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MILWAUKEE

WISCONSIN

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THE NIGHT-BLOOMING cereus, as its name implies, opens its snow-white petals and sends out its rich perfume in the darkness and stillness of the night. So you will observe that sorrow and suffering have served as the occasion for the richest display of human goodness and love.—*The Way.*

COMPEL THEM TO COME IN.

FOR THE SECOND SUNDAY AFTER TRINITY.

EVERY communicant, by virtue of his sacramental union with our Blessed Lord, fails in his bounden duty if he be not a missionary. Individual effort for the bringing of others into the Church is a most powerful agency if rightly used. "From our mightiest prelate to our humblest deacon," says a writer of to-day, "from our loftiest layman to our lowliest layman, woman, child, we ought one and all to rouse up and commend the Kingdom of God to the world."

What are we doing for Church extension? In the Gospel for to-day the servants are bidden to go out into the streets and lanes of the city and into the highways and hedges to compel them to come in. Yet we, the children of the holy Catholic Church, sit down and enjoy our glorious services, our frequent communions and soul-strengthening confessions, while all around us, among our friends and relatives, are those who know nothing of the sacramental life. Surely there is no Churchman or Churchwoman who has not a friend that is hungering for the Bread of Life, and yet no one tells him of it. Without sacramental help, without the divinely appointed means that the Catholic Church might give him, he struggles, gropingly, for the light, and perhaps may fall in the darkness, because we, either in selfish contentment or a morbid and mistaken fear of hurting his feelings, never seek to lead him to the truth. When St. Andrew found the Master he at once sought his brother, telling him of the good news, and then without delay "he brought him to Jesus."

The center of the Catholic life is the altar, for there we have union with Christ and with each other; and that sacramental life is as dear to the one who kneels beside us as it is to us. He recognizes it in us, and we in him, even if we never speak of it. As the Psalmist says, "They that fear Thee will be glad when they see me: because I have put my trust in Thy word." That wonderful sacramental tie binds us to every communicant of any branch of the Catholic Church. If only all lived up to it, how could there be anything but love and intercommunion between Oriental, Latin, and Anglo-Catholics?

Possessing this glorious privilege, which unites us not only with the members of the Church Militant but also with those dear ones of the Church Expectant, how dare we sit down selfishly and not proclaim the truth to those not of the true fold? "We cannot," says a devout thinker, "ignore the fact that a large number of people are living without the sacraments. Whatever their reason for their attitude, they are rejecting the Divine Ideal of Christian life, often, alas! in favor of merely human standards."

What a harvest this coming summer might yield for God's storehouse if every communicant of the Church would bring at least one person into the true faith, during this season when, the pressure of care being lifted, people have more time to read and think. How many thousands might be ready by Christmas to make their first Communion at God's altar! Why cannot we tell those around us of that heavenly banquet which our Lord prepares daily for His children, where He graciously bestows His own Body and Blood to be our food here, and our only hope of eternal salvation in the life to come? C. F. L.

COURAGE requires of you to do without the countenance of men. It is plain common sense. Man cannot help your soul in your need; man cannot change your heart, nor obtain forgiveness of your sins. Why will you think so much of man, when you have the Eternal God offering Himself to be your help and your refuge? Have pity on your own soul; do not so throw it away. And have pity, too, on the souls of those whom you are tempted to follow in the wrong way. Your weakness is sure to do them harm; your firmness might do them a very great deal of good.—*Webb*

"ALL PROTESTANT CHURCHES, EPISCOPAL AND NON-EPISCOPAL."

IN this movement," says the *Century* in its June editorial, referring to the Laymen's Missionary Movement and its winter and spring campaign, "the men of all Protestant churches, Episcopal and non-Episcopal, have united."

Substantially the same expression occurred in the *Public* in its review of the concluding missionary congress; and we have seen it quite often in the daily papers during the campaign.

And yet Protestantism as such was wholly excluded from the purport of this movement. Its literature never mentioned such a limitation. If members of the Protestant Episcopal Church alone among the Catholic communions in this country participated on any considerable scale, it was because neither Protestant Christians nor Roman Catholics have yet reached the state where they *know how* to make it possible to sit side by side in such conferences. If the most faulty work of Methodists anywhere, to take a simple example, had been assailed as was the Roman communion by the speaker on Latin America, we strongly suspect that Methodists also would chiefly have been conspicuous by their absence. But never before, probably, did Protestant Christians strive so hard to reach over the narrow limitations of Protestantism as in this campaign; never did they try so hard to make it possible for Catholics of the Anglican rite at least, to participate. And we have yet to hear of one single Catholic Churchman who participated in the movement and afterward regretted it.

Yet with all this, even such astute men as the editorial writers of the *Century* and the *Public* appear to have seen in this movement nothing larger than that "the men of all Protestant churches, Episcopal and non-Episcopal, have united." Why the explanatory clause? Why not "Presbyterian and non-Presbyterian," or "Congregationalist and non-Congregationalist"?

Obviously the editor of the *Century* saw in a very, very dim way that there was some distinction between these various "Protestant churches," or his subconscious mind would not have dictated that particular expression. Precisely what form did that distinction take in his cultivated mind? What distinction does the educated man of to-day make unconsciously between "Protestant churches, Episcopal and non-Episcopal"?

Of course Churchmen themselves can never consent to group "Episcopal and non-Episcopal Churches" together as differing only in the administrative principle that one calls its executives Bishops and others call them something else; much less can they group all these together as the "Protestant churches." But—and here is the heart of the matter—the editors of the *Century* and the *Public* are not uneducated men, nor did either of them desire to write sentences that would jar upon the sensibilities of American Churchmen. Both these editors would have been perfectly courteous in referring to the religious convictions of Hindus or of Mohammedans; how then could they have written in such wise as practically to have condemned the cherished religious beliefs of a large section of their own readers—and have done it in entire unconsciousness?

The question would introduce a somewhat abstruse train of psychological thought if it were not so easily answered on common-sense grounds. *The intellectual world treats the Protestant Episcopal Church as on an identical plane with "all Protestant Churches" because of the implications of its name.* If Protestant Episcopalians do not like it, they must amend the name by which the historic Church of the Anglo-Saxon world is known in this country. Church advocates such as Little and Westcott and Kip and Hodges and Huntington and Hall and Grafton and McCormick and Scadding and Shayler and Miller and Haverstick and Hunter and Dix and Gray and Faber and Waterman and Shinn and many others may expound the principles of the historic Church as contrasted with modern Churches in their literature until they are gray-headed or laid in the grave: they do not even succeed in bring their mere point of view to the good-natured, tolerant mind of the scholars of the country, let alone the masses; as witness the editors of the *Century* and the *Public*. Why should there be "Popular Misconceptions of the Episcopal Church," as Dr. Huntington proclaimed there are by the title of one of his works? The obvious answer is, because Episcopalians have created them. In the long run, people are not permanently misunderstood unless they are largely responsible for the misunderstanding themselves. If there have been "Popular Misconceptions of the Episcopal Church" for a century and more, the Episcopal Church must be largely responsible for them. We need not blame others for misunderstanding us.

But the work that the combined apologists of the Church have been unable to accomplish in two generations could be effectually done in ten minutes, repeated in like space of time three years later, by the legislative body of the American Church. If it is *worth while* to bring to human comprehension the knowledge that "this American Church" *claims* to stand on a different plane from "all Protestant churches, Episcopal and non-Episcopal," the way to do it is *to do it*. To call ourselves the American Catholic Church is to do at one moment officially, what practically the whole Church has been trying for at least two generations to do unofficially—that is, to bring the *Church's point of view* to the appreciation of the Christian world. A misconception of that point of view is responsible for the Popular Misconceptions of the Episcopal Church.

And so, far from being a mere question of nomenclature, the American Catholic name becomes the chief issue in the movement for Christian unity. We may well challenge the "party of the Quadrilateral" in the American Church: Do you *care enough* for the unity of the Church to promote it in this official manner? And well may we hold that the test of whether American Churchmen are fit to lead in a movement for unity that shall be far larger than a mere union of "all Protestant churches" shall be their willingness to proclaim the Catholic name and to live up to it. We venture to say that thoughtful men in General Convention will subscribe to no more academic resolutions professing an empty desire for unity, if their fellow-Churchmen will not cooperate with them, both in divesting ourselves of those things which stand in the way of Catholic unity and in holding up the banner of Catholic unity to American Christianity in general.

AFTER the last general discussion in the Church concerning the Change of Name, when, the matter being referred to the several dioceses, any change was generally voted "inexpedient at this time," we expressed the belief that the question should not be reopened in General Convention until those who had voted it "inexpedient" should themselves take the initiative. If we are right in believing that the frank adoption of the American Catholic name would constitute the greatest forward movement which the Church could take, and would be the best incentive toward Christianity, it is inevitable that Churchmen in general, regardless of party lines and sectional divisions, will ultimately see it. When that time comes, the change will be a matter of course, and Churchmen will seek to live up to their name.

Apparently that time has now arrived. The diocese of Central New York, by an unanimous vote, favored, in a resolution adopted last week, "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." When it is remembered that Central New York has always been reckoned ultra-conservative in matters pertaining to ecclesiastical advance, it cannot be doubted that the time has come when conservative Churchmen are ready to take the initiative in promulgating this reform.

And so the question of placing the American Catholic name at the head of the Church's banner in this country now comes in concrete form before the Church. If there be any considerable opposition manifested, it may perhaps be better that the present name be retained as an alternative title: "the American Catholic Church in the United States, commonly called the Protestant Episcopal Church." The Protestant party in the Church may very probably be able to retain that designation, in that form, by common consent, at the present time, if they will cooperate in good faith with other Churchmen in order to give substantial unanimity to the legislation. It cannot be doubted that the intelligent thought within the Church long since repudiated the sufficiency of the Protestant Episcopal name as descriptive of the position which is occupied in Christendom by the Church thus described. Few, even on the Protestant side, will contest this. It is very desirable that the correction, which has been long delayed in order to await the moment when the whole Church would recognize its "expediency," should be made by a non-partisan and non-sectional vote.

One suggestion we earnestly press upon those of the clergy whose work is cast in the more conservative parishes of the country. *Tell your people that the change is impending, and why.* Let us not even scare those "mossbacks" who never read a Church paper and know nothing of the advance of Churchly thought. These men constitute the real menace to

the Church. But the Church cannot permanently limit the measure of her advance by the intelligence of her most backward groups.

We earnestly hope that the "conservative" dioceses of the country will take the initiative in carrying this reform into effect.

TWO bits of information have lately been given to the world that have a serious bearing upon the recent history of nations. One is the positive information that King Edward intervened between his prime minister and the United States to prevent Anglo-American war as the result of Mr. Cleveland's Venezuela message. The other is Senator Depew's statement that President McKinley gave way against his will to the popular, or at least newspaper and congressional, pressure for war with Spain, although diplomatic negotiations were then under way, with every prospect of success, for the retirement of Spain from the American continent.

We are not content with merely contrasting King Edward as Peacemaker with President McKinley as Warmaker as the chief result of these disclosures. Certainly Americans have no reason for pride at the comparison, and one remembers the significant fact that the same yellow journalism which goaded Mr. McKinley into war with Spain afterward compassed his own death. To play with the forces of anger and hatred and vindictiveness is to foster a spirit that will rend our own nation quite as quickly as it will destroy another. If Senator Depew is right, Mr. McKinley paid the extreme penalty for his weakness in succumbing to a specious popular demand. And King Edward is vindicated in the universal tributes that are paid to his memory by Englishmen and Americans alike, and by the cordial sentiments which bind England and America closer to-day than they have been at any time since George III. ascended the throne. What martial victories could have equalled this triumph? What American patriot would not, to-day, exchange the memories of Manila Bay and of San Juan for a like triumph of peace?

But the essential thing is to make forever impossible the success of any similar outburst of passion. We shall not be permanently protected from weak executives in the presidential chair, nor is yellow journalism a spent force, nor can we rely upon its instigations being forever treated by the public generally with the contempt which they deserve. Perhaps Mr. Roosevelt was pursuing a right course when he caused the prosecution of newspaper men whom he believed deliberately to have maligned the nation and its public officials.

These concrete examples of the power for peace and the power for war that may be exerted by strong and by weak executives respectively must show us the necessity for relying upon intervening influence before one nation shall be permitted to make war upon another. It would have been a national humiliation to us, no doubt, if the Powers, in extending their good offices to us at the outbreak of the Spanish war, had firmly informed us that they would exert their combined strength to prevent us from making war; but it would not be so if we, with the other world Powers, had first entered into an alliance together to preserve international peace until any question between nations had first been referred to international arbitration and the losing nation had refused to submit to the resulting decree. If it were understood that a hasty declaration of war would be accepted by the civilized world as a declaration against the whole world, so that all the Powers would deem it their immediate duty to protect the threatened nation, we should almost, if not quite, have reached the state in which great wars would have become impossible.

In the meantime fresh impetus should be given, by the coincidence that these two bits of information have been given to the world at almost the same moment, to all efforts looking toward provision for other means of determination of international questions than by war. The Mohonk conference that has just concluded its present year's session has been a factor in promoting Anglo-American friendliness. It is a pleasure to learn from its deliberations—some notice of which appears in our Department of Social Welfare in this issue—that Mr. Knox's plan for a permanent arbitral court to be established at The Hague seems likely to be carried into effect. The progress thus made in world advance will be incalculable. And there are other factors making for international peace. The American Peace Society is doing constantly an excellent work. The Interparliamentary Union is a power for the welding together of the nations. Last but not least, Mr. Roosevelt's

splendid services in promoting such conditions as would make the outbreak of war more and more difficult must be esteemed no small factor toward permanent peace.

May the American people, at least, be spared for all time to come, the ignominy of making war on any people without first exhausting every possibility of arriving at a peaceful settlement.

WE noted recently the importance of giving letters to emigrants from British ports seeking homes in this country or in Canada, and asked that the English Church papers would assist in publishing the recommendation. Unfortunately we named at that time as chaplain of the port of New York a clergyman who has not occupied that position for some time past and a letter addressed to him was returned uncalled for in the mails. We ask, therefore, that any who may have noted the suggestion will also correct the address to which any correspondence should be directed, sending it to the Superintendent of the City Mission Society, 38 Bleecker Street, New York.

Since 1907 the port chaplaincy has been in the hands of that society, different clergymen being assigned to it. For a generation, up to that time, the Bishop of New York had appointed some clergyman as port chaplain, the money for his support having been supplied by various agencies. He was under no supervision, and the work was of a restricted character. Since it has been under the society, its scope has been enlarged until now the society representatives at Ellis Island speak eighteen of the languages of those who land there, and are given the confidence and earnest support of the commissioner of immigration. It has become a very useful work.

We hope this correction may be brought to the attention of persons interested in immigrants, and especially to the clergy in Great Britain and Ireland who may have parishioners removing.

AMERICAN Churchmen will be interested in the election of the Rev. G. H. S. Walpole, D.D., to be Bishop of Edinburgh. For seven years, from 1889 to 1896, Dr. Walpole was professor of Systematic Theology in the General Theological Seminary, and several of his earlier devotional writings date from that period. Seven years previously he had spent in New Zealand, seven years following he was principal of Bede College, Durham, and for the last seven years he has been rector of the important parish of All Saints', Lambeth. If there is anything in a succession of the number of completion in a clerical career, the auguries must favor a worthy administration of the episcopate to which he is now called. American Churchmen will hope so, and will rejoice that they are to receive a quasi-representation in the Scottish episcopate, that has meant so much to us.

THE DISCIPLINED USE of money is a vexatious matter for generous-hearted men—and our nation is full of them. But in no department of life is greater discretion needed. Money is a symbol of labor wrought in the sweat of the human brow. It is too sacred to use as a toy. For this reason do not gamble. I have ceased to be interested in trying to find out why gambling is immoral, but I know it is always coarsening to and frequently destructive of character. That, however, is not the thought which I have in mind. We are considering how we may conserve strength in our relation to money. Are the winnings of a poker game or of bridge whist an asset? Do you attach value to them? Would you feel you were honoring God by giving them to Him in the Sunday offertory? Would you dare purchase a gift for your betrothed with them, and if so, what sort of a wife is she going to make if she accepts, and attaches value to, a token of love which has cost you nothing?—*Bishop Brent.*

THIS IS NOT the occasion in which to go deeply into the question of the use of intoxicants. All I would say is, that if you believe in their use as a beverage, make it a disciplined use. Never drink in the mornings, refuse to drink simply because a friend asks you, do not insult your digestion by the preprandial cocktail habit—in short have some definite rule and abide by it: otherwise you are in a fair way to become what no man ever planned to be but which many become—a drunkard. What would you think of a man who had no rule regarding meals but who ate what and how and when his whim suggested? He would doubtless be a big fool, though no bigger than the careless drinker. For the majority of us whose most serious task is to keep the body under lest it run riot in animality, there is a grave element of danger in pouring alcoholic fuel upon the fires of youth which already are burning with full flame.—*Bishop Brent.*

EDWARD THE BELOVED.

The wail of music and of drums shall cease—
 But not the memory of those crowded miles
 Of sorrowing souls, whom not a thought beguiles
 Save such as serves their anguish to increase.
 Yet from what burdens thou hast found release,
 O mighty King of continents and isles!
 Lord of the Land where freedom ever smiles,
 And dauntless champion of the power of Peace!

Edward, the Well-Beloved! Thou hast won
 The grander empire that was never based
 On lips that flatter, and on knees that bend:
 The world is poorer, now that thou art gone,
 O Heart of Gold, unspoiled and undefaced,
 Thy People's Pride, their Father, and their Friend!

May 20th, 1910.

—Richard Osborne.

HYMN TO THE TRINITY.

O Father, Almighty, Great King of the Ages,
 Supreme over all things in sky, earth, and sea,
 The calm of still growth and destruction's wild rages
 Fulfil but a mission appointed by Thee;
 The seen and unseen are alike Thy creation;
 Thou openest Thine hand and rich bounties forth flow;
 Thy favor is life and Thy wrath desolation;
 Thy presence is peace, Thy withdrawal is woe.

O Son, the Redeemer, Sweet Fount of Compassion,
 Now sitting be-crowned at the Father's right hand,
 To earth Thou descendest, made after our fashion,
 As man Thou didst all man's temptations withstand;
 Thou diedst in pain 'mid Thy foes' execration,
 But passedst through death to the fulness of life;
 The Captain art Thou of eternal salvation,
 Redemption and peace Thou didst win in that strife.

O Spirit abiding, pervading, life-giving,
 Of old Thou didst brood over Chaos' wild sea,
 And still dost Thou quicken the heart of all living,
 All creatures that are have their being in Thee;
 Thou breathest o'er earth, re-creating, renewing,
 She blossoms with joy to her uttermost shore;
 Thou cleansing from evil, with virtue enduing,
 In us dost our Maker's lost image restore.

O God, the Triune, high throned in Thy glory,
 Apparelled in light and engirdled with praise,
 The hosts of the blest bow in homage before Thee,
 To Thee their glad anthems in rapture they raise;
 All earth in Thy goodness unceasing rejoices;
 And we, too, our tribute of worship will bring,
 In psalms of thanksgiving will lift up our voices,
 Thee—Maker, Redeemer, Renewer—will sing.

Brownwood, Texas.

—(The Rev.) John Power.

BLUE MONDAY MUSINGS.

I HAVE been asked to say a word about Fasting Communion. It is an indisputable fact that for many centuries throughout the whole of Catholic Christendom the custom has been for Christians to make the Holy Communion the first food they receive. This custom was explicitly enacted into canon law by various local councils, notably in the English Church, obedient to the declaration of the first Ecumenical Council of Niceæ, "Let the ancient customs prevail." Furthermore, at the time of the English Reformation no change was made, either in canon or custom, on this point; and though men grew careless about it in the eighteenth century, and here in the Colonial Church, it still remained, the regular fulfilment of Christ's command: "Then shall they fast in those days," and of His coupling of fasting with prayer. "The Scripture bids us fast, the Church says now," as holy George Herbert puts it.

The custom itself, however, is not of divine appointment directly, but is, like the observance of the Lord's Day, a matter of ecclesiastical precept. The Apostles came to the Passover Supper fasting: that was not a common meal, but a religious rite. Later, at Corinth, the *agapé*, or love-feast, preceding the Holy Communion, in remembrance of the Last Supper, was turned into unseemly revelry; and St. Paul set that and other matters in order when he came personally to Corinth. This, says St. Augustine, was the time of the establishment of Fasting Communion by Apostolic authority. To disregard such a venerable use out of self-will is grievously rash; but doubtless, for grave cause, persons may be dispensed from its rigid observance by ecclesiastical authority, of the Bishop, or (if that be in abeyance here) of the parish priest. Age, infirmity, illness, all are grave causes. In the Roman Church such dispensations are being issued more commonly than of old, I am informed.

The great practical advantage of Fasting Communion is that it is a frequent reminder of the obligation to self-denial.

In a luxurious, self-indulgent age, when laziness in religion is a chief peril to multitudes of Christians, this note of austerity is wholesome indeed.

