the Bishop at the celebration of the bi-centenary of the Church at Halifax, Nova Scotia.—THE EXECUTIVE committee recommended the appointment of a special committee to deal with the question of the augmentation of clerical stipends.

*Diocese of Ontario.*

MUCH sympathy is felt for the rector of St. Luke's Church, Kingston, the Rev. R. S. Forneri, whose wife died after a short illness, June 3d. She will be much missed in the parish, where she was foremost in all good works.—BISHOP MILLS dedicated some memorial gifts in St. Peter's Church, Brockville, on the last day of May. He also held an ordination in St. George's Cathedral, Kingston, on Sunday, June 12th, when three candidates were admitted to the diaconate and six to the priesthood.—AT THE diocesan Synod, which opened on the 14th, the treasurer, Mr. Carson, said that this year's statement was the best presented in twenty years. The gross income showed an increase over last year's of \$1,514.—THE Rev. Canon Grout was reelected clerical secretary and Mr. M. J. Carson was reelected treasurer.

*Diocese of Rupert's Land.*

AT THE meeting of the diocesan Synod in Winnipeg, June 16th, Archbishop Matheson

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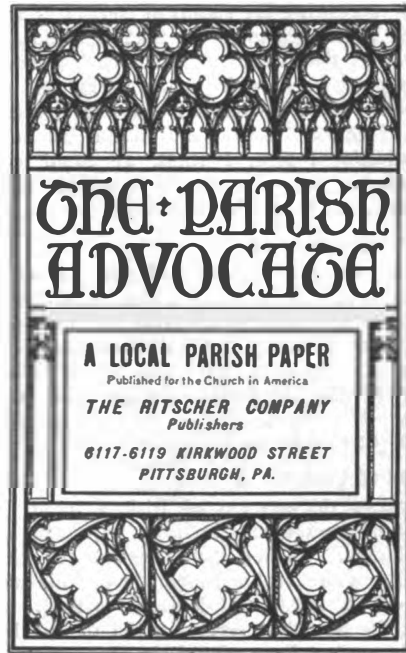
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stated, concerning the supply of clergy: "I am pleased to be able to report that as a diocese we have at the present time approached more nearly than we have for many years past to the point when we can have a full complement of clergy. If we could obtain just now five additional men, I think we could say that all the parishes capable of maintaining ordained men would be supplied."

#### Diocese of Kccuatin.

THE ANNUAL meeting of the diocesan Woman's Auxiliary takes place at Kenora, June 28th and 29th.—THE FIRST life membership of the Auxiliary in the diocese was given at a special meeting to the superintendent of the girls' branches, Mrs. Adams, who was leaving the town. Bishop Lofthouse was present and made an address.

#### Diocese of Quebec.

DURING the absence of Bishop Dunn in England, Archdeacon Balfour will act as commissary. Bishop Dunn asked for the special prayers of his people during his absence.—THE BISHOP'S domestic chapel, in which the beautiful reredos given to him by the clergy has been placed, is to be known henceforth as "The Chapel of the Holy Spirit." One of the objects of interest in it is the old Bishops' chair, which was carved in the days of Bishop George Jehoshaphat Mountain, out of an elm tree which once stood in the Cathedral yard. There is a tradition that Champlain pitched his tent under this tree.

#### Diocese of New Westminster.

THE BISHOP-ELECT, the Rev. A. U. Depencier of St. Paul's Church, Vancouver, is a native of Ontario. He was for some time vicar of St. Alban's Cathedral, Toronto, and was five years at work in Brandon.

## Educational

A VERY enthusiastic and successful commencement-week marked the close of the fifty-seventh year of the Racine College School. The special exercises began with the sermon preached by Bishop Weller at the Holy Eucharist on Sunday, June 12th. At the close of the service the Bishop conducted the brief service for setting the memorial stone of the class in the wall of the chapel. After the usual Choral Evensong at 5 o'clock, the warden, Rev. Dr. Shero, conferred on the members of the graduating class the gold crosses which are presented by the school to each graduate. In a brief address he explained that the crosses were given as signifying the Christian culture the school had given them. At the conclusion of the service all went to the graves of Dr. Park, the first head of the school, and of Dr. De Koven, where memorial services were held. On Monday evening the warden's reception took place in the gymnasium. On Tuesday evening occurred the annual concert by the choir and band. An interesting programme was well rendered. Wednesday, Commencement Day, began with the celebration of the Holy Eucharist at 7 o'clock, when the school made its corporate Communion. It was inspiring to see so many fine, manly boys receiving the Sacrament, with the masters and others. At 10 o'clock the military exercises began with the dedication of the new flagstaff and flag just presented by two of the youngest boys in the school, Hibbard Johnson and Gordon Guilbert. When the various military evolutions were completed all went to the gymnasium, where the closing exercises were held. Medals and badges were awarded to the victorious contestants in athletic events, prizes of books were given to the first and second in scholarship in each Form, and gold medals were bestowed for excellence in certain departments. The school medal, given to the boy standing highest in the Sixth Form, was received by Harold Clarke of New York City. One of the