SOMETIMES one gets a bit discouraged over Church affairs, and wonders what the outcome of it all is going to be, with careless pleasure-seeking and mammon-worship on one side, dull, brutish indifference and materialism on the other, and a foggy unbelief spreading widely among the intellectual classes. In those dark hours the outlook seems quite as sombre as that; and it is wholesome to get out into the sunshine and the open air as fast as possible. Let me take you with me for such a bracing, exhilarating visit as I made the other day, the mere recollection of which banishes the blues even yet. I was frightfully fagged, with a brain that seemed empty of ideas, nerves over-tense, and a heart that was heavier than usual, when I stepped out of the train at a little station by the sea, the bracing salt odor permeating everything. The country parson met me, with his tiny, serviceable runabout that he knows how to take apart and put together, and that makes him the best-known man in all the back country. A bright, handsome boy he seemed, eager and enthusiastic, with a joy in his work that overflowed in every act and word; no ecclesiastical tailor had uniformed him, but something of the true sacerdotal type declared itself unmistakably in his face. We went first to the rectory, on a hillock overlooking the multitudinously smiling Atlantic, and so hospitable, with its long, low rooms, its wide porches, its homelikeness, and best of all, its charming mistress and her two adorable children smiling a welcome. Then we set off to explore the diocese in miniature. Conversation was difficult, for everybody we passed had a greeting to cry to the rector, and he had a smile, a wave of the hand, and a cheery answer for all, children and grown-ups, every one known by name, like the good shepherd he is. They are all his flock, by whatever sect-title they may call themselves; and they respond to his pastoral office, informally though it is exercised. (Ah, what a curse formality and stiffness and pokiness are!) First, to look at the glorious church on its crag: *super hanc petram* comes to one's lips as one looks up to a sanctuary without peer on the whole Atlantic seaboard for beauty of situation and of design. And then on to see the home for poor babies, where scores of drooping flowers of humanity are revived every summer, coming from the great city that lies north. Then back through half a dozen almost forgotten hamlets, now springing into self-consciousness and self-respect because of a friendly "boost." Here is the Village Improvement Society; there the Girls' Sewing-circle meets; the Boys' Club is doing great things yonder. The week-day Bible class for the women assembles in the house down the lane: and so on as we traverse mile after mile of a country-side evangelized by the enthusiasm of my host. Crape hangs on one door: "So the poor fellow is gone. They aren't my people, but I must run in a minute to tell them I'm sorry." Further on, a colony of cardboard cottages along the beach, with a chapel in the midst: "We have it jammed in the summer; and it's a mighty good work to help these people remember their religion on vacation." Then back along the old highway, lined with colonial houses and shaded by splendid elms, with now and then a glimpse of some great estate associated with a famous and honorable name: but there is no respect of persons, no discrimination between wealthy and poor in the Church, thank God, and the rector meets them all on the level, as his people. There are new books on the library table: some of them I am not very keen about. But the best book of all there, *me judice*, is my brother himself. It is easy to read him, and the substance is the best philosophy I know! Love and Service and Good Cheer.

OUR OLD FRIEND "Bishop" John N. Fair, founder of the "New Life Church," to whom a paragraph here was devoted just a year ago, has turned up again under another name. He is now "Bishop New," head of "Newtianity," with offices in Chicago and New York. By the literature he distributes, I conclude that the wearing of white clothing, outside and inside, is the first "Newtian" duty, and never dying, the second. A formidable list of novelties in literature and dogma is published, with himself as author; and even the orthodox LIVING CHURCH has been approached with a view to securing it as an organ for this last and final revelation. It is a real satisfaction to give this free advertisement to an ecclesiastical quack of rather unique type. Much good may it do him!

PRESBYTER IGNOTUS.

ENGLAND IN MOURNING

Will the Nation Accept its Lesson from Almighty God?

REQUIEMS FOR THE LATE KING OFFERED IN MANY CHURCHES

Clergy Trained in the Singing of the Services

BISHOP DESIGNATED FOR LUCKNOW

The Living Church News Bureau,
London, May 17, 1910

IT may be well here, I think, to ask the question, What is the one thing above all others that the people of these islands should take seriously to heart by the momentous and solemn event which has taken place in their midst at the present time? It seems to me, and with more and more intense conviction as I reflect upon it, that the demise of King Edward VII. just at this particular time is a singularly striking illustration of the august truth of Divine Revelation that the Lord God, and He alone, is "the King of all the earth." Whether our people discern it or not, and I very much fear they do not as yet to any appreciable extent (and thus to their incalculable loss), surely God has especially visited us by the removal of King Edward from the throne. Almighty God seems to have visited us herewith in order to teach us the most important and salutary of all lessons that we can possibly learn as a nation, namely, that He alone is our real King, and that He alone, and no earthly sovereign, can bring us out of our present very grave and anxious political troubles. We as a nation, I think, have in this matter been putting "confidence in the flesh"; we have been trusting altogether too much in his late Majesty the King, in his great political ability and experience, in his superior tact and statemanship—and not nearly enough in Him by whom "kings reign and princes decree justice." "O put not your trust in princes," spake God by His servant, the old Psalmist, "nor in any child of man, for there is no help in them." And again, "O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you." It is most earnestly to be hoped that, by God's mercy, this particularly striking dispensation of His Providence towards this nation will be improved by one and all as a real means of grace.

But for the insuring of such a great national blessing, it rests, under God, very largely with the representatives of the spiritual power—with the Archbishop and Bishops and clergy. They must show that they can rise to the occasion with prophetic-like knowledge and insight and moral passion. If they, however, should prove themselves to be only "blind leaders of the blind," then this English nation will still go on, alas! in its old secular spirit and conventional way; and instead of being any the better for the Lord's visitation, will be only the worse. In the words of the title of Dr. Pusey's noted sermon on the Irish Famine of 1847, "Chastisements, if neglected, are fore-runners of greater ones."

At various prominent churches in London and throughout the country, since Friday week, *Requiems* have been offered for the soul of his late Majesty the King, while at some churches there has been also *Vespers of the Dead*. A *Requiem* was sung at the Greek church in Bayswater on Sunday last, immediately after the Holy Liturgy. A *Requiem* will be sung at St. Paul's on Thursday, the day before the Royal funeral, when the Russian "Contakion of the Departed," sung after Evensong at the Cathedral during the past week, will be repeated. The words beginning "Give rest, O Christ, to Thy servant with Thy saints" are translated by Mr. W. J. Birkbeck, and the Kieff melody was edited by Sir Walter Parratt, organist of St. George's chapel, Windsor, for the *English Hymnal*. A Solemn *Requiem* will be offered on Thursday at All Saints', Margaret Street, St. Matthew's, Westminster, and St. Alban's, Holborn. The services at All Saints' will be attended by the president (Viscount Halifax), vice-presidents, and members of the council of the English Church Union. Admission will be restricted to members of the Union and those on the communicants' roll of that church. The alms collected at the service will be given to King Edward's Hospital Fund for London. The service at St. Matthew's will be under the auspices of the English Church Union and the Guild of All Souls. The music will be the setting of the *Requiem Æternam* associated with the name of the Rev. J. B. Croft, priest-organist of St. Matthew's, West-

minster. Similar services are being arranged in all parts of the kingdom, on or about the day of his late Majesty's funeral.

Prayer Books have already been issued from the press of the two universities and from the king's printers in which the requisite changes of name have been made in the places where the king and queen and other members of the Royal Family are mentioned. In the prayer for the King's Majesty the name "King George" appears in place of "King Edward," and that for the Royal Family now reads: "We humbly beseech Thee to bless our gracious Queen Mary, Alexandra the Queen Mother, Edward Duke of Cornwall, and all the Royal Family." On Sunday week many of the clergy inserted "the Dowager Queen" or "the Queen Dowager" as the title of Queen Alexandra. But the phrase used in the newly issued Prayer Books, "the Queen Mother," has now become generally recognized as being at once more felicitous and correct. It appears that in the first edition of the present Prayer Book Queen Henrietta Maria, widow of King Charles the Martyr, and mother of King Charles II., was styled "Mary, the Queen Mother." Since her demise, until now, the title has never been used.

THE ROYAL DECLARATION.

The change of reign has made the Royal Declaration a burning question once more. The form of words which is put into the mouth of the sovereign when meeting his first Parliament by a musty old Protestant statute of the time of the Dutch William and Queen Mary II., is no less offensive to Catholics of the Church of England than to Catholics of the Church of Rome. The late Lord Salisbury, when Prime Minister, described this early relic of Whiggism as "a stain on the Statute Book." Now at last there seems good prospect of the Declaration being dealt with in a practical manner, and if not entirely removed, as it ought to be, at least altered so as to be made less harmful and obnoxious. The government is considering the advisability of presenting a bill to Parliament for the amendment of the Royal Declaration, especially with the view of omitting the words "are superstitious and idolatrous" in connection with the subjects against which the Declaration is especially aimed, namely, the definition of the old schoolmen concerning the *mode* of our Divine Lord's most sacred Presence in the Blessed Eucharist, Invocation of the Blessed Virgin Mary, and the Holy Sacrifice of the Christian Altar. The Protestants, under the lead of Lord Kinnaird and J. Kensit, are, of course, up in defence of the Royal Declaration, and have already addressed a protest to the Prime Minister against the proposed action of the government. But in this matter I think most people in these islands are non-Protestant. The Bishop Suffragan of Grantham (diocese of Lincoln) writes to the *Times* newspaper expressing his warm approval of any action on the part of the government for relieving his Majesty of the "grotesque duty" imposed upon him by the statutory Declaration.

A CHOIR OF CLERGY.

A decidedly novel and interesting musical experiment is being made in the diocese of Birmingham under the direction of the Rev. the Hon. James Adderley, vicar of Sattley, and Mr. S. Royle Shore, who might, perhaps, not inaptly be described as honorary director of music to Birmingham Cathedral. They have formed a choir of clergy, which meets for regular practice in the chapter house of the Cathedral. The new choir is an attempt (says the Birmingham correspondent of the *Church Times*) or organize and rehearse such of the clergy as are willing to assist in rendering ordinary unison, or fairly simple harmony music, at services they may desire or be invited to attend. The choir of twenty-two clergy made its first public appearance on Ascension Day at Birmingham Cathedral, at the sung Eucharist. Most of the music was the old Sarum plainsong.

"Though perhaps not technically of the same musical merit as the services sung by the professional Cathedral choir, the gain in devotional feeling was great. Both as an example of what may be accomplished by the new organization, and as an earnest of many well sung week-day services in the city and district, to which we may now look for assistance from the clergy themselves, all responsible for this service are to be warmly congratulated."

The Bishop preached, and reminded the congregation that they had been invited to join in the singing of the Creed to its proper melody, that was "alone sung to that great Creed of Christendom for more than seven centuries over the whole of the Western Church." I may add that this surpassingly sweet and grand melody is the one to which the Creed is always sung

at the conventual church of the Society of St. John Evangelist, Cowley St. John, Oxford.

BISHOP FOR LUCKNOW.

The king has been pleased to approve the appointment of the Rev. George Herbert Westcott, Canon of Lucknow, to be Bishop of Lucknow, in succession to Dr. Clifford, who has retired. Canon Westcott, who is a brother both of the Bishop of Chota Nagpur and of Canon Westcott of Norwich Cathedral, took his B.A. degree at Cambridge in 1885, and was admitted to holy orders in the following year. In 1889 he went out to Cawnpore as missionary priest to the S. P. G., was appointed examining chaplain to the Bishop of Lucknow in 1893, and honorary canon of Lucknow Cathedral in 1906. He was made a Fellow of the University of Allahabad in 1894.

J. G. HALL.

CONDOLENCE FROM AMERICAN CHURCHMEN.

THE Archbishop of Canterbury has received the following telegrams, says the London *Guardian*, in addition to that quoted by the Bishop of London at St. Paul's:

"Permit me to express in behalf of my fellow Churchmen in the diocese of New York sincere and profound sympathy in the great loss which has come not only to the people of Great Britain, but to the world at large in the death of England's king.

"DAVID H. GREER, *Bishop of New York.*"

"I desire to express my profound grief and sympathy with you over the death of his late Majesty King Edward the Seventh, and pray that the Lord in His mercy will comfort, sustain, and guide the Royal Family, the Church, and the whole English nation in their great sorrow.

ALFRED HARDING, *Bishop of Washington.*"

"Deepest sympathy to you and yours. RHODE ISLAND."

"The American Church grieves with her bereaved Mother.

"RANDOLPH MCKIM, *President of the House of Deputies.*"

The Archbishop has sent suitable replies.

EDINBURGH MISSIONARY CONFERENCE.

GREAT preparations have been made for the World Missionary Conference, to be held in Edinburgh June 14-23d. It will be a body representing the foreign mission bodies of the world. Its deliberations are arranged under eight different heads, separate commissions having provided for each. One of the subjects to be discussed is Coöperation and the Promotion of Unity, concerning which the following paragraph, entitled "Limitation of Scope," appears in the official announcement:

"Practical proposals for ecclesiastical union lie entirely outside the scope of the Conference. The only conditions on which such a Conference can be held are that the differences which at present separate Christian people should be frankly recognized, and that none who take part in the Conference should be asked to surrender or compromise in any respect their conscientious convictions."

The American Church will be represented in the conference by the following Bishops, clergy, and laymen:

The Bishops of Chicago, The Philippines, Massachusetts, Honolulu, Nevada, and Hankow; the Rev. Drs. R. F. Alsop, H. L. Duhring, J. Houston Eccleston, J. DeWolf Perry, F. L. H. Pott, J. Charles Roper, and Charles H. Smith; Rev. Messrs. Charles H. Evans, William P. Ladd, Robert B. Parker, B. T. Sakai, and Charles T. Walkley; Messrs. William G. Low, William J. Schieffelin, and John W. Wood; and Miss Julia C. Emery. Other Churchmen appointed at large by the American Executive committee are the Hon. Seth Low and Mr. Silas McBee. Other distinguished Americans at large include Theodore Roosevelt, William Jennings Bryan, Robert E. Speer, John R. Mott, H. K. Carroll, and Miss Helen Gould.

Among the appointed speakers (the full list of whom is not yet announced) are the Archbishops of Canterbury and York, the Bishops of Durham, Southwark, and Hankow, the Dean of Westminster, Rev. W. H. Frere of the Community of the Resurrection, Seth Low, Silas McBee, John R. Mott, and Robert E. Speer.

THE CHANNEL between your heart and God's reservoir of blessing is an obedient life, says the *Christian Observer*. If that channel is opened wide, and obedience is prompt, joyful and sincere, God's blessings will flow into the heart in a deep and constant stream. But disobedience will erect a dam across the stream that will obstruct the flow and turn the joyful blessing into stagnancy.

THERE IS something unhealthy about the religion that never makes you uncomfortable.—*Selected.*

SUNDAY SCHOOL CONVENTION HELD IN NEW YORK

Best Methods are Expounded by Experts CORNERSTONE LAID FOR ST. MARY'S SCHOOL AT PEEKSKILL

New Church to be Erected for Holy Rood
OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 31, 1910 }

SUNDAY school efficiency was the subject which was discussed in many forms at an important gathering last week, being the sixth annual Sunday School convention of the diocese, commonly called the Crypt Conference, from the fact that the original conventions met at the Cathedral Crypt. It was held in the Church of the Heavenly Rest on Thursday, under the auspices of the Sunday School Association of the diocese—a distinct organization from the Sunday School Commission. In the presence of Bishop Greer, who is still ill, the vice-president, Canon Pascal Harrower, presided.

A very carefully planned Questionnaire had been prepared and sent out to all the schools by the Methods committee of the association through its chairman, Mr. Richard Wegener, secretary of St. George's Sunday school. The Rev. Melville K. Bailey of Grace parish presented a highly suggestive digest of the replies received. Out of 243 schools only 61 reported, but their replies indicated some important results. Of these 37 reported clerical superintendents and 24 lay superintendents. A strong movement towards better and fuller grading is in progress, both in mental ability and in subject matter; the nomenclature of the public school system is being quite fully adopted; but the principles under which each school grades do not seem to be very clearly defined. Only 16 schools report having a kindergarten, 8 a font roll, and 7 a home department. All of these ought to be greatly increased. Old Testament teaching seems to be rather traditional; but cannot really be so much so as the replies would indicate, at least in those schools using the scholarly manuals of the Sunday School Commission. Not enough Church history appears to be introduced, and the speakers urged more of this study, especially English Church history. A fairly good number report coöperative organizations, binding the pupils to the Church and to the school. On the whole the report was full of encouragement.

After the report on the Questionnaire, Mr. Henry E. Rees, superintendent of Trinity Sunday school, Hartford, Conn., spoke on the Administration of the Sunday School, and gave suggestive hints as to the routine of the superintendent, telling also how well the graded system had won in his own school.

The report of the general secretary, the Rev. William Walter Smith, M.D., showed that more than two-thirds of the schools of the diocese had received help from the secretary during the past few years, and that over 50 per cent were graded and using the Commission lessons.

Last year's officers were reelected and a committee was appointed to consider the relations between the Sunday School Association and the Sunday School Commission of the diocese, two organizations which are frequently confounded, and were confounded by several of the speakers in the evening.

Archdeacon Nelson presided in the evening. Mr. Clinton Rogers Woodruff, president of the Christian Social Union, gave an admirable address on The Church and Society. He stated that the Church was a militant Church, a missionary Church, and a Church in society; that it must be aggressive against sin and for the in-gathering and upbuilding of the world; and that, being in society, it was concerned with the whole welfare of a man, his work, his needs, as well as his soul. The Rev. A. G. Cummins, L.H.D., then spoke, on the Sunday School and the Home, urging especially paid teachers, public school methods, and pedagogical study of the child.

The general secretary presented nine diplomas, the record of the teachers passing examination in Religious Pedagogy being unusually high. The chairman of the board of examiners of the association reported that the papers he examined were the best he had received in a long time. All nine were from St. Andrew's Church, Harlem. Four of them passed with 100 per cent.

The Rev. Hugh Birkhead, rector of St. George's Church, spoke on the Sunday School and the Church. He took direct issue with Dr. Cummins against paid teachers, saying that remuneration often took the heart out of it, just as volunteer work for Christ put it in. He commended the follow-up system of St. George's, whereby after confirmation, for several years, all communicants were sent a postal on a Monday, calling them to a preparatory service on the Wednesday previous to monthly Communion, bringing the postals as identification with them. This enables the clergy to watch who are drifting, and so to call on them. He urged a regular, set graduation, a fully-graded course, and organization.

During the exhibit a truly inspiring exhibition of the work actually wrought in the schools, especially in handwork, note-book illumination, and picture mounting, was displayed in the basement

of the church. The Church of the Ascension, Mt. Vernon, the Rev. R. P. Kreidler, rector, had the best exhibit, and it elicited unbounded admiration. This is perhaps the best graded school in the diocese. Other excellent exhibits were made by St. George's Church, New York, and Trinity Church, Hartford, Conn.

CORNERSTONE LAID FOR ST. MARY'S SCHOOL.

At the request of Bishop Greer, Bishop Partridge of Japan laid the cornerstone of the new building for St. Mary's School at Mount St. Gabriel, Peekskill, on Wednesday afternoon, May 25th. The Rev. William Fisher Lewis, rector of St. Peter's Church, Peekskill, and about twelve others of the clergy were present with friends from Manhattan and elsewhere and many of the village people. The new building will be of brick and is to cost \$200,000. St. Gabriel's School was established in 1872. St. Mary's School in Manhattan, which was closed a year ago, has been consolidated with St. Gabriel's.

NEW CHURCH FOR HOLY ROOD.

The trustees of Holy Rood Church, Broadway and 180th Street, the furthest north of any of our churches on Manhattan Island, have decided to accept an offer for the church and grounds. Six months ago a new and better site was purchased at Fort Washington Avenue and 179th Street. With the proceeds of sale a new church building will be erected in the English perpendicular Gothic style. The present church is a small one, built chiefly through the devotion and liberality of the Rev. W. O. Embury. The present rector is the Rev. Dr. Stuart Crockett.

HOSPITAL CHAPEL FOR SAILORS.

At Sailors' Snug Harbor, Staten Island, on Tuesday afternoon, May 24th, a new chapel was dedicated for the use of the inmates of the hospital. The ceremonies were conducted by the Rev. Dr. William T. Manning, rector of Trinity parish, New York, assisted by the Rev. Mr. Tamalyn, chaplain of Sailors' Snug Harbor, and the Rev. Arthur Sloan, chaplain *emeritus*. At the close of the service, Mr. J. Edward Simmons, president of the board of trustees, formally declared the chapel to be opened.

AGED PEOPLE CONFIRMED.

Bishop Partridge also confirmed thirteen inmates of the New York Home for the Aged and Infirm, on Blackwell's Island, in the chapel of the Good Shepherd, last Sunday afternoon. The superintendent and other clergy of the City Missions Society were present and assisted in the service. About four hundred persons attended the confirmation of three women and eleven men. The ages of the men were between 65 and 80 years. Afterwards the Bishop spoke to members of the class just confirmed, and his kindly words were greatly appreciated.

WILL BECOME ARMY CHAPLAIN.

The Rev. Wallace H. Watts, rector of St. Paul's Memorial Church, Stapleton, in St. Paul's Avenue, Tompkinsville, Staten Island, has resigned the rectorship of this parish to become later on a chaplain in the United States army. He preached his farewell sermon Sunday morning, May 29th. During the summer he will have charge of St. George's Church, Brooklyn, N. Y., in the absence of the rector.

TENEMENTS TO BE DEMOLISHED.

Several tenement houses erected years ago by lessees on land leased from Trinity Church have recently come into possession of that corporation through the expiration of the leases, and will at once be torn down, not being in good condition. As rapidly as such property comes within the control of the parish, it is either put into proper condition or destroyed.

AS THERE can be no substitute for the Church neither can there be a substitute for personal fellowship with the Church's Head, the strong young man, Jesus Christ, our Lord. Sentimentality has sometimes tended to blur the incomparable virility of Jesus, touching His character with an effeminacy that is foreign to Him. Look at Him in the splendor of His human body, with a mind that has never had a rival, at whose sayings the wisdom of the ages has kindled, whose character, even in its untranslated, antique setting has power to make young men, forgetting all but the single thought that He calls them, fling their lives at His feet with the abandon of a lover offering himself to his bride. He is still the Strong Young Man, with eyes like a flame of fire, called away from earth in the perfection of His youthful strength that youth might be forever enthroned in Heaven; and yet His hair is as white as snow, for He carries in His bosom the experience of the human race, so that whosoever goes to Him goes with the confidence that He understands. It is He who calls young men to build up their strength and to conserve it under the benediction of His laws. It is He who challenges them to use it with boldness against the wickedness of our day in behalf of the weak and oppressed according to the bidding of His will. The fate of the world depends from generation to generation on the strong young man glorying in his strength.—*Bishop Brent.*

SUNDAY SCHOOL WORK IN PHILADELPHIA

Elaborate Programme Arranged for Next Week

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau,
Philadelphia, May 31, 1910

THE following programme has been arranged for the Teacher Training School and Conference for Sunday school teachers and other workers, which will be held next week under the auspices of the Sunday School Association of the diocese of Pennsylvania at the Church Training and Deaconess House:

June 7-11, 9:15-9:30—Tuesday to Saturday. Devotional Service.

June 7, 9:30-10:30—Tuesday. The Prayer Book. Rev. L. M. Robinson, D.D.

June 8-11, 9:30-10:30—Wednesday to Saturday. The Bible.

Wednesday. The Bible; Its Language and Divisions. Rev. Wilson R. Stearly.

Thursday. The Canon of the Bible, and the Higher or Literary Criticisms. Rev. Wilson R. Stearly.

Friday. The Manuscripts and Versions of the Bible; Textual Criticisms; Inspiration. Rev. Wilson R. Stearly.

Saturday. How to Interpret the Bible. Rev. W. Herbert Burk.

June 7-11, 10:30-11:30—Tuesday to Saturday. The Lesson.

Tuesday. The Preparation of the Lesson. Mr. Edward H. Bonsall.

Wednesday. The Teaching of the Lesson. Rev. R. Bowden Shepherd.

Thursday and Friday. Analysis of Lesson Material. Deaconess Sanford.

Saturday. Illustrating the Lesson. Rev. J. Kinsey Hammond.

11:30-12:30—Tuesday. The Church in America. Rev. Arthur Rogers.

Wednesday. How to Teach Missions. Miss A. M. Hubbard.

Thursday. Teaching the Catechism. Mrs. John Loman.

Friday. The Primary Department. Mrs. Thomas Raven.

Saturday. The Beginner's Class. Mrs. M. Hawkes.

8:30 p. m. Monday to Friday. Illustrated Lectures on the Life of Jesus Christ. Rev. Llewellyn N. Caley.

Deaconess Sanford and the managers of the Church Training Deaconess House have offered to entertain free of expense a certain number of lady teachers from outside Philadelphia during the days of the School. This offer is not limited to the diocese of Pennsylvania.

A Conference on Sunday School work, arranged by the Executive Board of the Sunday School Association, was held at All Saints' Church, Norristown (the Rev. W. Herbert Burk, rector), on Thursday afternoon and evening, May 26th. Mrs. John Loman of the Church of the Saviour spoke in the afternoon on the Primary Department, and Mr. Edward H. Bonsall, National president of the Brotherhood of St. Andrew, on Bible Classes, and in the evening the Rev. Wilson R. Stearly and the Rev. W. Herbert Burk discussed the preparation of the teacher and the preparation of the lesson.

CHRISTIAN SOCIAL UNION.

A resolution of regret and appreciation has been adopted by the Executive Committee of the Christian Social Union on the retirement of the Rev. A. J. Arkin from the office of Corresponding Secretary. Mr. Arkin has fulfilled the exacting duties of the office with rare fidelity, and his close intercourse and sympathy with men of the laboring class, among whom his influence is great, made him a powerful help in carrying out the purposes of the Union. This influence will be continued, though the growth of St. George's mission, under his care, has increased his parochial burdens so much that he feels compelled to give up office.

TENTH ANNIVERSARY OF ST. JOHN CHRYSOSTOM'S.

On Trinity Sunday the Church of St. John Chrysostom celebrated the tenth anniversary of the dedication of its handsome church building. The present rector, the Rev. Joseph Sherlock, has guided the destinies of the parish for nineteen years and it was through his exertions and the self denial of his small band of parishioners that such a fine edifice was erected. At the high celebration Farmer's service in B-flat, with the *Gloria* from Mozart's Twelfth Mass as an offertory, were rendered.

"OLD SWEDES'" ANNIVERSARY.

The 210th year of Gloria Dei (Old Swedes) Church was celebrated on the First Sunday after Trinity. The Rev. Snyder B. Simes, who has been rector for forty-one years, preached an historical sermon in the morning, and at 4 o'clock the Rev. William W. Taylor of Bridgeport, Pa., was the preacher.

DAUGHTERS OF THE KING.

The spring meeting of the Local Assembly of the Daughters of the King of the diocese was held May 17th at St. James' church, Bristol. There was a business meeting in the afternoon, with 104 members present. After the regular business, delegates were elected for the general convention of the order in October. Deaconess Ridgely

gave a talk on Corporate Communion, and the Rev. S. M. Holden of Wissahickon, on the special work of the Daughters of the King. At the evening service Dean Groton, of the Philadelphia Divinity School, preached an appropriate sermon.

GENERAL AND PERSONAL MENTION.

The City Mission, in order to accommodate its increasing work for the care of tuberculosis sufferers, is arranging for the purchase of a farm on which a colony of convalescents can be maintained, thus relieving the Home for Consumptives at Chestnut Hill. Two hundred acres at New Hope, Bucks Co., have been practically secured, though final arrangements are not yet complete; the location is admirable for the purpose, and it is greatly to be desired that the project may be carried through.

The Dean of Worcester (England), who has been attending the Arbitration Conference at Lake Mohonk, made a flying visit to Philadelphia on Friday, the 27th, as the guest of Mr. Clinton Rogers Woodruff. His stay was so brief that he had only time to meet a few of the city clergy at dinner, and to inspect the University of Pennsylvania and the Divinity School.

At the meeting of the Woman's Auxiliary of the Chester Convocation, which was held in Christ Church, Media (the Rev. Harry Ransome, rector), on the 27th, an address on the work among colored people was made by the Rev. Henry S. McDuffey, priest in charge of St. Augustine's, Philadelphia.

The Rev. Herman L. Duhring, D.D., Superintendent of the City Mission, sailed on Friday, May 27th, on the steamer *Marquette*, to attend the World's Conference on Missions at Edinburgh, Scotland. His daughter, Miss Lucy Duhring, accompanied him.

It will grieve the friends of the Rev. A. J. P. McClure to learn that he is suffering from a painful nervous breakdown caused by overwork and anxiety. There is nothing alarming about his condition, however, and it is hoped that a period of rest will restore him to complete health.

Recent appointments to mission stations in the diocese are those of the Rev. George Copeland, assistant at the Church of the Holy Trinity, to St. Ambrose's, in the Convocation of Germantown; and the Rev. W. Smythe, assistant at St. Simeon's, to St. Barnabas' in the Convocation of West Philadelphia.

TOWER-TOP CUSTOMS.

WE still preserve in England a few ancient customs and observances connected with the summits of church towers, and it would be of interest if an authoritative list of them could be collected. The oldest of these customs would appear to be the thanksgiving hymn annually sung from the roof of the great central tower of Durham Cathedral. This observance originated in the rejoicings at the English victory over the Scots at the battle of Neville's Cross, outside the city, on October 17th, 1346. It was a famous and complete victory, with a tale of fifteen thousand Scots slain, and David II., the Scottish King, and many of his nobles captured. It was to the especial intervention of St. Cuthbert, whose sacred banner had been carried by Prior John Fossor to Maiden Bower, a spot overlooking the battlefield, that this signal overthrow was ascribed. The Prior prayed beside it, but his monks are said to have offered up their prayers from the more distant and safer vantage-point of the Cathedral towers. This Durham *Te Deum* is no longer sung on the historic date, the day having been changed to May 29th, to fit a later occasion of public rejoicing. It is thought that the original celebration ceased with the Reformation, and that the revival after the Restoration, in 1660, itself, fell into disuse in the eighteenth century, being again revived in 1828, and continued ever since. The Rev. Arnold D. Culley and Dr. J. T. Fowler of Durham give the following particulars of the celebration as at present conducted on May 29th:—"The choir mount the central tower immediately after Evensong, in their cassocks and surplices, and sing the first anthem, 'Lord, for Thy tender mercies' sake,' facing south. The second anthem, 'Therefore with angels and archangels,' by V. Novello, is sung facing east; and the third, 'Give Peace in Our Time, O Lord,' by W. H. Callcott, facing north. The battlefield of Neville's Cross lies to the west of the Cathedral, so we sing away from it each time." The popular, but mistaken, opinion of the people of Durham is that no anthem is sung from the western side because a choirboy there once overbalanced himself and fell from the tower.

The best-known example of a tower-top celebration is, of course, the May morning choral greeting of the rising sun from the summit of Magdalen College tower. With the last of the strokes announcing 5 o'clock on the morning of May 1st the choir, assembled on that lofty eminence overlooking the city of Oxford and the winding Cherwell, bursts forth into the Latin Eucharistic Hymn written by Dr. Thomas Smith, a Fellow of Magdalen, in 1685, and originally set to music by Dr. Benjamin

Rogers, organist of Christ Church. This forms part of the College Grace. The music now followed is a revised version of the old score by Dr. Varley Roberts, the distinguished organist of Magdalen. There are five verses, of which the following is the opening:

"Te Deum Patrem colimus,
Te laudibus prosequimur,
Qui corpus cibo reficis,
Coelesti mentem gratia."

A graceful English translation was made by, we believe, the late Dean Burgon, beginning:

"To Thee, O God the Father, Thee,
All worship, praise, and glory be;
Thy Hand bestows our daily bread,
And that wherewith our souls are fed."

Twenty years ago Mr. Holman Hunt made Magdalen's May morning custom the subject of a painting, and the observance has always attracted a large gathering, in spite of the early hour. The president and the college heads take part, and there is generally a considerable sprinkling of visitors. In all some two hundred persons can be squeezed into the limited space on the roof, which becomes a dizzy height indeed when, the hymn concluded, the ten heavy bells ring out, causing the tower to rock to the extent of some two and a half inches. Considerable uncertainty exists respecting the origin of this custom, some seeing in it a curiously Christianized survival of an ancient sun-worship—the welcoming of the vernal solstice and the coming of life-giving warmth. It is connected, in this train of thought, with the familiar well-dressing custom of Tissington, in Derbyshire, with the equally famed "Furry Dance" of Helston, in Cornwall, and numerous other observances that greet the spring. Another tradition represents the Magdalen custom as the survival of a Requiem Mass for Henry VII., who died in the spring of 1509. Atkyns, in his *History of Gloucestershire*, states that Henry VII. confirmed the right of Magdalen to the rectory of Slimbridge, and granted an annual charge of ten pounds upon its income for "choir-music" on the top of the College tower on May Day.

A somewhat similar custom is annually observed at Southampton, where the dawn of May Day is celebrated by a local choir ascending to the roof of the ancient Bargate, which spans the principal street, and there singing. Ascension Day is somewhat similarly observed at Linton, in Cambridgeshire, where the choir, following a practice begun some twenty years ago, ascends the tower in the afternoon. The case of Castleton, the famous church in the High Peak district of Derbyshire, should in this connection find a notice. Shortly after the restoration of the monarchy on May 29th, 1660, Parliament passed a measure enacting "That in all succeeding ages the 29th May be celebrated in every church and chapel in England and the dominions thereof by rendering thanks to God for the King's peaceable restoration to actual possession and exercise of his legal authority over his subjects." The religious service was pretty generally maintained up to the first half of the nineteenth century, but in few places was the occasion so heartily observed as at Castleton, where it was accompanied by much merrymaking. The festival is indeed still actively honored in the way of a village pageant. At the close of the day's festivities the four pinnacles of the church tower are decorated with oak boughs and flowers, which are allowed to remain until quite withered away. Royal Oak Day is, or until recently was, celebrated at Edlesborough, Bucks, by a similar garlanding of the flagstaff on the church tower. There is also an old custom at Basingstoke of the choir ascending to the roof of the church-tower at midnight on New Year's Eve, and there singing the metrical paraphrase of Tate and Brady's version of the Hundredth Psalm: "With one consent, let all the earth To God their cheerful voices raise"—to usher in the New Year.—*H, in the London Guardian.*

WHEN WE read the magnificent and soul-inspiring periods of the Koran affirming the unity of God and denouncing idolatry, and when we see in the East the reverential worship of the crowded mosque, or the simple and sincere adoration of the solitary Moslem, we are apt to mark naught but good in it, and to see in Hinduism naught but the hideous idolatry, which in India so closely environs it, and often offers such repellent contrasts. But Hinduism in its doctrines contains a strong element of good, whilst Mohammedanism has an inherent weakness, which is fatal to its sufficiency for the spiritual wants of man. Hinduism has an affinity to Christianity, to which a Hindu can be much more easily converted than a Moslem.—*Selected.*

"LOVE THE BROTHERHOOD."

A CHARGE, DELIVERED AT THE CHICAGO DIOCESAN CONVENTION,
TUESDAY, MAY 24TH, BY THE

RT. REV. CHARLES P. ANDERSON, D.D.,
Bishop of Chicago.

[Continued from last week.]

II.

CONSIDER the marvellous unity within the Catholic Church. The ecumenical creeds and councils are our common property. The great body of Catholic theology is held and used in common. The liturgies concentrate on the same august sacraments. The same prayers, hymns, and creeds are sung and said the world over. Do we realize that? For the sake of vividness let historic theology be represented by one hundred units. Ninety of these units are held in common by Rome, Canterbury, and the Orient. The other ten are chiefly concerned with historical and metaphysical questions that are not vital to Christianity. More than this, there is a marvellous unity even within the realm of controversy. The official definitions of the Roman, Oriental, and Anglican Communions, even on controverted points, are strikingly harmonious. The official definitions of these three communions on such controversial matters as the Church, Baptism, Confirmation, Matrimony, the Eucharist, the threefold ministry, the priesthood, repentance, and remission of sins are practically alike. If those Communions were as close together externally as they are in internal unity and theological harmony they would now be organically one. In saying this, certain words that have served as war slogans are not being forgotten. The word Pope is one of them. Constantinople and Canterbury refuse homage. The Pope retaliates and the war goes on. Is it a battle over the primary question, "What think ye of Christ?" No, it is over a matter of Lordship. Transubstantiation is another war slogan. One affirms in a metaphysical sense what the other denies in a physical sense. It is mere logomachy. They are all one at the core. Orders is another battle-cry. Remember that the official definition of the ministry and priesthood are substantially identical in the two Communions. It is the Roman theory of Papal supremacy that superimposes novel definitions of a valid ministry. It was a fatal day for Rome and a blessed day for the rest of the Catholic world when Rome, after years of silence, spoke out on Orders. Judges and Bishops oftentimes do well to give their decisions but to withhold their reasons. A negative silence leaves one believing that there must be good reasons. Have you ever watched a hen sitting silently and solemnly on her nest, hoping to bring out a brood, only to discover after weeks of weary waiting that she had been sitting on addled eggs? So after years of solemn silence Rome spoke on Orders. It was fatal—to her. It furnished opportunity for a crushing reply from the Pope of another world (*papa alterius orbis*), together with his brother of York. In charity we leave the matter there; for the question is closed to all who do not believe, with Cardinal Manning, that the appeal to history is treason.

It would, of course, be foolish and shallow to imply that there is no real battle-ground within the confines of Catholic Christendom. There is. There are large and important issues to be faced; but do not allow the smoke of the skirmishing on the far-distant outskirts to blind your eyes to the imperishable unity. This unity does not carry with it a slavish uniformity. Within the Roman Communion there are men standing farther apart, within the Anglican Communion there are men farther apart, than the official definitions of the two Communions are. Rome has her Broad Churchmen who refuse to be suppressed by vehement encyclicals against Modernism. The Anglican Church has sons who disturb her peace. A Roman Father Carson writes like an Anglican; and an Anglican Spencer Jones writes like a Roman. If these two Communions can retain such variable minds without imperilling their solidarity, is it entirely inconceivable that there should be one Communion which could retain both and maintain unity? Internal unity is there already. Theological onement is there already. What is lacking? Love, love, love is lacking. Holy Charity is their and our need. Holy Christ-like love is the solvent that would dissolve our difficulties. "Love the brotherhood."

Coming next to the Protestant Churches, please keep it in mind that the subject is being approached throughout from the Catholic standpoint. From the Protestant standpoint there is no theological difficulty in the way of a thousand churches. If two, why not a thousand, except for economic reasons? From neither viewpoint does there appear to be a single weighty obstacle in the way of the amalgamation of the Protestant Churches. Water will mix with water; oil with oil. Our task is not exactly to mix oil and water, but to fuse certain elements, normally uncongenial, which will nevertheless blend at a high temperature.

Well, from the Catholic standpoint, Protestants are members of the holy Catholic Church. That is the central starting point, from which we must work outwards. It is impossible to reverse the process. Said our American House of Bishops: "We believe that all that have been duly baptized with water, in the Name are members of the Catholic Church." The Roman Church states it more positively: "If any man says that Baptism, which is given by heretics, in the Name, with the intention of doing what the Church does, is not true Baptism, let him be anathema." Let him be anathema who says that even heretical and schismatical Chris-

tians do not belong to the brotherhood. Not only that, they join us in the Apostles' Creed, preach the same Christ, worship the same incarnate God, and manifest the fruits of the Holy Spirit. Protestants then are members of the one Catholic Church, who through a combination of unhappy circumstances have been deprived of some of the riches of Catholic privileges. The unhappy circumstances must be laid at the door of the Catholic Church. Original Protestantism saved the Church from corruption in spite of herself. It brought light and life out of darkness and spiritual death. It purified morals and manners. It revived personal piety. In the struggles toward this end it lost some of the jewels of Christianity, amongst others the power and principle of unity. The problem of today is to save to the historic Church all that Protestantism has restored and won, without forfeiting the treasures which it lost. This task invites no real surrender on either side. It only involves mutual acquisitions. You give what you have and we give what we have. That is unity on the basis of the mutual inclusiveness of the merits of the other. Never mind which gives most if the resultant oneness has the merits of all.

For the solution of this problem the first requisite is nothing more than a change of temper on our part, and on their part a widening horizon. The traditional Anglican attitude inhibits mutual approach. Coming away from a meeting of the Committee on Unity of the last Lambeth Conference, I said to an English Bishop who had been advocating concessions for which no one had asked, "My lord, why don't you begin unity by treating dissenting ministers like Christian gentlemen?"

"Oh," he replied, "they are socially impossible."

In England social, educational, and political considerations block unity more than theological questions. In America our primary difficulties, our first difficulties, to be overcome are temperamental. Mutual pride, prejudice, and ignorance block the first steps. An American priest of my acquaintance could not say the word "Methodist" without making it fairly hiss with scorn. Said an Anglican priest to a Protestant minister, "I am glad to greet you as a gentleman, but I cannot recognize you as a minister;" to which came the retort: "I am glad to greet you as a minister, but I cannot recognize you as a gentleman." A change of attitude, a change of temper, is a first desideratum. Friendly greetings, social intercourse, brotherly kindness, generous praise, will go a long way towards creating an atmosphere in which our serious problems can be lovingly and hopefully considered.

Then to mere good-naturedness, which it would be a mistake to undervalue, add a large co-operation in that large field of good works where entangling alliances cannot arise. There is a common enemy. Against that common enemy Christians of every name must unite their forces. Temperance, social purity, the sanctity of marriage, social righteousness, Christian citizenship—these and many other like things represent common ground on which all Christians can fight and bleed and die together.