interesting events of commencement day is always the presentation of the athletic trophy to the victorious club of the two into which the school is divided. The speeches are made by alumni members of the clubs. On this occasion the presentation was made by Dean Larrabee of Nashotah, and the acceptance by Frank O. Osborne, Esq., of St. Paul, both of whom aroused much merriment and enthusiasm in the course of their remarks. The commencement address was given by Chief Justice Winslow, and it was a noble and eloquent plea for the pursuits of high ideals and a warm commendation of the value of the religious training of such a school as Racine. It will be printed in considerable part in a later issue of THE LIVING CHURCH. Any institution might be proud to hear at one time from three such alumni as Judge Winslow, Dr. Larrabee, and Mr. Osborne. The year has been a very successful one at Racine. The school won the championship in the Inter-Academic Union both in track athletics and baseball, and in football their team was not scored on during their entire season. The scholastic work has been maintained at an equally high standard. The school has been visited by the inspector from the State University, by a former special inspector of the U. S. government, and by other competent judges, all of whom commend the scholarship and the discipline in very high terms. There were eighteen members in the graduating class, most of whom will go to the various universities. In the evening of commencement day the graduating class held a delightful banquet at the Hotel Racine. Each of the young men had invited a young lady resident in the town. The party was chaperoned by Mr. and Mrs. Leo A. Peil, parents of one of the members of the class. The Rev. Dr. Shero and Mrs. Shero were the guests of honor, and Dr. Shero made the principal address. Major and Mrs. Randolph were present also. Toasts were offered to the instructors and to the college by the departing students, who feelingly expressed their regret at leaving the institution in which they had spent some of the happiest hours of their lives.

BROWNELL HALL, Omaha, Neb. (Miss Edith Marsden, principal), closed one of the most successful years in its history, June 7th. The order of commencement week began with the baccalaureate sermon preached by the Bishop of the diocese in St. Matthias' Church on Sunday, June 5th. Monday evening the annual musicale and reception was held. Tuesday morning the commencement services were held in St. Matthias' Church. Bishop Williams was assisted in the services by the Rev. James Noble, rector of the parish and chaplain of the hall, and the Rev. T. J. Collar, rector of the Church of the Good Shepherd, Omaha. The address, a scholarly and masterful plea for the cultivation of the beautiful in life and character as the fruitage of the Christian religion, was delivered by the Rev. S. Mills Hayes, rector of Holy Trinity Church, Lincoln. The Bishop, as president of the board of trustees, presented diplomas to the twenty-five graduates, the largest class in the history of the school.

ST. ANDREW'S School for Boys, Omaha, Neb. (the Rev. Frederick D. Tyner, M.A., principal), closed its first year with suitable exercises Monday, June 6th. Addresses were given by the Bishop of the diocese and the principal. Prizes were awarded for proficiency in their studies to members of the upper and lower classes.

THE SEVENTY-FIFTH annual commencement of the Hannah More Academy, the Maryland Diocesan School for Girls, was held on June 14th. The closing exercises were preceded by a musicale given by the pupils on Saturday evening, June 11th. The sermon to the graduating class was preached by the chaplain, Rev. William Walker, in St. Michael's chapel on Sunday morning, June 12th. On Monday

[Continued on page 300.]

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## EDUCATIONAL.

*(Continued from page 298.)*

evening, June 13th, the senior play, a dramatization from Virgil, was given. On Tuesday at 11 A. M. the pupils, graduates, and teachers marched to the chapel, where, after Morning Prayer had been said, they returned to Wyman Hall, where the commencement exercises were held. A history of the academy was read by Miss Eleanor Lewin, president of the Society of Graduates. The principal address was made by Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore. The report of the examiner was read by Rev. Hobart Smith. Rev. Edwin B. Neier, D.D., of the board of trustees, announced the honors and prizes, which Bishop Murray presented to the winners.