All this we can do and must do. But that is not the end. More than this must we do if we fulfil our mission. Let me explain. There are two conspicuous tendencies in the Christian world today, Roman imperialism and Protestant federation. Between the two the Anglican Communion may be very tightly squeezed. Between the two she may become a tiny but highly respectable body of future non-jurors. Between the two she may be crushed if the traditional Anglican temper and attitude prevail. On the one side Rome has closed up all avenues of approach. Figuratively speaking, she refuses to walk on the same side of the street with her blood relations. On the other side the Anglican Communion cannot embrace Protestant federation without abandoning her very soul and life and character, without surrendering her very *raison d'être*. As has been pointed out she is a Catholic Church in a Protestant world. For the nonce, any negotiations in the Roman direction have been estopped. This throws her sphere of influence for the time being with Protestant Christendom. Can she make such a contribution to the Protestant world as will raise the whole question of unity above such dilettantish projects as federation and interdenominationalism? Can she (shall I speak out?), can she Catholicize Protestantism? She has already done much in that direction. Think of the days when Puritan preachers wildly gesticulated against us and exhausted their energies in tearing to tatters our damnable rags of popery. How they did pour out the vials of wrath against the Christian year, for instance. Now all the Christian Churches are observing the Christian year to a greater or less extent. These are mere straws which show which way the wind is blowing. Can we more completely Catholicize Protestantism? We must row in the same boat with Protestants, and if so, we must keep a hand on the steering oar. A well organized, Catholicized Protestantism, with a Pope of its own, if you like, with Catholic unity and solidarity, with power over press and politics and schools, with all Rome's power plus Protestant piety, would give the world a Catholic Church greater than Rome, for it would have her power consecrated by an evangelical fervor. Disunited Protestantism simply cannot compete nor contend with Rome; but two great Catholic solidarities would make the programme of the final unity highly interesting. Then "the loftiness of man shall be bowed down . . . and the Lord alone shall be exalted in that day." A programme of this sort necessitates a complete change of tactics on the part of the Anglicans.

The brotherhood is so big, unity is so deep and wide, that great

care should be exercised to avoid taking such steps as would contract the largeness of the Christian brotherhood or imperil the larger unity. All "lickering expedients" should be shunned. All solemn trifling should be avoided. It is no child's play; it is a man's work. Beware of these substitutes for unity that would allure you into a fool's paradise. The recent amendment to Canon 19, in my judgment, was a flickering expedient. Is it unity, is it making towards unity, to permit a Bishop to ask some learned Presbyterian minister, not to officiate at that altar, not to prophesy from this pulpit, but to stand down there in the capacity of a mere layman and make an address forsooth, not at a regular service, but on some out-of-the-way occasion? Does it not seem petty and pusillanimous on our part and humiliating to our Protestant brethren? The Chicago-Lambeth quadrilateral was dignified. Canon 19 was a blunder. A canon which would seem to convey to the uninformed some idea of priestly parity, but which in reality goes out of its way to invalidate the Protestant ministry, comes mighty nearly being a disingenuous subterfuge, as offensive to conscientious Protestants as it is irritating to true Catholics. The Pope refused to see Roosevelt if he called on the Methodists, and Americans thought it very strange indeed. Yet the General Convention magnanimously authorizes a Bishop to invite some distinguished Protestant minister into his house by the back door, on condition that he leaves his ministerial character behind him. Some of us have too high a regard for our brethren to treat them in that way. It isn't gentlemanly, even if there is a canon back of it, and it isn't unity. It's a mere fly on an archangel's wing. Let us pray for the day when *we can freely exchange altars*; and in the meantime do not imperil that larger unity by temporizing compromises that only tantamount to *size both sides*.

So with union services and interchange of pulpits. They do not make unity. Have not such things gone hand in hand with the rapid multiplication of Churches? Interdenominationalism is not unity. It is next door to undenominationalism, and undenominationalism is next door to nothing. Its chief merit is that it is an open confession of the folly of divisions; but it does not unite. All these things are so many flirtations. A man does not flirt with the woman whom he wants for his wife. Flirting is immoral. When the Churches stop flirting with each other and seriously settle down to the contemplation of holy unity, they will want the genuine article and not a make-believe unity.

But remember always the indestructible unity that already exists, the unity that binds Catholics and Protestants into one Christian brotherhood, the still closer unity within the historic Church. Give no hospitality to the idea that different angles of observation mean that Christians are looking at different objects. All fix their adoring gaze on the one Christ. When loyalty to Christ, in the vicissitudes of human life, has assumed various aspects, do not transmute aspects into animosities. Do not look askance at your brother who does not see eye to eye with you. Love him. Even when vital issues arise, bear in mind that while you will not promote unity by an amiable apostasy, neither will you convert your brother by putting on conceited airs or by trying to knock him down. Love him. Study his point of view and you will learn to love him. Humble, open-minded study is daily leading to closer proximity and warmer fellowship. Where learning fails, love will win. "A new commandment I give unto you, that ye love one another." Love will bind together Rome, Canterbury, and Constantinople. Love will encompass Geneva in the bosom of the Catholic Church. The angry controversies of the sixteenth century cannot be reproduced in our day, for we are learning to love. Calvinism and Arminianism will fight no more, for they have learned to love. Neither side won. Both sides won. Love won. The battle is over. God is changing men's attitudes. God is uniting men more than they realize. God is imparting to men His own character, love. Love will sweeten acerbities, soften stubbornness, subdue haughtiness, remove obstacles, illumine dull minds, melt icy hearts, bring us to our knees in tears that we have rent Christ's seamless robe, and then lift us to our feet to march breast forward, a united phalanx, to the conquest of the world for Christ. "That they also may be one in us, that the world may believe." Love is of God. Love alone conquers. Love alone unites. The world cannot withstand that one Holy Catholic Church whose life is love. Honor all men everywhere, but "love the brotherhood."

O Lord, who has taught us that all our doings without love are nothing worth; Send Thy Holy Ghost and pour into our hearts that most excellent gift of love, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

PERSONAL FELLOWSHIP with the living, personal Christ is the one true missionary motive. It is as simple in expression as it is comprehensive in scope. In it all that is best and truest in other motives is restated in fullest terms and with complete authority. It supplies the obedience claimed by our Lord, but it makes that obedience the expression of our own inner life, and not mere conformity to an external commandment. The compulsion we feel is not that of a law whose edicts may be unwelcome even while we obey, but the fulness of our life—the life which we live by faith in the Son of God. Like Him, we "must bring" His other sheep.—W. W. HOLDSWORTH, in the *East and the West*.

THE RELIGIOUS CENSUS.

THE Census Bureau has in press Part I of a special report on the census of Religious Bodies in the United States for the year 1906. It embraces a summary of the results and the general tables and, although the publication of some of the important conclusions has already been anticipated by the issue of press summaries and bulletin No. 103, the complete report covers much additional information, including considerable data not comprehended in any of the previous census reports on religious bodies, notably, the statistics of denominational and undenominational Sunday schools; a compilation of the average annual salaries paid to ministers; a statement of the languages used in the conduct of church services; a sketch of the missionary, educational and philanthropic work of the various denominations, both at home and abroad; and a summary of the statistics for the principal cities. Advance information concerning some of these details has already been given out.

The report states that the general plan adopted for the collection of the statistics was by means of correspondence with the individual church organizations, together with such assistance from denominational officials as might be necessary, and as they were able and willing to render. The returns were tabulated and then verified by comparison with year-books and the minutes of the various bodies, and with all other available sources of information. The report states that the different means of collecting and verifying the statistics have resulted in a very thorough and complete presentation.

SOME SUMMARIES.

Much greater than the rate of increase in the population of the principal cities was their gain in the number of religious organizations and communicants or members of religious bodies for 1906, now in press. It is stated that, for the area outside these cities, the rate of increase in the number of organizations was approximately the same as the rate of increase in population and in the number of communicants or members it was considerably greater.

The census bureau divides the 160 principal cities, those having 25,000 inhabitants or more in 1900, into four classes, according to population; 11 cities of the first class having over 300,000 population; 27 cities of the second class having over 100,000 to 300,000 inhabitants; 40 cities of the third class from 50,000 to 100,000 population; and 82 cities of the fourth class having from 25,000 to 50,000 inhabitants.

THE MOST NOTABLE INCREASE.

The report declares that, among the different classes of cities, the first class showed the most notable increase, more than doubling the number of organizations and communicants; the third and fourth classes followed closely; while the second had a much lower rate. Outside the principal cities the rate of increase was even less.

The number of communicants or members in each 1000 of population in 1906 was, for the principal cities, 469; for the whole country, 391, and for the sections outside of the principal cities, 363. The ratio of communicants to population was considerably greater for the principal cities than for the country as a whole. Comparing the different classes of cities it appears that the ratios for cities of the first and second classes were considerably smaller than for the other two classes. As compared with 1890 the report shows a gain of 90 communicants in each 1000 of population for the principal cities, and of 51 outside of them. Among the different classes of cities, the largest gain, 106 communicants per 1000 population, was found in the cities of the third class. The smallest gain was in those of the first class and the next smallest in the second class.

There were 4,082,039, or 32 per cent, more female than male members in continental United States in 1906, while in the principal cities the excess of female members was proportionately less, being 960,526, or 23.5 per cent. Comparing the different classes of cities, it appears that in those of the first class the excess of female over male members was only 18 per cent; in the second class, 28.9 per cent; in the third class, 25.8 per cent; in the fourth class 31.1 per cent; and outside of these cities 35.9 per cent. It is stated that the greater proportion of males in the principal cities is largely due to the greater proportionate strength of the Roman Catholic Church in these cities.

The number of members of the Roman Catholic Church reported in cities of the first class was considerably more than double the number reported by all Protestant bodies, while outside of the principal cities the number reported by Roman Catholics was only a little over one-third of the number credited to the Protestants. It is pointed out in the report that the strength of the Protestant bodies, as compared with the Roman Catholic Church, is greatly understated.

Only two of the Protestant bodies reported a majority of their membership in the principal cities, *i. e.*, the Church of Christ, Scientist, 82.6 per cent, and the Protestant Episcopal Church, 51.2 per cent; while of the membership of the Jewish Congregations, 88.7 per cent

are in the principal cities, and of the Eastern Orthodox churches 70.7 per cent.

Of the total number of communicants or members reported for the principal cities by all denominations, 6,307,529 or 60 per cent belonged to the Roman Catholic Church, and 3,935,341, or 37.4, to Protestant bodies.

Comparison with the report for 1890 shows that in general there has been an increase in the proportion of communicants or members in the principal cities as compared with those outside of these cities. In 1906 the percentage of the total number of communicants in these cities for all denominations was 31.9 as compared with 25.7 in 1890.

Of the total number, 10,511,178, of communicants or members in the principal cities in 1906, there were 7,343,403 or 69.9 per cent reported by the 38 cities of over 100,000 population, and, of these, 2,432,630, or 33.1 per cent, belonged to Protestant bodies and 4,736,535, or 64.5 per cent, to the Roman Catholic Church. The latter denomination had in these cities about 75.1 per cent of its entire membership in cities of over 25,000 inhabitants.

In thirteen of the cities more than one-half of the communicants or members reported belonged to Protestant bodies, while in 23 the majority belonged to the Roman Catholic Church.

The cities showing the largest proportions of Protestant communicants are Memphis, 84.4 per cent; Toledo, 70 per cent; Washington, 66.9 per cent; Kansas City, Mo., 66.2 per cent; and Indianapolis, 62.1 per cent.

The cities showing the largest percentage of Roman Catholic communicants are Fall River, 86.5 per cent; San Francisco, 81.1 per cent; New Orleans, 79.7 per cent; New York, 76.9 per cent; Providence 76.5 per cent; St. Louis, 69 per cent; Boston, 68.7 per cent; Chicago, 68.2 per cent; and Philadelphia, 51.8 per cent.

In the 5 leading cities the proportion of communicants to population was; New York, 44.7 per cent; Chicago, 40.7; Philadelphia, 38.8; Boston 62.6; and St. Louis, 46.6 per cent. It is stated that, in general, cities which have a relatively large Roman Catholic population show a higher percentage of church members than cities in which this body has a comparatively small representation. In Fall River 86.5 per cent of the total number of members reported were Roman Catholics and the church membership represented 67.8 per cent of the population, while in Memphis, where 84.4 per cent of the communicants reported belonged to Protestant bodies, the church membership was only 30 per cent of the population.

The Protestant Episcopal Church is classed among "Protestant bodies" in these bulletins.

THE RICE RIOTS IN CHANG SHA.

BY THE REV. ALFRED A. GILMAN.

MRS. GILMAN and I returned to Chang Sha just in time to have a most thrilling experience. We arrived in Chang Sha on March 12th and found the work in a most flourishing condition. The love of our workers was shown in the way that they had cared for our house and especially for our garden. The schools were opened just after our arrival. The Boarding School was filled to its capacity of twenty-five boys, all of small size, such as I have been working for. We had twenty-one girls and nineteen boys in the day schools. The day scholars are from the neighborhood and there was an evident growth of confidence in our work. The principal of the high school, the highest institution of learning in Hunan, called and begged me to help them by teaching two days a week. This was the outlook for our mission work.

But the general outlook was far otherwise. All winter there have been large numbers of famine refugees, who have depended upon the officials and missionaries for food. The depreciation of the currency has lowered the purchasing value of the cash, so that in all trades there is a demand for more pay. The lowest classes suffer the most and find it most difficult to demand more pay. As the winter wore on, the price of rice advanced as usual, and where in normal years a pint would sell for thirty cash, the price advanced to seventy cash. This meant starvation to the lower classes. According to Confucius, the first duty of an official is to feed his people; and following the law of the land, the people demanded that the governor bring down the price of rice. This is often done by the officials. The governor, however, seemed stubborn, and irritated the people to the point that Wednesday night, April 13th, an immense mob demanded an immediate response from the governor. Soldiers tried to disperse the mob. Infuriated, they rushed through the streets, and shortly after midnight attacked the postoffice, the government bank, and the Wesleyan mission, which are all near together on the west side of the city. About the same time rioters attacked the Norwegian and China Inland missions in the south part of the city. The members of these three missions had to flee for their lives, but fortunately all escaped

without a single scratch. It would seem that not even was a missile hurled at them.

Wednesday afternoon Mrs. Gilman and I attended the union Chinese prayer meeting which was held outside the South Gate, walking there and back, a distance altogether of about six miles. We passed right by the Norwegian mission and through the governor's house, and all the way heard not one word of reviling or ill will. About 9 o'clock my servant reported to me that there was a row at the governor's, which is situated very near us. I was very much alarmed, but went to bed as usual. At 2 in the morning Mr. Huang came to tell me that the Wesleyan mission had been rioted, and shortly afterward we heard of the Norwegian mission. I prepared my fire hose and planned measures of escape, while Mrs. Gilman packed three bags with essentials. About 4 o'clock two soldiers appeared who said that forty were coming to protect us. But they never came. However, neither did the rioters.

Daylight came at 6 and the city gates were opened. I sent a letter to the British consul, who advised us to go to him at once. I had tried to get a letter to him at 2 o'clock, but the messenger could not get out of the city. While my messenger was on his way to the consul, a card came from the official who has charge of foreigners, Taotai Chu, with the message that the city was now quiet and we could remain just where we were. This seemed very reassuring, as the officials generally are glad to have you get out in case of the least danger. However, I sent word that I preferred to have him send me an escort to take us to the commissioner of customs on the island. This was done, but we finally went in closed chairs out the North Gate to the consulate. There we had our breakfast and were sent by launch to the commissioner's house. Arrangements were made for us to stay with the harbor master, whose house is a little further up on the island, and about noon we went along there. Soon word came that we were to go back to the commissioner's. Arrived there, we were all bundled into a launch and transferred to the B. & S. steamer *Siantan*, where we found practically all the foreign population. The Norwegians had fled to the wall and soldiers had escorted them to the boat. An escort had brought the Yale mission people, some of whom had hidden in neighbors' houses during the night.

About noon the burning began with the governor's yamen. It was reported to me that the soldiers were ordered to fire on the mob; that only a few obeyed orders and retired inside the yamen; that then the mob applied coal oil and with the help of a favoring breeze burned up the whole place. At the same time the Norwegian and China Island missions were burnt. But during the afternoon the Yale mission people brought out a large number of trunks, by means of trusty servants; I sent back and got one trunk, containing our summer clothing. This was about 5 o'clock and shortly afterward a mob entered our place and smashed and looted generally. But up until now none of our mission buildings has been destroyed. All of our workers and their families, who were natives of Hupeh, were brought with us on the boat.

There is a strong feeling against the people of Hupeh because the foreign houses have mostly been built by their labor. A short time ago the Huanese carpenters and masons appealed to the governor to expel the Hupeh contractors. This, of course, he was unable to do, and this had a considerable part to play in the burning of the buildings. Much property has been destroyed, both foreign and Chinese, but, strangely enough, so far I have heard of no American property being burned.

IS IT NOT time that the Church awoke to a sense of her full responsibility to the clergy who after a long life spent in her active service are compelled by old age to give place to younger men? asks the *Canadian Churchman*. These men voluntarily have given their lives to her. Most of them could have earned a fair living, some of them a large financial return, had they devoted their abilities and energies to other walks in life. The laity of both sexes have had the great advantage from childhood upwards of their religious example and teaching. Whatever of good they have developed in character and manifested in life has largely come to them through the medium of their faithful clergyman. Surely these noble men, when incapacitated by old age from earning their own living, should, out of the abundance of those for whom they have lived and labored, be decently provided for. Is it not ignoble and dishonorable that those who have been the means of enriching many with spiritual treasures should at the end of their days be severely stinted in the common necessities of life! No wonder that it is said that the conduct of professing Christians furnishes the infidel with his strongest arguments against Christianity itself.

DIOCESAN CONVENTIONS

CENTRAL NEW YORK, by an unanimous vote in the diocesan convention, declared the present name of the Church to be misleading and inadequate and asked for legislation such as by its title would show this Church "to be a true branch of the Holy Catholic Church." SOUTHERN OHIO had matters pertaining to Kenyon College before it for consideration and declined to surrender the right of diocesan representation on its board of trustees. MARYLAND gave considerable time to the discussion of subjects before General Convention, endorsed the Preamble by an almost equally divided vote, and disapproved of Suffragan Bishops. NEWARK arranged for an Archdeacon to give his whole time to missionary work and appointed a committee on Social Service. In CHICAGO there was large missionary enthusiasm and pledges amounting to \$27,500 were subscribed for diocesan missions. A like enthusiasm permeated the council of EAST CAROLINA as its distinguishing mark. In other dioceses reported in this issue the conventions were largely given to routine work, and in all of them the election of deputies to General Convention aroused greatest interest, frequently consuming several hours or an entire day.

CENTRAL NEW YORK.

A DECLARATION 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" was a feature of the diocesan convention held last week. It was passed after a spirited debate and after some amendment in order to enable the diocese to record an unanimous vote, and in the form stated was passed by a mighty roar of ayes with not an audible negative vote when nays were called for. This is deemed especially significant as Central New York has always ranked as a conservative diocese, and on a direct vote in the General Convention of 1904 to amend the title page of the Prayer Book by omitting the name "Protestant Episcopal," the clerical vote was divided and the lay vote was cast in the negative.

THE BISHOP'S ADDRESS.

The Bishop's address, aside from his devoted zeal always for missions, which he again expressed strongly, dealt mostly with affairs of the diocese. He commended the formation of men's clubs, and particularly of the diocesan Church Club recently formed. He hoped that this club might become a mighty factor in arousing greater interest in missions throughout the diocese. He appealed also for the building and equipment of a proper residential hall and for a resident clergyman to administer to the five hundred students of Cornell University who are Churchmen, saying that the one parish in Ithaca could not possibly meet the demands and requirements of the situation. This portion of his address was taken up in regular session later and referred to a special committee. He declared himself as opposed to the ratification of the Preamble. "No doubt," he said, "it has some good points, and if it could be properly amended and made less ambiguous than it is, it might serve a very useful purpose; but we suffer so much already from lack of definiteness in statement, and we have so many keen-witted theologians on both sides of the house who can utilize such ambiguity to the upholding of their own positions, whatever the intention of the authors may have been, that it is well to avoid it as much as possible."

LEGISLATION.

On organization of the convention the Rev. J. W. Clarke was elected as secretary, who named as his assistant Rev. W. Curtiss White. The Rev. James K. Parker, who has been secretary for years, is seriously ill. A rising vote of sympathy was extended to him as an official of the convention. A vote of sympathy was also given to a number of other clergy of the diocese who are sick, as noted in last week's issue of THE LIVING CHURCH.

The budget as called for by a report of the Standing Committee was adopted. It is larger by several hundred dollars than in previous years, caused by the "pension" assured by the diocese to aged clergy being extended to a couple of clergymen who have reached the age of 65 years and been engaged twenty-five years in active work in the diocese. The assessment for maintaining the mission work was also slightly increased. The report of the trustees of the Christmas Fund, now amalgamated with the General Clergy Relief, showed eighteen persons to be recipients of the benefits of the latter society.

THE ELECTIONS.

All the members of the Standing Committee were reelected. When it came to the election of deputies to General Convention considerable party spirit was evinced, both in nominations and in the

balloting. After many ballots had been polled, the following were elected: Clerical—Rev. Messrs. H. S. Longley, F. W. Eason, F. N. Westcott, H. G. Coddington, D.D. Lay—Thomas R. Proctor, Geo. M. Weaver, Hon. Geo. Underwood, Hon. Charles Andrews.

"UNION LABEL" NOT INDORSED.

Somewhat of a stir was created when the Rev. Ivan Merlinjones offered a resolution calling for the union label of the Typographical Union to appear in the Journal and on all printed matter and official papers of the diocese. The Rev. A. L. Byron-Curtiss was the only one to speak in its favor. He cited the work done by the Presbyterians for labor, and appealed to members of the convention that the Church take this small step of sympathetic expression with the mighty hosts of working people endeavoring to help themselves. It was quickly tabled, however, only a few of the clergy voting against that disposition of it.

CHANGE OF NAME INDORSED.

What precipitated the most animated discussion during the entire sitting of the council was a resolution offered by the Rev. Karl Schwartz and seconded by the Rev. W. E. Jones, calling upon the deputies to General Convention to work and vote for a Change of Name of the Church. The text of the resolution as introduced was 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 legal title for our Church that will adequately set forth to the world her claim to be the true American Catholic Church for the American people."

The Rev. Douglas Matthews, a pronounced Broad Churchman, who before the enactment of Canon 19 used to have Unitarians and others preach in his pulpit at Zion Church, Rome, was on his feet in an instant and denounced the resolution. He was followed by ex-Chief Justice Charles Andrews, who moved to table the resolution. This was voted down by a very positive shout of nays from the members of the House. Then followed a long and spirited debate, during which a motion was made to refer it to the committee on Constitution and Canons—absurd in itself. This, too, was voted down with the same emphatic nays as before, which showed that the spirit of the House was to decide the question. After still further debate, during which some objections were made to the terminology of the resolution, Mr. Schwartz changed his resolution by striking out the word "legal" and substituting for "the true American Catholic Church for the American people," the words "a true branch of the holy Catholic Church." In this amended form it was passed by a mighty roar of yeas, while not a negative vote was heard when it was called for. The resolution as finally passed is a positive step in advance for this conservative diocese, for it voted unanimously for a "change of name."

OTHER MEETINGS.

The Alumni of the General Seminary held a banquet at noon of May 24th in the Lockwood Memorial house. The following officers were elected: President, Rev. John A. Staunton; Vice-President, Rev. R. M. Duff, D.D.; Secretary-Treasurer, Rev. R. J. Phillips. A telegram of sympathy was sent to the Rev. James A. Kidder of Owego who, in extreme age and feebleness, was unable to attend. The Berkeley men held their election with a dinner at an hotel, choosing, President, Rev. James K. Parker; Vice-President, Rev. J. W. Clark; Secretary-Treasurer, Rev. C. D. Broughton. The old students of St. Andrew's Divinity School, maintained in the diocese during the life of Bishop Huntington, banqueted at Hotel St. Cloud in the evening of May 25th. The Rev. William Cook was elected president; Rev. James K. Parker, vice-president, and Rev. H. E. Hubbard, secretary-treasurer. The association has recently gotten out a history of this old "school of the prophets."

The Society of Mission Priests held its annual meeting during the convention. It is composed of about a dozen priests pledged to hold missions as the Bishop directs. Five successful missions have been held during the past year, all in rural parishes. The officers were reelected: Rev. W. W. Way, director; Rev. W. C. McKim, vice-director; Rev. G. C. Wadsworth, secretary treasurer.

SOUTHERN OHIO.

TWO matters of importance came before the convention last week. One was the determination that was reached to return from the convocation plan to the entrusting of the bulk of missionary work to a diocesan board of missions. The other was a debate over a proposition to surrender the right of diocesan representation on the board of Kenyon College. The present board of trustees consists of forty members. A plan has been devised whereby the membership will be much reduced and the two dioceses within the state are asked to surrender their right of representation. This the convention did not

assent to, but a commission is to be appointed to confer with other interested parties in order that a plan may be devised for a smaller board without relinquishing diocesan representation.

The convention met at St. James' Church, Piqua. The Bishop noted many material improvements in the diocese and acknowledged a number of gifts for Church purposes. Bishop Francis of Indianapolis received a cordial welcome, the convention rising to meet him.

THE ELECTIONS.

Standing Committee: The Rev. Messrs. Paul Matthews, Cincinnati; Theodore I. Reese, Columbus; C. J. French, Fern Bank; and Messrs. Wm. Cooper Procter, Cincinnati; Wm. M. Allen, Cincinnati; and Capt. E. Morgan Wood, Dayton.

Deputies to General Convention: Clerical—The Rev. Messrs. Paul Matthews, Cincinnati; Theodore I. Reese, Columbus; George Davidson, Marietta; Samuel Tyler, Cincinnati. Lay—Mr. Wm. Cooper Procter, Cincinnati; Hon. John A. Vandeman, Delaware; Hon. Gideon C. Wilson, Cincinnati; Mr. W. Kesley Schoepf, Cincinnati.

Provisional Deputies to General Convention: Clerical—The Rev. Messrs. Holmes Whitmore, Dayton; Frank H. Nelson, Cincinnati; L. P. Franklin, Newark; Dudley W. Rhodes, D.D., Cincinnati. Lay—Capt. E. Morgan Wood, Dayton; Mr. Chandler Robbins, Springfield; Hon. Gilbert A. Stewart, Columbus; Prof. Wm. T. Magruder, Columbus.

Deputies to the Missionary Council: Clerical—Canon Chas. G. Reade, Cincinnati; Rev. F. L. Flinchbaugh, Cincinnati; Rev. Geo. H. Edwards, D.D., Cincinnati; Rev. Thos. W. Cooke, Dayton. Lay—Mr. Wm. M. Allen, Cincinnati; Mr. J. D. H. McKinley, Dresden; Hon. John A. Galleher, Marietta; Mr. Chandler Robbins, Springfield.

Provisional Deputies: Clerical—The Rev. Messrs. George M. Clickner, Cincinnati; John M. McGann, Columbus; A. W. Brickland, Logan; C. E. McKenzie, D.D., Zanesville. Lay—Messrs. H. O. Norris, Newark; A. S. Matchette, Norwood; W. O. Frohock, Columbus; Wm. Goodall, Cincinnati.

THE DIOCESAN NAME.

The proposal to change the name of the diocese from the diocese of Southern Ohio to the diocese of Cincinnati went over to the next convention, under the rules.

OTHER MATTERS.

The convention agreed to raise \$6,500 next year for diocesan missions.

The second annual report of the Social Service Commission elicited much interest and some enthusiasm. Bishop Vincent referred to it specially. A resolution was presented by the Rev. George Davidson of Marietta, requesting rectors of the various parishes to read the report to their congregations and to comment upon it.

KENYON COLLEGE.

The most momentous question before the convention was the proposed surrender of diocesan representation on the board of Kenyon College.

President Pierce of Kenyon urged the new constitution which proposed a smaller board, denying the idea of a desire to secularize the college and repudiating any wish to secure the benefits of the Carnegie fund. He said the veto power of the Bishop of Ohio was sufficient safeguard. Kenyon College has property worth over a million and the board of trustees of forty members is unwieldy. Dean Jones of Bexley Hall, the theological seminary of the college, also spoke in favor of the revised constitution.

Mr. Mortimer Matthews of Cincinnati presented the legal side of the question. He did not question the motives for a change, but proved by reference to the history and documents concerning the founding of the institution that it was legally and morally wrong to surrender a trust conferred upon the conventions of the dioceses of Ohio. Hon. Gideon C. Wilson of Cincinnati presented the same view of the case.

The Rev. George Davidson of Marietta had presented a substitute for the report of a committee on the subject. This substitute did not favor the surrender of diocesan representation, and after the presentation of the arguments by the four speakers, the substitute was adopted. A commission is to be appointed by Bishop Vincent to confer with the other diocese in Ohio and the trustees of Kenyon to devise a plan for a smaller board, without relinquishing diocesan representation.

The convention will meet next year at Trinity Church, Columbus.

WOMAN'S AUXILIARY.

The Woman's Auxiliary held its session on the preceding day. The reports show that the full apportionment of the senior branches will be paid by the end of the year, the first time this will have ever been accomplished in this diocese. The United Offering to date amounts to \$4,716, and special offerings are asked for on St. Michael and All Angels' Day. Mrs. L. W. Irwin of Cincinnati was chosen president.

In the evening the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis, delivered a powerful sermon from St. Matthew 20:28. He said the spirit of the world was "get," and that of Christianity was "give." God continually gives. He gives life. He gave His Son. The spirit of the world is in the Church and the

things of God are treated as if they were only *mine*. The true spirit is not to call anything mine except to use it for God. He urged the women to make their work more spiritual and less like mere club work.

MARYLAND.

DISCUSSION of matters to come before General Convention had, at the Bishop's suggestion, an important place in last week's Convention, as the result of which the Convention approved of the pending Preamble by a vote of 68 to 58, notwithstanding the objections made by the Bishop; and approved the system of an elective Presiding Bishopric. The Convention disapproved the propositions relating to Suffragan Bishops, to changes concerning the trial of a presbyter or a deacon; and to permissive alterations in the Book of Common Prayer.

The convention met last week in Emmanuel Church, Baltimore, the Bishop Coadjutor, presiding. A cable message, reading "Philippians 1:3-6," from Bishop Paret, who is in Italy, was received, and the convention cabled to him in reply, "Numbers 6:24-26." This was the first convention in more than twenty-five years at which Bishop Paret had not presided. The address of Bishop Paret, which this year was necessarily shorter than usual, was then read by Bishop Murray.

BISHOP PARET'S ADDRESS.

After expressing his confidence that "both our domestic missions and our diocesan missionary work will profit by the enthusiasm awakened by the Laymen's Missionary Movement," and his gratification "at the progress made in our Cathedral plans and purposes," Bishop Paret dwelt with special emphasis upon the necessity for the convention's careful consideration of the proposed amendments to the Constitution which will be finally voted upon at the General Convention in October next. Heretofore, he said, "the changes proposed were in no way considered in our own convention, but simply shelved in silent neglect. Brethren of the convention, such a course is wrong. It is wanting in respect for the General Convention. It is unworthy of ourselves. It treats with almost contemptuous indifference matters of unusually great importance, not only for the Church as a whole, but for every diocese, for every clergyman, for every member, because they touch the rights and relations of all." He closed his address with the hope "that should God spare me to return, it may be with strength sufficient to take up such part of the Bishop's work as may in some degree lighten the labors of my brother, the Bishop Coadjutor."

ADDRESS OF THE BISHOP COADJUTOR.

Bishop Murray then read his first annual address. After giving a summary of his work since his consecration last September, he stated that "every church in the diocese is open, and every congregation aided by the committee of missions has clerical supervision"; and that over and above the ordinary needs expressed in the report of that committee, "there is an extraordinary necessity calling for the sum of \$12,000. Of this amount \$1,000 is needed to secure strategic positions in two rapidly developing suburbs of our city, and \$2,000 to meet an emergency in the colored work of the diocese." He spoke of the efficient service of the Lay Readers' League, under the intelligent and faithful supervision of the Rev. R. F. Humphries, chaplain, and of the great encouragement and assistance given him by the four Archdeacons. He declared his unqualified approval of the world-wide Laymen's Missionary Movement, and pledged it his sincere sympathy, hearty coöperation, and loyal support. He discussed at some length the respective functions of the home, the Sunday school, parish houses, and the Cathedral. Of the latter he said: "I can conceive of no agency of greater possible expediency or effectiveness than a common center of diocesan activity toward which all our different lines of thought and teaching shall converge, and from which shall radiate the distilled essence of concentrated and consecrated endeavor in the welfare and life of our every congregation, and every individual member thereof, both of the clergy and laity. And the Cathedral purpose and plan which has already taken upon it such real and satisfying form among us, furnishes just the potent factor we need in this respect. The time is ripe now for the Cathedral to begin its work, and it is simply Providential that the idea of it should have been conceived, and its construction begun at this juncture of affairs. The site for it has been secured, with ample acreage, where environment and location declare it to be most advantageous and desirable. There will be our boys' and girls' schools; our diocesan residence and library; our synod hall, wherein will be held the meetings of our conventions; of our Churchman's Club; the sessions of the women's organizations; annual, or semi-annual, gatherings of our choirs; our missionary mass meetings and Sunday school institute assemblies; and in the great Cathedral itself there will be a stall and place of prayer for every clergyman in the diocese, giving him and his people all the portion, privilege, and prerogative of common ownership and possession."

COMMITTEE REPORTS.

The committee appointed to raise the principal of the Episcopal Fund reported that \$3,322.50 had been paid of the subscriptions reported at the last convention, which amount, added to the present

principal with the Accumulating Fund, will make the whole amount \$100,262.19.

The committee on Sunday schools reported that there are in the diocese 105 schools with 11,346 pupils and 1,350 officers and teachers. According to replies received, 26 schools use the Joint Diocesan Series of lessons; 2 the Bishop Doane series; 1 the International; 3 the Jacobs system; 9 Whittaker's; 4 the New York Sunday School Commission series; 4 the Hartzell, and 2 the Blakesley series. The Lenten offerings from 83 schools thus far amount to \$2,751.80.

The diocesan committee on Domestic and Foreign Missions reported that up to May 1, 1910, the diocese had contributed \$8,442.67 towards the \$15,400 apportioned by the Board of Missions, as against \$5,589.17 reported on the same date last year, an increase of nearly \$3,000. In addition \$720.63 has been contributed since May 1, 1910.

THE CATHEDRAL.

The trustees of the Cathedral Foundation reported that more than \$120,000 had been expended for the grounds and improvements. The grounds now cover an area of more than five acres. The contract for the proposed crypt has been given, to cost \$37,500, and December 15, 1910, is fixed as the date for its completion.

SUBJECTS PENDING IN GENERAL CONVENTION.

The committee appointed at the last convention to consider the proposed amendments to the Constitution to be voted on at the General Convention in October next, reported that they approved of the proposed amendments as they stand, and recommended their adoption by this convention, "with the expression of the hope that the proposed amendment relating to Suffragan Bishops, if adopted, be made practically effective by providing through canon that a Suffragan Bishop may be made eligible to election and holding office simultaneously in more than one diocese."

Nearly all of the Wednesday afternoon session was spent in considering the proposed "Preamble," which finally, by a vote of 68 to 58, the convention decided to approve. The proposed amendment referring to the election of the Presiding Bishop was approved without debate. There was a lengthy and spirited debate Thursday morning on the proposed amendment relating to Suffragan Bishops, one of the strongest speeches in opposition to it being made by the Rev. Geo. F. Bragg, Jr., D.D., the only colored clergyman in the diocese. The convention finally unanimously voted to disapprove. The convention also, without debate, voted to disapprove of the proposed amendment relating to the trial of a presbyter or deacon. The proposed amendment relating to verbal alterations in the Book of Common Prayer in foreign languages was, after some debate, disapproved.

MISCELLANEOUS LEGISLATION.

The convention voted to appoint a committee on Social Service, consisting of three clergymen and three laymen, to consider the relation of the Church in this diocese to the various social problems of the day. An amendment to the constitution was passed, providing that hereafter the lay delegates to the diocesan convention shall be communicants of the Church. This will come up for final action next year. Permission was granted to St. James' Church, Irvington (Baltimore), to organize as an independent congregation. A resolution of sympathy was passed for Mr. Samuel J. Hough in his severe illness, he being one of the oldest and most honored laymen in the diocese and for many years treasurer of the committee on missions.

THE ELECTIONS.

Standing Committee: Rev. Messrs. J. H. Eccleston, D.D., Wm. M. Dame, D.D., J. S. B. Hodges, D.D., Arthur C. Powell, D.D., W. H. H. Powers, Peregrine Wroth, and Edwin B. Niver, D.D.

It required five ballots to complete the election of deputies to the General Convention, those finally chosen being: Clerical—The Rev. Messrs. J. H. Eccleston, D.D., Edwin B. Niver, D.D., Wm. M. Dame, D.D., J. S. B. Hodges, D.D. Lay—Messrs. Joseph Packard, J. Wirt Randall, Edward Guest Gibson, and Edward N. Rich.

Alternate Deputies: Clerical—The Rev. Messrs. W. H. H. Powers, A. B. Kinsolving, D.D., A. C. Powell, D.D., and Wm. C. Hicks. Lay—Messrs. Herbert M. Brune, J. C. Lane, Stevenson A. Williams, and Blanchard Randall.

NEWARK.

THE Convention, held at Grace Church, Orange, was largely attended on the two days of its session. A new committee on Social Service was appointed; provision was made for the support of a diocesan archdeacon, in addition to the three district archdeacons; encouraging reports were made of the condition of the diocesan and parochial mission chapels; many canonical amendments were adopted, and a resolution on the subject of the evils of intemperance was unanimously referred to the committee on Social Service.

THE BISHOP'S ADDRESS.

The Bishop spoke of the last year as regards public affairs as being "one of great discouragement, lightened somewhat by the discovery of the power of public opinion to reach and expose evildoers. We have seemed to be in the midst of investigations and exposures of unfaithful public servants for a long time." There is "a general

feeling of suspicion and distrust as regards a great number of our public men. It is not true that 'every man has his price,' but it is true that improper influences shape the making and the execution of the laws. A great number of our public men have not the respect of their fellow citizens because they are not believed unselfish and thoroughly honest. There is a kind of hopeless feeling as to the ability to discover and put into office strong and true men, who will perform their duties with the sense of public responsibility. There is a feeling that representative government, which lifted the great nations out of the power of a few privileged people, corrected great abuses and gave us our large measure of liberty, is failing to meet the conditions of the new time."

"It is not for the Church, nor those set to teach in her name, to discuss political questions, to bring the Church into relation with any political party or movement, to be indiscriminate in denunciation of our public men. But we ought not quietly to accept this present drift in public life and let the standard of public duty be lowered without an appeal to our laymen to remember their public duty, not to become engrossed with business or selfish ease while things go wrong in the state. Good men will be ashamed to prosper while the tone of public life in state or city is lowered, and selfish, scheming men are taking possession. There are two hopeful weapons in this warfare to which all good men are called: publicity and political independence."

Coming to diocesan matters he spoke of the new financial plans adopted last year as working well. He felt that there ought to be a paid Archdeacon or diocesan missionary who could assume oversight of the missions of the diocese. Work has been extended in many places, rectories and parish houses built, church debts paid, etc.

THE ELECTIONS.

Members of the Standing Committee and officers of the convention were reelected.

Deputies to General Convention: Clerical—Rev. Dr. George S. Bennett, Rev. Messrs. Edwin A. White, Charles C. Edmunds, and Gilbert M. Foxwell. Lay—Mr. Alfred Mills, Col. E. A. Stevens, Mr. William M. Franklin, and Mr. Hamilton W. Mabie.

Supplementary Deputies: Clerical—Rev. Dr. Joseph N. Blanchard, Rev. Messrs. Charles T. Walkley, Walker Gwynne, and Howard C. Robbins. Lay—Messrs. William Fellowes Morgan, William R. Howe, Decatur M. Sawyer, and Zachariah Belcher.

As a mark of respect to Mr. Alfred Mills, the senior member of the House of Deputies, the clergy confirmed the choice of the laity by a rising vote.

SOCIAL SERVICE.

The following resolution was unanimously referred to the Social Service committee, to report next year:

"Resolved, That this convention, expressing its hearty sympathy with the present educational movement regarding the physical and moral evils of intemperance, hereby instructs the committee on Social Service to give earnest consideration to this subject, with the other topics coming under its jurisdiction, and to report thereupon to the next convention."

The committee on Social Service is Rev. Charles E. Hutchinson, Rev. Harold S. Brewster, Rev. Edmund J. Cleveland, Hon. Charles W. Parker, Mr. Richard Stevens, and Mr. William Fellowes Morgan. St. Luke's Church, Paterson, N. J., was admitted into union with the convention.

The Board of Missions was enlarged to twelve members in each order.

CHURCH CLUB RECEPTION.

The Church Club of the diocese tendered a reception to the clergy and deputies on Tuesday evening in Grace Church parish house, at which addresses were made by Mr. R. Fulton Cutting of New York City, the Rev. George D. Hadley, and others.

CHICAGO.

MISSIONARY enthusiasm characterized the Convention last week. Pledges for diocesan missions were taken on the first afternoon. Nearly every parish and mission was found to have met its diocesan apportionment and the pledges for next year reached the unprecedented sum of \$26,000. The amount asked for was \$27,500, and the balance was pledged without any effort at the morning session on Wednesday.

Bishop Anderson delivered his charge at the opening service on Tuesday of last week. This is printed in full, one-half last week and one-half in this issue of THE LIVING CHURCH. Seldom has so much enthusiasm been aroused in the diocese as by this pronouncement, and many of the clergy expressed a desire that it might be distributed broadcast throughout the diocese and beyond.

THE ELECTIONS.

Members of the Standing Committee were unanimously reelected. At the first ballot for deputies to the General Convention the following were elected, the Rev. G. C. Stewart, the Very Rev. W. T. Sumner, and Messrs. D. B. Lyman, E. P. Bailey, and H. J. Ullman. At subsequent ballots the Rev. W. C. DeWitt, D.D., and the Rev. John Henry Hopkins, D.D., and Mr. H. S. Hawley were elected. Ballot after ballot followed until 6:30 before provisional delegates

were agreed upon, when the following were elected: Clerical—The Rev. Herman Page, D.D., the Rev. W. O. Waters, D.D., the Rev. S. B. Blunt, and the Rev. C. H. Young. Lay—Messrs. C. A. Street, William D. Kerfoot, William Ritchie, and Jesse Holdom.