ST. MARY'S SCHOOL, Concord, N. H., has just closed a prosperous year with its graduation exercises, commencement sermon, and senior class reception. At the graduation Saturday, June 11th, the address was made by Mr. Jeremiah Rhodes, principal of the State Normal School at Keene. Diplomas, certificates, and prizes were awarded to a number of students. The Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School, preached the commencement sermon at St. Paul's Church, Concord, on Sunday evening, June 12th, his subject being "Development of Personality." The year closed with a music recital and a reception for the senior class. The year has been one of much prosperity, the enlarged buildings being taxed to their capacity by the fifty girls who have this year been in attendance. Further enlargement must be a thing of the near future to meet the increasing demands for accommodation.

AT THE RECENT commencement exercises of the Columbia Institute, Columbia, Tenn., this historic school celebrated its seventy-fifth anniversary. The ceremonies and entertainments incident to the "home-coming" of old students brought many of them back to their *alma mater*. The central feature of this celebration was the dedication of a chapel in memory of the late Rev. George Beckett, D.D., so many years president of the school. The sermon was preached by the Bishop of the diocese, who dedicated the chapel. The sentence of dedication, which had been illuminated on parchment by the Rev. Arthur Noll of Sewanee, Tenn., was read by the president of the school, Rev. Walter B. Caspers, to whom was due the conception of the chapel and "home-coming" and whose energetic and untiring efforts made them possible, and brought to a successful issue the celebration.

ST. GEORGE'S SCHOOL, Middletown, near Newport, R. I. (Rev. John B. Diman, headmaster), held its graduation exercises on June 11th. The address to the school was delivered by Rear Admiral Charles S. Sperry, U. S. N. (retired), and the diplomas and prizes were presented by Mr. George Gordon King. The Rev. Emery H. Porter, D.D. rector of Emmanuel Church, Newport, was also present and assisted in the exercises. There were thirteen graduates, mostly from Rhode Island and Massachusetts, but New Hampshire, New York, Pennsylvania, New Jersey, and Illinois were represented.

THE ADVANTAGES and attractions of Shattuck School, Faribault, Minn., are set forth in an extremely handsomely booklet or album, just received, and to judge by the many colored illustrations, nothing is lacking which could add to the pleasure and comfort of the boys and young men who receive their education there. The buildings and grounds appear to be ideal in location and beauty, and the facilities more than adequate. The latest building, erected for an armory, library, and indoor athletic court, was erected at a cost of \$100,000.

## The Magazines

IN A copiously illustrated article, *Hamp-ton's Magazine* presents in its July number "The Discovery of the North Pole," by Robert E. Peary, U. S. N. The second act of "Chantecler," by Edmond Rostand, is another feature of this up-to-date monthly. The fiction in this issue is particularly interesting.

A PORTRAIT of King Edward VII. is given as a supplement with the June number of the *Treasury*. The Church of St. Alban's, Holborn, London, the mecca of the English Catholic movement, is described in an article entitled "Down Holborn Way"; the frontispiece is a fine portrait of the Rev. R. A. J. Suckling, the vicar, and pictures also appear of the Rev. Arthur H. Stanton and the Rev. Edward F. Russell. This excellent Church of England monthly is replete with a large variety of fascinating and instructive reading matter, including fiction, biography, and history.

THE FEATURES of general interest in the June number of the *Nineteenth Century* and

*After* are an appreciation of King Edward VII., by the Lord Bishop of Ripon; the "Negro and Religion," by Sir Harry H. Johnston; "Alcohol and the African," by Sir Lealie Probyn, governor of Sierra Leone; and an article on "Hymns," by Norman Pearson. Mr. Pearson may be an excellent critic, from the purely literary standpoint, but it will be some time before our taste will have reached such an aesthetic standard as to throw on to the literary junk-heap such hymns as St. Bernard's "Jerusalem the Golden" and several others mentioned, which have inspired the faith of thousands.

THE JUNE *Blackwood's Edinburgh Magazine* is more than usually varied in its contents. The principal articles are "Edward VII.," "Westminster Abbey," by W. J. Courthope; "In Kambodia," by Sir Hugh Clifford, K.C.M.G.; "The Grove of Ashtaroth," by John Buchan; "The Lighter Side of my Official Life," some Scotland Yard stories, by Sir R. Anderson, K.C.B.; "The Mystery of 'Auld Maitland,'" by Andrew Lang; "Musings without Methods"; New Wars for Old—I, "The Submarine Menace," by Colonel A. Court Repington, C.M.G.

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