CHURCH CLUB DINNER.

Tuesday evening was given up to a dinner tendered by the Church Club to the Bishop, clergy, and delegates to the convention. Over 300 sat down to the dinner, following which there were brief addresses by various laymen from different parishes, showing what splendid results had been achieved for missions through a methodical canvass of their parishes by the laymen's committee and by the establishment of weekly pledges for missions. Bishop Anderson opened the programme with a strong appeal for missions and was followed by the five laymen selected by President Bunnell. Hymns were sung between the addresses and the Very Rev. Dean Sumner closed with an appeal for City Missions.

WOMAN'S AUXILIARY.

St. Paul's Church, Hyde Park, was completely filled on the day following the convention, when the Woman's Auxiliary held its annual session, the sermon being preached at the opening service by the Bishop of Western Michigan. Officers generally were reelected and addresses were given by the Rev. J. W. Atwood of Phoenix, Arizona, and Mr. Frederic Cook Morehouse of Milwaukee.

MINNESOTA.

AN unusual number of amendments to the canons was offered, but there was not much legislation, and an unsuccessful attempt was made to make the apportionment for diocesan missions an assessment, penalizing non-payment with the loss of representation in council. After about half an hour's discussion this motion was laid on the table by an almost unanimous vote. In the whole history of the diocese a missionary has never failed to receive his stipend from the Board. It was argued that should the proposed motion have prevailed, the spirit of giving would be killed.

THE ELECTIONS.

The former Standing Committee was reelected.

Deputies to General Convention: Rev. Messrs. I. P. Johnson, F. A. McElwain, Theodore P. Thurston, and Theodore Sedgwick, and Messrs. W. H. Lightner, Charles Horton, J. R. Vanderlip, and H. C. Theopold.

Alternates: Rev. Messrs. C. H. Plummer, D.D., A. R. Hill, C. H. Shutt, and Edward Borncamp; and Messrs. E. H. Foote, J. A. Chase, S. H. Hudson, and F. E. Watson.

Delegates to the Missionary Council: Rev. Messrs. T. P. Thurston, R. A. Crickmer, W. W. Fowler, A. E. Fillmore, and Messrs. A. A. McKechnie, A. M. Hunter, A. H. Bill, Dr. Clayden, and A. D. Countrymen.

ANNIVERSARY NEXT YEAR.

The council accepted the cordial invitation of St. Paul's Church, Winona, to meet there on the fourth Wednesday in May, 1911. It was in May, 1901, that Bishop Edsall was elected Bishop Coadjutor of Minnesota in that church, and a committee was appointed to prepare for a suitable commemoration of that event.

THE BISHOP'S ADDRESS.

The Bishop's address related almost wholly to matters of diocesan progress. His recapitulation of the condition of the diocese was very complete. He spoke first of the spiritual progress which he was able to discern in many ways and especially in the work of the Sunday schools and of diocesan missions. Many of the latter are being connected in such wise as to give several missions to one clergyman and thus increase his income. He paid especial tribute to the missionary zeal of the Rev. Reginald A. Crickmer, Rev. W. A. Dennis, and Dean Knowlton, who he said, "understand that this Church is absolutely bound to carry the Gospel and Sacraments to the villages and hamlets and vacant towns of southern Minnesota, and who are willing to stand like heroes on the firing line in a day when most men feel that their call is to minister in large cities." Treating of material progress he mentioned a large number of items showing the extension of Church property and work. New buildings have been erected and completed without debt for the Sheltering Arms, and a property has been secured to be used as "the Church University house" in connection with State University work. The diocesan schools are reported as in excellent condition, except that Breck Mission School has been closed. The Bishop hopes, after paying the debt, to sell the present property and consider reopening at some more advantageous point. The new St. Mark's church, Minneapolis, now in course of erection, is, he said, without a rival in any ecclesiastical edifice thus far erected west of the Atlantic seaboard." A rectory has also been secured for the parish. He urged the completion of the Episcopal Endowment Fund.

With respect to subjects to come before General Convention he spoke very briefly. "THE LIVING CHURCH," he said, "has contained able editorials and articles upon the subjects, and I sincerely hope that you are well informed upon the topics involved." He com-

mended the proposed constitutional amendments providing for the election of Presiding Bishops, permitting the election of Suffragan Bishops, permitting changes in the Prayer Book in foreign language, and permitting the trial of a clergyman in the diocese where his offense is committed. He questioned the satisfactory character of the proposed Preamble, though he felt that some preamble to the Constitution should be adopted.

KENTUCKY.

A QUIET council was held in which nearly a whole day was devoted to elections.

THE BISHOP'S ADDRESS.

"We are face to face," said the Bishop, "with two great opportunities in this generation: one is the Christian activity of this age, to-wit, the enthusiasm for missions; and the other is the growing realization of the need of Christian unity. The fervent prayers which men are offering for the spread of the Kingdom of Jesus Christ are becoming more frequent prayers for the oneness of His Kingdom." His address was noteworthy and optimistic along both lines. "We are told by those who are not of us, but who are praying for the peace of Christ's kingdom," he said, "that they look to us to contribute something to this vexed question. If we have something to contribute, then let us not do it at arm's length, but do it prayerfully and manfully for the honor of God and in love to His children. There is more and more a feeling, which may become a conviction, that the historic episcopate will have an important office to exercise in this matter. I refer to the episcopate as the rallying ground of Christian unity. In speaking of the historic episcopate, I do not mean the historic episcopate as something outside and apart from Apostolic Succession. There is a modern use of this term which implies this separation. The historic episcopate separated from the Apostolic Succession is something robbed of meaning and power and never will become the agency or rallying point of Christian unity. In such a sense this Church has not received the episcopate."

THE ELECTIONS.

Members of the Standing Committee and diocesan officers generally were reelected. The deputies to the General Convention, finally chosen after several hours' balloting, were: Clerical—The Rev. Richard L. McCready, Rev. David C. Wright, Rev. John K. Mason, D.D., and Rev. John Mockridge. Lay—Messrs. William A. Robinson, John J. Saunders, R. W. Covington, and D. A. Kellar.

Alternates: Clerical—Rev. Messrs. Harry S. Musson, Lloyd E. Johnston, George C. Abbitt, and Charles Lewis Biggs. Lay—Messrs. John V. Pilcher, John Howe Peyton, Charles B. Castner, and J. E. Rankin. It was also voted that the treasurer of the diocese be instructed to pay to the Bishop and each of the clerical deputies the sum of \$50 towards their travelling expenses.

MISCELLANEOUS LEGISLATION.

St. Luke's Church, Anchorage, was admitted as a parish. The council then resolved itself into a committee of the whole to consider the subject of Diocesan Missions, and interesting reports were given by those clergy present who are engaged in mission work. In connection with this question, it was decided to divide the diocese into two sections, comprising the Louisville and the Paducah Conventions, and to revive the old custom of having two rural deans who shall call meetings of their respective convocations semi-annually.

SUNDAY SCHOOL WORK.

On the eve of the council a service in the interest of Sunday school work was held. In the absence of the Bishop, who had been summoned to Russellville to officiate at the burial of the Rev. Charles P. Rodefer, the Rev. Dr. J. G. Minnigerode, rector of Calvary Church, Louisville, and president of the Standing Committee, presided. Dr. Minnigerode explained Bishop Woodcock's unavoidable absence and paid a touching tribute to Mr. Rodefer, who was the oldest priest in the diocese and who had served faithfully the little mission of which he had been in charge for the past twenty-seven years. Addresses were delivered by the Rev. Charles Lewis Biggs, rector of St. Paul's Church, Henderson, and by the Rev. Alanson Q. Bailey, rector of St. Paul's Church, Jeffersonville, Ind., dwelling especially on the practical side and the advantages of the graded system and a regular curriculum.

WOMAN'S AUXILIARY.

The Woman's Auxiliary was in session on Friday, beginning with a corporate Communion at St. Mark's Church, when the Bishop made a brief address. At the business session, Mrs. Woodcock, first vice-president, presided in the absence of the president, Mrs. Thomas Underwood Dudley. The first resolution was one of regret at the enforced absence of the president and was unanimously adopted by a rising vote. The annual reports showed marked increase in all departments, three new branches having been started this year, the apportionment paid in full, and the total value of the year's work being about \$5,000. The secretary of the Juniors and the Babies' branch also read excellent reports and particular note was made of the new plan adopted in the Junior department in which some 300 children are receiving each week definite instruction on missionary lines. The treasurer of the United Oering reported nearly \$1,100 on hand for that purpose and an earnest effort will be made during

these last six months before the triennial to raise it to \$1,500, which will be an increase of 50 per cent over the amount given at the last triennial.

Officers were reelected, and the Rev. Dr. John Henry Hopkins and Mrs. Hopkins of Chicago made addresses.

MISSOURI.

THE most important matter introduced was the question of a Bishop Coadjutor. Bishop Tuttle did not express an opinion, but declared himself willing to be guided by the vote of the convention. A committee was appointed to consider the possibility of providing the necessary endowment, which will report at the next convention. The report of the committee on the proposed Preamble to the Constitution was laid on the table.

THE BISHOP'S ADDRESS.

The Bishop's address dealt among matters of local interest with the question of Suffragan Bishops, to which the Presiding Bishop was absolutely opposed. He was also opposed to the proposed canon concerning the election of a Presiding Bishop, preferring the present system. He urged the clergy to provide a late celebration of the Holy Communion on Whitsunday and Trinity Sunday, which several priests have not done hitherto, particularly on Trinity Sunday.

THE ELECTIONS.

The Standing Committee was reelected.

Deputies to General Convention: Clerical—The Rev. Messrs. A. A. V. Binnington, Ascension, St. Louis; D. C. Garrett, St. Peter's, St. Louis; H. P. Horton, Columbia; E. F. Potter, Kirkwood. Lay—Messrs. H. L. Chase, Ferguson; F. N. Judson, St. Peter's, St. Louis; T. C. McMaster, Christ Church, St. Louis; T. Scovain, Macon.

The alternates, both clerical and lay, will be elected by the Standing Committee.

NEBRASKA.

IT was shown that in the past seven years Nebraska has, in all, assessed its congregations \$30,000 for diocesan missions, and in all that time less than \$1,000 has remained unpaid. The sum of \$4,500 for that purpose was apportioned this year.

The council began on May 18th with an ordination at the Cathedral. Financial reports showed a substantial increase generally, notably a credit balance of \$1,033 in the diocesan mission fund.

THE BISHOP'S ADDRESS.

The Bishop commended the Laymen's Missionary Movement. "Whatever may be our opinions upon the subject of coöperation or non-coöperation with other Christian bodies in this world-wide effort to bring the cause of missions home to the individual conscience of Christian men," he said, "I want to say that I believe that this movement has behind it the impelling and uplifting influence of the Holy Spirit, and that to catch its inspiration and to heed its message is to help our clergy and laymen to be better Christians, to have stronger convictions of the Catholic character and Apostolic mission of our own Church, to make more pronounced their own Churchmanship, to increase their willingness to give for Church work in their own parishes and dioceses and in home and foreign fields, and in giving them new and practical methods to use in enlisting the interest and securing the offerings of our own people." He declared himself opposed to the proposed Preamble in its present form.

THE ELECTIONS.

Standing Committee—Rev. Messrs. John Williams, F. D. Tyner, A. E. Marsh; Messrs. C. W. Lyman, C. S. Montgomery, S. C. Smith.

General Convention—Very Rev. G. A. Beecher, Rev. John Williams, Rev. F. C. Taylor, Rev. S. Mills Hayes; Messrs. Joseph Barker, E. A. Wigenhorn, R. S. Hall, and T. L. Ringwalt.

Alternates—Rev. Messrs. W. A. Mulligan, W. H. Moor, A. E. Marsh, W. W. Barnes; Messrs. A. P. Hopkins, S. C. Smith, C. H. Rudge, and C. G. Powell.

WOMAN'S AUXILIARY.

On the previous day the Woman's Auxiliary held its sessions, which were well attended. Mrs. W. G. Sloane, the president, retired from office after six years of active service and the late secretary, Mrs. A. K. Gault, was elected in her stead. The office of secretary was filled by Mrs. W. B. Millard, and the other officers were all reelected.

In the afternoon the usual missionary meeting was held. The speakers were the Rev. W. H. Moor, Rev. Francis B. Randall, and Archdeacon Wentworth of the diocese of Lexington.

EAST CAROLINA.

A MARKED feature of last week's council was the enthusiasm displayed for diocesan missions. At the council held last year a great deal of enthusiasm for diocesan missions was shown. Up to that time the greatest amount raised in the

diocese for that purpose was a little over \$1,600. A movement was put on foot to raise during the ensuing year \$4,000. Of this over \$3,000 was raised and the members of the council were all fully convinced that with the proper effort the full amount could have been raised. As a result of this movement the Executive Missionary committee has been able to increase the salaries of all of the diocesan missionaries and to conclude arrangements with Rev. J. B. Matthews to spend six months of the coming year holding missions of a week or ten days each throughout the diocese. The council just adjourned has made \$4,000 the minimum amount to be raised by the diocese of East Carolina for its missionary work.

The council met for an evening service at St. John's Church, Wilmington, on the Eve of Trinity Sunday. The principal Eucharist was celebrated next day, with sermon by the Rev. John H. Brown. The Bishop gave a Quiet Hour in the afternoon and read his address in the evening.

THE BISHOP'S ADDRESS.

He cited figures to show the excellent advance within the five years since his consecration. He strongly commended the Laymen's Missionary Movement and then treated at length of the subject of Church Unity.

"Here in America," he said, "not in England, not in Russia, not in Italy, is the problem of Church unity to be solved. Our branch of the holy Catholic Church, this Protestant Episcopal Church, holds intellectually and historically the key to the position on matters of Church unity. We stand as the mediator between the two, Protestant in many ways with the Protestant, Catholic in many ways with the Romanists, so placed in the providence of God. With us is the mighty responsibility, with us is the glorious privilege, of leading in the splendid work of bringing back into unity the divided branches of the Church of the Living God."

THE ELECTIONS.

General Convention: Rev. Nathaniel Harding, Rev. R. B. Drane, D.D., Rev. F. N. Skinner, Rev. C. F. Smith.

Lay—Messrs. Benjamin B. Huske, Wilson G. Lamb, William Calder, and George H. Roberts.

Alternate Deputies—Rev. Messrs. William E. Cox, John B. Gible, J. H. Griffith, B. F. Huske, and Messrs. George C. Royall, John G. Bragaw, Jr., William B. Shepherd, and T. W. Blunt.

The Standing Committee was reelected.

MISSIONARY.

Each day at noon the council knelt in prayer for missions. Immediately after the noonday prayers on Tuesday Miss Julia C. Emery addressed the Woman's Auxiliary and the members of the council. For half an hour she held the attention of a church full of people as she told, in her wonderfully effective and simple way, the story of her visit to the mission stations in her trip around the world. Although the time she had allotted herself was short and necessarily her description of the places visited was brief, it is safe to say that every one has a clear idea of the impression such a trip must inevitably make on one.

GATHERING OF CHURCHWOMEN.

Two years ago the Bishop organized the women of the diocese into a General Society to be composed of the Woman's Auxiliary and all other women's guilds and societies throughout the diocese. Each of these women's organizations in the several parishes and missions was requested to send representatives to an annual meeting at the same time and place as the council. The result has been in every way satisfactory.

The meeting this year was the best that has yet been held. Tuesday at 7:30 A. M. the Holy Eucharist was celebrated. At 10 A. M. the women met for business.

INDIANAPOLIS.

THERE was no legislation of importance, but much interest was displayed in missionary work.

The council opened at the pro-Cathedral on May 18th.

THE BISHOP'S ADDRESS.

The Bishop spoke of the statistical progress of the last twelve months as not encouraging in one sense. There were losses in baptisms, confirmations, communicants, and clergy. These could be traced to natural causes. There were also signs of encouragement, including new churches at Bloomington and Anderson. At least \$10,000 a year is needed to place new men and to open new work and the Bishop pleaded for such assistance.

The chief business was the election of deputies to General Convention, which was chronicled in these columns last week.

WOMAN'S AUXILIARY.

On the first afternoon the Woman's Auxiliary held its annual meeting and elections, Mrs. W. D. Pratt being again chosen as president. The corresponding secretary of the past fourteen years, Mrs. A. N. Harvey, declined reelection, and with a rising vote of appreciation for her past services, she was succeeded by Mrs. W. W.

Hudson. Greetings were also sent to Mrs. J. M. Francis in her illness. A banner offered to the Junior Auxiliary branch that should make the best scrapbook was awarded to St. Paul's, Indianapolis.

MISSIONARY CONFERENCE.

At the evening missionary conference the Bishop asked that discussion should center about two questions:

1. What ought we to do for diocesan missions?
2. How can we raise sufficient funds to carry on the work?

The discussion was earnest and animated, and a recommendation for the raising of at least \$6,000 for the work was formulated to be presented to the council the next day.

WEST TEXAS.

THE principal question in debate before the council was in regard to the immediate improvement of the West Texas Military Academy. The principal of this school, Mr. Angus McD. Crawford, advocated the erection at once of a handsome and well equipped reinforced concrete building on a splendid new site recently secured for the purpose. Many of the clergy and laity also gave assurance that this work could and should be done without delay, while several other members of the council suggested that postponement of the work for a short time would ensure greater financial safety. The matter was finally left in the hands of the incoming school board for settlement. Heartly interest was, as usual, shown in the affairs of all three of the diocesan schools—St. Mary's Hall, the W. T. M. A., and St. Philip's Industrial School for negroes. The latter has acquired a dormitory for boarding pupils during the past year, while the Rev. A. W. Burroughs (principal) this year suggested to the council the erection of a new building for St. Mary's in addition to large additions recently provided for this, the Church school for girls.

The council was held in San Antonio, beginning May 18th. The Bishop still showed the effects of his recent nervous breakdown.

THE BISHOP'S ADDRESS.

The Bishop experiences great difficulty in keeping clergymen in the small towns, where a meagre population has to support the ministers of at least six different phases of Christianity, and he sees little hope for permanent improvement in clerical supply throughout the West "until Christian Unity brings a cure for our sad and useless divisions." "We who have been the pioneers in this movement for unity and have contributed so much to the remarkable progress it has made since the setting forth of the Quadrilateral, cannot quit any field where the Providence of God has called us. We did not cause these divisions, and we are put in trust with certain primitive and almost fundamental principles which must needs enter into any unity that would be world-wide and permanent." He believed that "the practical, clear-headed, common-sense laity are going to show us a way out." He believed unity would come by "those of the same family, long alienated by political dissensions over issues fought out and settled a half century ago," deciding to "let the dead past bury its dead," resulting in a splendid forward movement upon strongholds of sin in our social life. The Churches of the East with which we have so much in common would join to take part in this movement. Even Imperial Rome would bow to Republican America if the faithful laity of that Church would demand of their leaders that they be permitted to march in this procession on the principles of the Primitive and Undivided Church. He favored all the pending amendments to the constitution: "The proposed Preamble because it was the crowning achievement of the late Dr. Huntington in the noble effort to forward the interests of Christian Unity, to which he had given more careful and continuous study than any other man in the Church. Out of loyalty to his memory we should adopt this Preamble. I approve the proposal for Suffragan Bishops, not because I think it will solve the negro problem, for I do not, but because I believe it will go a long way toward solving the episcopal problem, making Bishops as common as they were in the first and best days of Christianity, associating them with the masses rather than with the classes." As to Canon 19, he believed that experience in its practical working has demonstrated the wisdom of the amendment. "To rescind it would be a calamity, and would mean that this Church turns its face from the light toward the darkness of mediaevalism."

THE ELECTIONS.

The Rev. Alfred J. Holworthy declined reelection to the position of secretary which he has held for many years and was succeeded by the Rev. Mercer G. Johnston, a son of the Bishop. Other elections were as follows:

General Convention: *Clerical Deputies*—Albert Massey, Boerne; J. Lindsay Patton, Mercer G. Johnston, San Antonio; Upton B. Bowden, Cuero.

Lay Deputies—S. G. Tayloe, San Antonio; Edward Galbraith, Kerrville; E. G. Hicks, Victoria; the Hon. R. W. Hudson, Pearsall.

Clerical Alternates—J. E. Ellis, Kerrville; John Ridout, San

Marcos; George D. Harris, San Antonio; R. Young Barber, Victoria.

Lay Alternates—A. J. Theis, Boerne; J. H. Savage, San Antonio; R. W. Atkinson, San Marcos, and E. F. Glaze, San Antonio.

Standing Committee: The Rev. Dr. Hutcheson, and the Rev. Messrs. Patton and Burroughs, with Messrs. A. W. Seeligson, J. S. Lockwood, and O. J. Woodhull, all of San Antonio.

Diocesan Trustees: The Rev. J. L. Patton, with Messrs. Houston and Partee, all of San Antonio.

OTHER MEETINGS.

In connection with the council there were also meetings of the Woman's Auxiliary and of the Sunday School Commission. At the former a descriptive letter was read from the Bishop of Mexico, who was prevented from being present by the illness of his mother.

TENNESSEE.

In the report of alternates to General Convention recently printed, the name of Mr. J. B. French was incorrectly printed for that of Mr. E. M. Fisher. The latter was elected.

WESTERN NEW YORK.

In the list of lay alternates to General Convention printed, T. Wallace Dempsey should appear in place of S. Wallace.

DALLAS.

In chronicling elections to General Convention, the Rev. David Curran should have been named as first alternate and not Rev. T. J. O. Curran.

THE CEREMONIAL ENRICHMENT OF HOLY BAPTISM.

"Let us the while,
In these most perilous and restless days,
Cling the more close to our maternal Church
As to a Guardian Angel—hold her hand—
With her rove haunts of hoar antiquity
To which she leads, and marshals us the way
As to our true and sacred heritage,
And thus pursue her principles and powers,
Developed from her shrines and liturgies,
Covering her faults, supplying her defects;
Such filial loyalty I deem our light,
Our strength, and our protection."

ISAAC WILLIAMS, *The Baptistry.*

THE Catholic movement has restored the ceremonial dignity of the central Christian service. One by one, the ornaments prescribed by Catholic custom and covered by the Ornaments Rubric have been brought back and made for "glory and beauty" in the celebration of the Holy Mysteries. And thus very much has been done to restore the Mass to its old place in the affections of the faithful. What has been done for the mystery of the altar yet remains to be done for the mystery of the font. Holy baptism still remains for tens of thousands a form with little meaning. And churches which have long since reverted to a dignified ceremonial at the altar are still content with a meagre rendering of the initial sacrament of the Church. We may recognize the wisdom of a gradual restoration of what is lost; we may consider it unwise to alter by ritual interpolations the character of a service which is familiar. But much can be done to increase the solemnity of holy baptism without any addition to the Prayer Book rite. Indeed, all the "Ornaments of the Rubric" which are required for baptism can be used in connection with the present rite, and with no verbal additions. It may be useful to specify these ornaments, or such of them as have fallen into disuse, and to indicate the manner of their use and the point in the service at which they should be used. For fuller directions we refer our readers to Father Burnett's *Commentary on the Occasional Offices* (Pub. Longman's 7s 6d net).

The "Ornaments" for Holy Baptism are four in number, viz.: the Salt, the Chrismatory, the Chrisom Cloth, and the Lighted Candle.

1. The Salt. The ceremony of the salt belonged originally to the admission into the Order of Catechumens. St. Augustine, referring to his admission, says, "I was sealed with the mark of His cross, and salted with His salt." It denoted, he tells us, "the purity and uncorruptedness required of Christians." The salt should have been blessed, according to the form used in the making of holy water, before the service. The ceremony should come immediately after the prayer "Almighty and Everlasting God" at the beginning of the service. The priest puts two or three grains only of the salt into the mouth

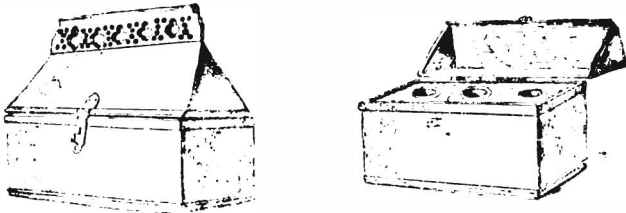
of the child. The old formula, which need not be recited, is—

“N. receive the salt of wisdom, that God may be gracious to thee, unto everlasting life. Amen. Peace be with thee. Amen.”

2. The Chrismatory is the vessel containing the oils. These were two. (i.) The oil of catechumens, with which the candidate was signed immediately after the vow of renunciation, on the breast and back, with the words—

“I anoint thee with the oil ✠ of salvation, in Christ ✠ Jesus our Lord, that thou mayest have eternal life.”

(ii.) The Chrism, with which the sign of the cross after baptism was made on the brow. (The third receptacle in the Chrismatory, as shown in the accompanying illustration, contained the oil for Unction of the Sick.)



CHRISMATORY, AS USED IN THE SECOND YEAR OF THE REIGN OF KING EDWARD THE SIXTH.

If it is thought undesirable to restore the former of these anointings, at any rate the second, for which our Prayer Book gives the form of words, should certainly be restored.

The chrism, a mixture of olive oil and balsam, like the oil for Holy Unction, should be consecrated by the Bishop on Maundy Thursday. It is possible nowadays to obtain the oil for Unction, and it is hard to see why it should not be possible also to procure the chrism, if priests would try to get it.

3. “The Chrisom Cloth was a linen kerchief placed on the head of an infant after the unction which used to follow baptism. It might not be turned again to common use, and was to be brought back to the Church. The general custom was for the mother to bring and offer it at her churching.” (Micklethwaite, *Ornaments of the Rubric*, p. 47.)

Here again, no form of words is necessary to accompany the ceremony; but we give the old form—

“Receive the white vesture, that thou mayest bear it spotless before the judgment seat of our Lord Jesus Christ; and mayest have eternal life.”

4. The Lighted Candle. The lighted candle was originally placed in the right hand of one of the sponsors, who held it in the grasp of the child’s hand, immediately after the chrisom cloth had been put on, while the words were recited—

“Receive the burning light, and guard thy baptism, that thou mayest be without fault. Keep the Commandments of God, that when the Lord cometh to the wedding thou mayest meet Him together with all His saints in the courts of heaven; and obtaining eternal life mayest live with Him for ever and ever.”

It can be taken back with the chrisom cloth, immediately after this form, if the form be used. But if it is desired to avoid ritual interpolation, the candle can be held during the exhortation to the sponsors which implies the charge to the candidate to “keep the Commandments of God.”—*Christian Warfare* (London).

STRENGTH is not given us for self gratification but for use in service. Service ought always to be superior to salary. Master workers can never be adequately paid for their labor. Their service is priceless, and in that respect is like God’s wine and milk that can be bought only without money and without price. The world does not contain enough wealth to pay for what one good man has done. We cannot associate the thought of payment with a great service without feeling that we have been guilty of an irreverence. What salary could pay a Shakespeare or a Lincoln for the product of his life? What would be a fair remuneration for the work that Jesus Christ wrought, or St. Paul? Such a proposition is unthinkable. We shrink from it. The kind of labor that the world stands in need of is that which society, not the worker, recognizes to be beyond price. Every strong young man may give it.—*Bishop Brent*.

THE morning glory opens in full bloom as the rising sun sheds its first beams upon the earth. So does a thankful heart send forth its praises to God for His goodness upon the first signs of his remembrance.—*Selected*.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

INTERNATIONAL ARBITRATION.

THE annual sessions of the Lake Mohonk Conferences on International Arbitration serve to indicate the growth, we are disposed to say the very rapid growth, of this sensible and increasingly effective means of settling disputes between nations. There are those who are disposed to think that the Mohonk Conference is essentially a Peace Conference, but Mr. Smiley, to whose wisdom and hospitality it owes its origin and existence, has always drawn the distinction sharply. He realizes, as does most every sane observer, that peace at any price is not a feasible policy at this stage of the development of the human race, but on the other hand, that a large measure of peace will result from the substitution of arbitration for war in the settlement of disputes and misunderstandings.

As more than one speaker at Mohonk pointed out, there is now a solidarity among the races of mankind that is almost akin to mankind; and this fact is also making mightily for a stable equilibrium and for the permanent peace of the world. Men think thrice before they take up arms against their brothers, whom they know and love, and with whom they have worked shoulder to shoulder in the settlement of this world’s problems and in the transaction of the world’s affairs.

Dr. Nicholas Murray Butler, who was president of the conference this year, pointed out that the great movement in we are all engaged is all part and parcel of a new way of life. It means that we must enter with fulness of appreciation into the activities and interests of people other than ourselves; that we must always and everywhere emulate the best they have to teach us and shun the worst; that we must answer in no uncertain tones that we are our brothers’ keepers; and that, as with men so with nations, the path of justice, of integrity, and of fair dealing is the true path of honor. Let us see to it that we Americans tread steadily in it.

Another feature of the new movement finds expression in the motto suggested for the great building for the housing of The Hague Tribunal: “Here speaks the conscience of the world restraining the individual states”; which, in a way, may be considered as the corollary of the new dogma that “just as faith in man has taken the place of fear, let us substitute faith in nations for fear.”

Unquestionably the most significant utterance of the whole conference was that of James Brown Scott, solicitor of the state department, when he declared: “The secretary of state directs me to say officially that the responses to the identical circular note have been so favorable and manifest such a willingness and desire on the part of the leading nations to constitute a *Court of Arbitral Justice*, that he believes a truly permanent Court of Arbitral Justice, composed of judges acting under a sense of judicial responsibility, . . . will be established in the immediate future, and that the third Peace Conference will find it in successful operation at The Hague.”

Should Secretary Knox succeed, as it now seems assured that he will, in establishing a Court of Arbitral Justice, it will be one of the great achievements of the age, for, as Professor John B. Clark pointed out:

“The justice which such a court would deal out between nation and nation would carry with it the possibility of peace within the several countries, because it would make it possible to provide the means for doing the works of peace. Its effects would extend to the outward dealings of class with class and of man with man, and even into the heart of man himself, where enmities are now growing. Broad and deep beyond computation will be the effects of the court’s action. Aroused already are our people to the need of internal peace and fraternity, but they need to realize the connection between those ends and the international tribunal. The chain of influence from the high court to the state of society and the life and heart of man is clear and complete. In the ameliorating work we must do at home, in the liberating of resources for it, in the securing of the court that will effect the liberation, there is need of every one’s influence, and here as truly as on any literal battlefield, America expects every man to do his duty.”

Surely we are living in a great age, when we behold the

formulation of a parliament of mankind and a Supreme Court of the World!

WAR AGAINST DISEASE.

Under the heading "The Combating of Disease," we find, according to the London *Municipal Journal*, the German communes examining into the best methods of dealing with alcoholism, which they rightly recognize as the furtherer of countless other diseases, mental and physical. We find them putting down or controlling the "Animier" drinking shops; we find them establishing offices all over the country where men and women with the drink poison in their veins will be told where they can obtain special treatment. In a large number of towns it seems that the "Poor Commission" is entrusted with this duty.

Most interesting are the sections dealing with the treatment of frail and destitute children, and of those deficient in mental gifts. We read of the "*Ferienkolonien*," the excursions of the most destitute children to the woods, the mountains, and the sea coast, all of them under the control of officers of the commune or municipality. We read of the admirable institution of "*Waldschulen*," where children feeble in mind and body, and who have been out-distanced in the ordinary schools, are taken to the woods in summer, where they camp out and continue their work amid congenial surroundings, in order to regain what they have lost. There are institutions under municipal control for children afflicted with scrofula, with tuberculosis, and other ailments. There are over seventy of these homes in Germany, where children are completely provided for at a cost of from 1s to 3s a day.

A NATIONAL CONFERENCE on industrial diseases has been called for June 10th by the American Association for Labor Legislation. This organization, with the coöperation of the United States Bureau of Labor, has just completed an investigation of phosphorus poisoning in match factories. Nine European countries have, as a result of the efforts of the international association, protected both the manufacturer and the laborer by uniformly prohibiting the use of this poison. An effort to the same end is now being made in this country.

THE American Institute of Criminal Law and Criminology has begun the publication of a journal, the first issue of which contains careful articles on such subjects as "The Individual Study of the Young Criminal," "The Money Cost of Crime," "The Bill to Establish a Criminological Laboratory at Washington." The journal will give publicity to the objects of the Institute, which are "to further the scientific study of crime, criminal law, and procedure, to formulate and promote measures for solving the problems connected therewith, and to coördinate the efforts of individuals and of organizations interested in the administration of certain and speedy justice."

THE *Interrelation of Social Movements* is the title of a little pamphlet of thirty-two pages published by the Charity Organization department of the Russell Sage Education Foundation. It contains information concerning those organizations that have social betterment for their chief aim. It will be found interesting and suggestive and can be had upon application to Miss Mary E. Richmond, 105 East Twenty-second Street, New York.

A NEW FORM of municipal crusade is beginning in Chicago. Ten of the very best men in the building department of the city have been appointed to make a thorough inspection of all structures in the congested portions of the city and to seek out and report every infraction of the building code and sanitary regulations with a view to having them remedied with the least possible delay.

POPULAR VS. DELEGATED GOVERNMENT is the title of an address by Senator Bourne of Oregon delivered in the United States senate. It describes, as he puts it, "the best system of popular government in the world to-day—the Australian ballot, the registration of voters, initiative and referendum, direct primary, corrupt practices' act, recall—absolute government by the people."

SANITATION in schools is becoming a live question in Ontario, although so far the agitation relates chiefly to city schools. In Pennsylvania the public school children in the rural dis-

tricts are to receive virtually the same preventive and medical inspection as is afforded children in cities.

FIVE THINGS WORKING WOMEN SHOULD KNOW IN PENNSYLVANIA.

The Consumers' League of Pennsylvania, under the above caption, is asking and answering the following questions:

"How many hours a day do you work?"

"Girls under 18 and boys under 16 must not be required to work more than ten hours a day, unless they have a short day on Saturday or some other day; and never more than fifty-eight hours a week.

"Girls who have reached 18 years, and all women, must not be required to work more than sixty hours in a week, or twelve hours in a day.

"How long a recess do you have at noon?"

"Girls under 18 and boys under 16 must all have at least three quarters of an hour for their dinner.

"How late at night do you work?"

"Girls under 18 must not be required to work after 9 o'clock P. M. in any employment other than domestic service, at any time of year.

"Boys under 16 must not be employed after 9 o'clock at night except when the work goes on continuously day and night.

"Are you permitted to sit down?"

"Seats must be provided wherever women and girls are employed, and the girls must be allowed to use them whenever it does not interfere with their work.

"Have you toilets and wash-rooms?"

"Wherever girls and women are employed, there must be toilets and wash-rooms separate from those used by the men, and the toilet must be well screened, ventilated, and clean."

THE DEATH OF CHARLES SPRAGUE-SMITH.

The cause of the people, of real democracy, sustained a great loss in the death of Professor Charles Sprague-Smith, the founder and director of the People's Institute of New York. John Collier, his brilliant young helper of later years, expressed the views of all who knew and called Sprague-Smith "friend" when he said:

"That democratic progress can only be attained through the self-discipline of individuals and groups; that democracy is a divine principle, involving an imperative command; that a future of undreamed richness and dignity is dawning before the American people—these were the principles and hopes which shaped the life of Charles Sprague-Smith."

CITY GARDENS.

Chicago and Kansas City, following the leadership of Philadelphia, are establishing city gardens. Chicago has a City Garden Association which is busily at work providing free gardens for cultivation by people living in the tenement districts. In Kansas City the work is being done by a Summer Garden committee of the City Club under the leadership of Charles A. Sumner, the efficient secretary. In Philadelphia the Vacant Lots Association has about 450 families now at work raising vegetables on the vacant lots of the city. They will supply food to about 3,000 persons. Enough ground is available to provide for about 1,000 families.

In the words of the *Municipal Journal* of London, "In the death of King Edward VII. local government loses a sympathetic friend, and public health, housing, and social reform a powerful advocate. . . . There never lived a more strenuous fighter against the evils that result from imperfect sanitation, bad housing, and the absence of those health amenities which it is now the special province of local authorities to supply. For no other British monarch, I suppose, can it be so justly claimed that he was one of the people."

THE REPORT of the New Jersey Diocesan Committee on Social Service has been printed for distribution. Copies can be had of the Rev. Hamilton Schuyler, Trinity Church, Trenton.

MRS. EMMONS BLAINE has offered prizes for the most successful efforts in Chicago to convert unsanitary localities, especially alleys and tenements, into places conducive to health.

"Prevention and benefaction, compensation and charity" is this year's motto of the American Museum of Safety.

"Studies in Social Reform and What to Do" is the title of the June number of the *Gospel of the Kingdom*.

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.

IN THE INTERESTS OF UNITY.

To the Editor of *The Living Church*:

THE address by Bishop Anderson at the recent gathering in Chicago of persons interested in the Laymen's Missionary Movement gives expression to views held by many of the friends and advocates of Christian Unity. They have not all, however, had the wisdom to put their views so well, or always the courage to advocate them so forcibly, as did the Bishop of Chicago in that most remarkable address on a most memorable occasion.

They are greatly indebted to the Bishop for declaring so strongly that the Christian unity which they have advocated is not to be reached by a process of elimination until nothing remains but a few generalities, but the bringing into one common possession all those things which are thought to be of value and some of which some humbly trust have been taught them by the Holy Spirit.

There will be elimination, such as the sacrifice of our prejudices, our ignorances, and whatever may be our mere hindering fancies. There will be the transfer of non-essentials from matters of faith and requirement to the realm of opinion and taste and usage. Most things will finally be ranged under the two comprehensive divisions:

(a) What there is of Faith.

(b) What are allowable as matters of opinion or usage or taste.

The Bishop pressed strongly one point to which especial attention should be given: that men are not to be faulted for holding strongly to what they believe has come to them from their Lord as helpful in their own religious lives and as advancing the cause of the divine Master.

It is not surprising that great applause followed this statement, for the attitude supposed to be taken by Churchmen is that our now separated brethren have no justification whatever for their alienation from historic Christianity and that they can easily recede from their present position and declare themselves deeply sorry for ever having held it. But they are not conscious of being in antagonism to the Church itself, but only to views concerning the Church which they cannot adopt. They declare that the evidence for one polity rather than another is not strong enough to be absolutely convincing, and therefore they can hold what they have honestly, if it seems to serve a good purpose. They believe it has served a good purpose, and that their work as organized bodies has been blessed of the Lord and has carried numberless benefits to their fellow men.

It is not for us to condemn people who take such a stand and who are as sincere as we hope to be. We should try to put ourselves into their place and to look at things from their standpoint. Then we can see all the more clearly where their circle of truth coincides with ours and why there is any departure. We can also see how we can make the two circles identical. We are certainly not to mass these separated brethren as rank, wilful errorists and as guilty of conscious antagonism to the Church of Christ.

Rather should we regard them as brethren, already by Baptism members of Christ's Church, whose fellowship we most eagerly desire and whose attainments in the Christian life will help enrich a reunited Church.

We must not be afraid of them. They are not coming into union with each other and with us angry and sore at heart and with empty hands, but with a glad enthusiasm, a rich generosity, and such varied spiritual gifts and graces that the Church of Christ will seem to the world to be alive as never before. They are not coming into union with us in the spirit in which some of their ancestors left the historic body, but with a broader, better comprehension of what the Christian Church is. And yet those ancestors of theirs were not entirely responsible for separating from the Church of their day. Our ancestors must bear some share of blame for it. Malcontents in the Church of England were not always wisely dealt with nor treated tenderly. It would be hard for us to regard our mother Church as always "a most tender mother," if, with our present views, we lived in those days.

But in whatever ways separation began, and however they have continued, our brethren around us have not been entirely oblivious of the obligations of Christian unity and of the advantages that would follow. Their studies, however, have not carried many of them beyond the point of regarding Christian Unity as a kind of tacit understanding to be reached slowly when all kinds of denominations shall abstain from harming each other, and shall help each other where the interests of their own organization are not interfered with.

They have not heard much, until of late, upon this subject of an organic visible unity, and we must not be surprised that the four propositions set forth by this American Church and the Church

of England should have stirred up among them feelings of astonishment, and have been misunderstood.

One of the most injurious and most erroneous views spread has been that the movement meant the ultimate absorption of all the Protestant bodies here in the Episcopal Church as it is. The address by Bishop Anderson will relieve this misapprehension and set forth a wider vision of the Church that will retain its links of connection with the historic past and be enriched by the attainments of more recent days. Just how all this vision is to be realized no man can say now, but it will be realized when we all ardently desire it.

One of the steps on our part towards its realization that we can take is to get rid of the unsatisfactory and forbidding name which our branch of the Church now bears. "Protestant Episcopal" has never been a suitable name. It was not adopted with due consideration, and it has done much to perpetuate the breach between us and the bodies of Christians. There is nothing associated with it that constitutes a strong argument for its retention. It is too small a title for a branch of the historic Church that hopes to be a bond of concord between separated brethren. This American Church comes to us through the Church of England, rooted in the historic past, connecting us with all generations of Christians, and is the only organization capable of being a centre of union here and now.

If this be so, why not adopt a name that was in use, although not officially adopted, before the unfortunate "Protestant Episcopal" came into use? It was often called "The American Church" in the days immediately following its independence. It is the name now most frequently used when we speak of it to each other.

The time is ripe for adopting it as our official title, and so for helping our own people to catch glimpses of a nobler future when we can invite even more earnestly and cordially the separated Protestant brethren to come together and constitute with us a more splendid organization, and that will be a movement forward towards the later affiliation with the other historic branches.

This coming together now of the Protestant bodies will not be a new Church that will thus come into being, but the vastly developed old one to which each now separated body will have contributed. With a Church thus enriched, an American Church, generous and comprehensive, denominational rivalry and struggles all ended, there would be forward movements such as the world has never yet seen, and the hastening of the Master's Kingdom on the earth.

GEORGE W. SHINN.

SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

I DO not know what will be the nature of the Canon to be presented to the next General Convention with respect to "Suffragan Bishops." But, in any event, I would like to suggest an addition to the same, which reads as follows.

"Provided, however, that the provisions of this Canon shall not apply in any diocese where the clergy among whom the said Suffragan Bishop, or Bishops, are appointed to labor, are excluded from membership of the Convention of the diocese, or dioceses, wherein they are resident."

While I am absolutely opposed to "Suffragan Bishops," yet should the legislation be adopted permitting them, such legislation should be in such shape as not to commit the National Church to an indorsement of the ecclesiastical disfranchisement of any of the priests of the Church, of whatever race they may be. Without such clear protection of the priesthood, the General Convention would thereby sanction the local disfranchisement of priests of this Church.

Baltimore, Md., May 26, 1910.

GEORGE F. BRAGG, JR.

TO PURCHASERS OF "LLOYD'S CLERICAL DIRECTORY.

To the Editor of *The Living Church*:

WILL those of the clergy and laity of the Church who have (1) received mutilated copies of *Lloyd's Clerical Directory* for 1910; or (2) have been charged a larger sum than \$3.00 a copy for the *Directory*; or (3) have had to pay express charges on same; or (4) have received a threat of legal action from a Chicago attorney; or (5) have received a circular offering the book for half price, be good enough to communicate with me at once?

FREDERIC E. J. LLOYD.

Grace Church, 1439 Wabash Ave., Chicago, Ill.

BOOKS RECOMMENDED FOR PUBLIC LIBRARIES.

To the Editor of *The Living Church*:

THE book to which the Synod committee of the diocese of Springfield on the Correction of School Histories referred in their report to the Synod last December as "likely to be issued soon by The Young Churchman Co.," is now out. I have a copy of it, and have examined it with pleasure. It is just what we have needed, and must tend to the correction of the errors in so many of the school histories as to the absurd statement that Henry VIII. founded the Church of England.

Will you please allow me the use of your columns to suggest to

the clergy that they use their influence to get two books, both published by The Young Churchman Co., into their local public libraries? The first is *Everyman's History of the Church of England* (Dearmer, beautifully illustrated, *multum in parvo*, price 50 cts.); the second is *The Historians and the English Reformation* (Littell). It is well gotten up with attractive letter-press. Price \$2.50.

Let in the light of facts (as contained in these two books), and the darkness of error and ignorance will disappear. I sincerely trust that these two books will be put in all our public libraries.

ANDREW GRAY,

Secretary of the Synod Committee, Diocese of Springfield.
Pekin, Ill., May 27, 1910.

THE PREAMBLE.

To the Editor of The Living Church:

IF it be desirable to have a Preamble to the Church's body of canons, why not adopt the following? It contains neither a theological summary nor a historical statement, but has the advantage of reciting facts.

PREAMBLE.

A civil revolution having rendered these colonies independent of the Crown of England, that part of the Catholic Church which is in this land can no longer properly be called the Church of England; and for the same reason the canons of the English Church cease to be in force here. Therefore, the Bishops, the clergy, and the laity of the American Catholic Church in convention assembled, do set forth and establish the following

CONSTITUTION AND CANONS.

Orange, Cal., May, 1910.

M. M. BENTON.

CHURCH SOCIALIST LEAGUE.

To the Editor of The Living Church:

NOTE that in your "Answers to Correspondents" you state to A. E. N. that you know of "no American branch or agency of the English Church Socialist League." Will you kindly give space to me in your columns to state that a Church Socialist League is now in process of formation? Acting upon the urgent request of several of my brethren who are socialists, and a number of laymen, one of whom is an official of one of the largest corporations of the United States, I have consented to act as secretary until the League is completely organized. It will be patterned much after the Church Socialist League of England, with adaptations to conditions in the United States. I am anxious to receive the names of people of the Church, both clerical and lay, who wish to be enrolled as members, and may be addressed as below. (Rev.) A. L. BYRON-CURTISS.

St. Luke's Rectory, Utica, N. Y., May 27.

COMMENDATORY LETTERS.

To the Editor of The Living Church:

YOUR editorial on the subject of Commendatory Letters deals with a very prevalent and widespread evil and one which is by no means confined to the Church in England. But steps have already been taken in England to remedy the evil. Last January the S. P. C. K. brought the matter prominently before "all Incumbents in England and Wales, and we hope that improvement in this matter may be obtained in time. Many are already using our list of clergy to commend to them their outgoing parishioners." The above extract is taken from a letter written to me by one of the secretaries of the S. P. C. K. The subject was brought before the lower house of Convocation of the Province of Canterbury by Canon Gedge in the following resolution:

"That this House desires to call attention to the letter recently addressed to the secretary of the S. P. C. K. by the Bishop of North Queensland, on the subject of Letters Commendatory of Emigrants, and suggests that the matter be referred to the Foreign Missions committee for consideration with a view to presenting a report.

"As to the letter of the Bishop of North Queensland, it set out that owing to 'the dire neglect of letters of commendation,' Church of England people drifted away in very large numbers to various denominations.

"Canon Gedge also supplied many reasons for adopting the resolution, and the Archdeacon of Dorset, who seconded, gave the assistance of his Colonial experience in recommending the proposal to the House. The resolution was adopted.—*Church Times*, May 6th."

The report referred to in the above resolution, Canon Gedge informs me, will probably be presented in July.

Now the evil which we are considering is but an expression of a much deeper and more widespread evil. The root of the evil lies in the almost universal neglect of laymen to apply for, and clergymen to give, letters of transfer from one parish to another. I hold that every time a parishioner moves out of one parish to reside in another, even if he only crosses the border line, he should ask for and receive a letter of transfer or commendatory letter from his rector. But this is not often done. I was in active service as incumbent of a parish for thirty-five years, and my dear father was ordained to the sacred ministry in 1846 and continued in active service till his re-

tirement in 1891, yet I never was asked by a layman for a commendatory letter, nor have I any recollection of my father having been so asked. We both often gave letters, but the suggestion was our own. I know that this is the experience of many clergymen. They give letters of transfer when they know of the removals, but even then those letters are so little valued that they are not always presented. The members of other communions act on a different and better principle. They ask for and receive their letters of transfer, present them as soon as they can, are given the right hand of fellowship and welcomed by those to whom they have come. Church people go from one parish to another as strangers without any testimonials or credentials. They act as strangers, are received as strangers, and so we lose them. But, as I have said, the fault is not confined to the Church in England. Does it not prevail as largely in the United States and Canada? Only a few weeks ago I gave a letter of commendation to a Churchwoman who was going to Detroit, and I write now to ask the clergy in the United States to commend Church people coming to this country to the Canadian clergy. I see that the Oliver Plow Co. of South Bend, Ind., is about to locate a branch of their business in Hamilton. It is said that at least 2,000 hands will be employed at the start. This will probably bring many American Churchmen to Hamilton. I ask the clergy of the United States to commend those immigrants to me and I will put them in touch with the clergy in whose parishes they reside. Let us waken up on this side of the Atlantic, as well as in England, to the importance of caring for our members when they move from one parish to another.

JOHN FLETCHER,

Emigration Chaplain for the Church of England.

Hamilton, Ont.

THE CALL TO PRAYER.

To the Editor of The Living Church:

IT was well said by the Rev. Karl Schwartz, in the recent convention of Central New York, that the time for controversy and discussion on our legal title is past. Everything has been said that can be said. The time for action has arrived. A condition, not a theory, confronts us. On the one hand the aggressive followers of the Bishop of Rome are coolly appropriating the term "American Catholic," and branding us as "Non-Catholics." On the other hand our Protestant brethren are seeking more earnestly than ever for a center of unity. Meanwhile, what are we to do? There is only one thing for us to do. The decisive moment has arrived. Three years from now may be too late. It is for the General Convention at Cincinnati, without controversy or debate, to adopt the Catholic name as ours by right. This will be the only effective protest against the false claims of papalism, and the only banner of unity for the divided hosts of Protestantism.

Do not let those of us who long for this blessed consummation argue or agitate; let us pray. This is one of those battles that must be fought out before the altar. Why could not every pastor who longs for this, distribute among his people some short prayer, to be said with all the heart each day from now until the General Convention adjourns in October? If we throw ourselves on God He cannot fail us. For my own parish I have had printed (with a request for its use) the collect for the Fourth Sunday in Advent, and will gladly mail copies gratis, in any desired quantity, to those who do not care to print it for themselves.

JESSE HIGGINS.

Utica, N. Y.

PENNSYLVANIA DIOCESAN CONVENTION.

To the Editor of The Living Church:

YOUR Philadelphia correspondent would, I am sure, be farthest from doing injustice to anyone on any subject.

In his report to your paper of the 21st inst., however, on the subject of "Social Welfare," he has evidently misunderstood my attitude, as represented in what I said in the diocesan convention lately held in Philadelphia.

My "opposition," as he calls it, was not to the subject or to the treatment of it in the report presented to the convention. On the contrary, I distinctly acknowledged the importance of the one, and the ability of the other, and I was cordially cognizant of the possible good involved in the committee's general proposals. My desire was simply to see these more generally and fully explained and understood in the convention before the latter proceeded to launch out into a new department of diocesan activity. It was from this motive solely that I moved a reconsideration of the vote by which the proposals of the committee had been adopted, and which was in turn carried, not from opposition on the part of the convention, I am sure, or of myself, to the report.

As to intending any disparagement of the committee, such a thing never entered my mind, my aim being simply to avoid by what seemed to me precipitate action, the missing of intelligent comprehension on the part of the convention, of a most important proposal.

May I say in conclusion, that after a somewhat lengthy ministry in the Church, and in work in this diocese, I do not think I have been or am blind "to the large realities of the Kingdom," as your correspondent seems to imply.

SAMUEL UPJOHN.

Philadelphia, May 25, 1910.

Literary

RELIGIOUS.

The Formation of the New Testament. By George Hooper Ferris, A.M. Philadelphia: Griffith & Rowland.

We have seldom been so forcibly reminded of the man in the fable who sawed the limb between himself and the tree, as in reading the above named book, which first saw light about three years ago. It is written by a Baptist minister and bears the imprint of the American Baptist Publication Society, and yet contains such passages as the following: "Protestant writers . . . make much ado over 'the New Testament Church,' and forget that the Church had no New Testament. The Catholic Church gave it to us." Again: "Protestantism has taken her closed canon of revelation from the Catholic Church, has read theology into it by the Gnostic and Catholic method of interpretation, has taken it for granted that all questions were anticipated by the writers, has made the essence of Christianity to consist in a historical and final revelation, has repeated the Catholic creeds in her services for hundreds of years, and in short, has accepted the whole programme by which the Catholic Church was formed, save the one declaration which gave that programme its power and consistency, viz., 'I am the heir of the apostles.'" Such quotations could be multiplied. But we must not mistake the purpose of the book. The real object is to discredit the authority of the New Testament, which is pictured as having been imposed upon unsuspecting Christian people by the "hierarchy." In support of this thesis the witness of Christian antiquity is treated with much violence. There is no evidence of any careful investigation of facts and cautious drawing of conclusions, as in true scholarship—nothing but the attitude of the partisan and special pleader. The writer of course is perfectly correct when he speaks of the gradual formation of the canon, and when he points out the important part played by the rise of schism in compelling its definition. He is conspicuously unfair, however, in the treatment of this subject; e. g., on page 97 we read: "'So firm is the ground upon which these Gospels rest,' says Irenaeus, 'that the very heretics bear witness to them, and starting from them each one of them endeavors to establish his own peculiar doctrine.' Between these lines one can read, 'So firm is the ground upon which these scientific theologians stand, who read in the Gospels their strange mixture of Platonism and Orientalism, that the Church must take the books out of their hands, close up the canon, and then read into it her own system of doctrine by adopting their method of interpretation.'" We wonder at the statement (p. 205): "To the average Christian of the middle of the second century the words of the Shepherd of Hermas were about on a level with the sayings of Jesus." What an erroneous impression the uninformed reader may gather from the sentence: "Apocalypses of Thomas, of Stephen, of John, find the heart of the believer!" Or from this: "A book like the Acts, which can hardly be traced in previous literature at all, and which was far less popular than the Acts of Paul and Thecla." Or from the heaping together of a long list of "many other books of Acts," such as those of Paul, Peter, John, Thomas, Andrew, and John, the Preaching of Paul and Peter, the Doctrine of Peter, the Writings of Bartholomew, etc., followed by the assertion: "Suffice it to say that the common Christian in the assemblies of the early second century, when men were witnessing by their blood, loved these documents, and received from them a glow of faith and devotion that has been rarely equalled." So too we are told of "a whole realm of literature that exerted a profound influence on the early Church and was then lost. Its very nature has to be surmised . . . It was backed by the authority of apostles and that it came as a real revelation from God was never questioned by thousands of Christians. It was far more influential than many books that found a place in the New Testament." As if this whole statement did not have its sufficient confutation in the very fact that this "whole literature" did not find "a place in the New Testament!"

We have quoted rather liberally in order that the extravagant and one-sided method of the book may be visible from itself. Of course it contains many half-truths of statements, with their usual greater danger than whole falsehoods. If anyone wishes to see a sane and instructive discussion of the subject we refer him to *The New Testament in the Christian Church*, by Professor Moore of Harvard Divinity School.

C. C. E.

The Apostles as Every Day Men. By President Robert Ellis Thompson, S.T.D. Philadelphia: Sunday School Times Co.

This is a little book giving an account of the twelve apostles as it is found in the New Testament, and in the language of the present time. It is simple, but full of common sense, and will no doubt be useful in making the apostles appear real men.

UNDER the auspices of the Babies' Branch of the Woman's Auxiliary in St. Paul's Church, Akron, Ohio, a simple missionary couplet, "God bless the missionaries everywhere, God bless the missionary helpers," has been set to music for the use of little children. A note states that the music is by John B. Norton, organist of that church, and it was first sung in St. Paul's Sunday school on Easter Even of this year. Printed on cards the words and music may be obtained for 2 cents each, postage additional, from Mrs. James H. Andrews, Westwood, Akron, Ohio.

SOCIAL AND CIVIC PROBLEMS.

POLICE ADMINISTRATION, always a difficult problem, is especially complicated in a great city, and the study of police department business methods in New York by the Bureau of Municipal Research of that city indicates how little those in control in the department know about what is going on under them. The Bureau's inquiry was undertaken at the request of Police Commissioner Bingham. As an honest administrator he strove above all else to introduce system in the department. Yet it is shown that abuses went on all the time in the conduct of the police business; bills were paid twice, supplies were lost, contractors were favored over other contractors, vouchers and requisitions were altered.

As the New York *Tribune* points out, it may be said that all this has not much bearing on the question whether the patrolman patrols his beat and whether the law is impartially enforced. Directly, it has not: "If, however, the heads of the department know so little of how its business is conducted, when a proper system of accounting might make that all clear, how much can they be presumed to know about the vastly more complex problem of how the individual members of the force do their duty? 'The System' exists because the head of the police knows so little about what the men under him are doing. Much chronicled flying trips in automobiles from headquarters to station houses in an effort to catch the force napping are a striking illustration of the real darkness of those in authority regardless of the efficiency of those over whom they are supposed to exercise command."

This volume, with its critical study and constructive suggestions, is well worth the thoughtful attention of students. Begun at General Bingham's request, it was continued with the cooperation of William F. Baker, the present head of the department. [*Business Methods of New York City's Police Department.* Bureau of Municipal Research. \$1.] C. R. W.

Principles of Politics From the Viewpoint of the American Citizen is the title of a very satisfactory discussion of current problems by Prof. Jeremiah W. Jenks of Cornell. The material was prepared originally as a course of lectures given at Columbia University and is designed to bring into closer touch than is usual the work of the scholar and of the practical man of affairs. Among the questions discussed with fairness and an abundance of illustrations and helpful reference are Representation, Legislation, Administration, Suffrage, International Relations, Political Parties, and Political Motives. The latter chapter is especially interesting and searching and ends with this sound comment: "Good judgment is likely to go with experience and knowledge, but at times seems inherent in personal character. We should try to be broad-minded enough to realize that other people's thoughts and desires and interests may be as good and wise as our own, and even if they are not so good, they may be equally sincere and unselfish. We must strive to seek what will be for the interest of all."

The book is published by the Macmillan Company for the University of Columbia Press. \$1.50.

Social Service is the title of a suggestive, thoughtful book from the pen of that veteran of the democratic and single tax movements, Louis F. Post of Chicago, the editor of *The Public*. The keynote of the volume is to be found in the suggestion that "The thing to do is to make capitalization common property. This is the star to which we must hitch our wagon." But as is most wisely pointed out, "the practical method of establishing common interests in land in place of special privilege must conform to the prevailing custom of private tenure. This is the team to which we must hitch our plow." It is not every social reformer who recognizes the ideals and gazes at the skies, and yet, keeping his feet planted firmly on the ground, yokes himself and his oxen to the plow and runs his furrow straight.

This book explains, forcefully and candidly, the delinquencies of the present mechanism of social service, analyzes the instruments of social service, artificial and natural, shows how feudalism has been superseded by capitalism, gives a clear explanation of capitalism, and, in a chapter on Karl Marx and Henry George, "suggests thoughts of persons who swear at, as well as for those who swear by, Socialism." Naturally the book will appeal most strongly to the single taxer, but it is one well worth the attention of the social worker who is not committed to this idea. It will stimulate him to further and more careful thought. We must confess, however, to a dislike of the colloquial style, largely because we have so frequently to guess at the "Doctor's" objections. [A. Wessels, 156 Fifth Avenue, New York. \$1.00.]

TO A CONFIRMATION CLASS.

Ever onward, ever upward,
Go you, ones whom God hath blessed:
Daily striving, daily smiling,
By the Heavenly Hand caressed,
Of all grace and peace possessed!

Blithe you are—ah, pray you ever
That the world may be as sweet
To the victims of misfortune
Who go hungry on the street,
As to your unwearied feet!

Pray that grief may lie as lightly
On the lonely and distressed,
As the veils which whitely crown you,
On your tresses softly pressed—
Doubly blessing you, and blest!

Pray that wrongs may be forgiven,
Pain be soothed and tears be dried;
Like the tapers on the Altar,
And the blossoms fair beside,
May He shine forth glorified!

Sing, oh hearts, your highest praises,
Open wide for Him the door;
That the ancient benediction,
Meaningless to you before,
May console you evermore!

God be with you, God be o'er you—
Give you courage in the fight;
Be your shield, your sword, your banner,
And when falls the Seraph Night,
Raise you wholly to the Light!

LILLA B. N. WESTON.

THE CHILDHOOD OF THE BLESSED VIRGIN.

BY ALICE MAY ELLIOT.

THE angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." This is the first mention in the Gospel story of the Blessed Virgin, and to understand the paintings of the events of her childhood by the early masters, we must turn to the old traditions from which they drew their inspiration.

Jacopo de Voragine, in the fourteenth century, compiled the Golden Legend, a collection of the stories of the saints, and the new material which he found for this work had been brought from the East by the pilgrims to the Holy Land, and by the Crusaders. Beside various legends, fragments of the Apocryphal Gospels came in this way to be known in the West. When the councils of the Church decided on the authority of the books of the Old and New Testaments, there were many other writings which were rejected, and among those were the Apocryphal Gospels, and the Epistles of Clement, Barnabas, and the Shepherd of Hermas. Some of the books of the Apocryphal New Testament are very beautiful, and were read by the early Church as instructions or sermons.

In her introduction to *The Legends of the Madonna*, Mrs. Jameson gives the following account of the sources from which the different scenes illustrated by the great masters are taken:

"The legend of Joachim and Anna, the parents of the Virgin, with the account of her early life, and her marriage with Joseph, down to the massacre of the Innocents, are taken from the Gospel of Mary and the Protevangelion. The scenes of the Flight into Egypt, and the Repose on the Journey, and the Sojourn of the Holy Family at Hieropolis or Matarea, are taken from the Gospel of Infancy. The various scenes attending the Death and Assumption of the Virgin are derived from a Greek legendary poem, once attributed to St. John the Evangelist, but the work, as it is supposed, of a certain Greek named Meilton, who lived in the ninth century, and who merely dressed up in a fanciful form the ancient traditions of the Church."

By combining the accounts of the childhood of the Blessed Virgin as given in the Gospel of the Birth of Mary and the Protevangelion, which differ in some particulars, we have the following story:

"The blessed and ever-glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord. Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee, and the city of Nazareth. The family of her mother was of Bethlehem."

The parents of St. Mary the Virgin are spoken of as be-

ing very rich and very devout. It was their habit to give "double offerings," twice that which was required, to the Lord; and they lived for twenty years "in the favor of God and the esteem of men, without any children." At the end of that time, Joachim went up to Jerusalem with other of his tribe, bringing offerings to the Lord, but the high priest refused his offerings, and reproached him for having no children; so Joachim was ashamed to return to his home, and went to the shepherds who had their flocks in the pasture. There the angel of the Lord appeared to Joachim, and told him that his prayer had been heard, and that his alms had ascended in the sight of the Lord, and that Anna his wife should have a daughter, who was to be called Mary, and who should be devoted to the Lord from her infancy and brought up in the holy temple. And furthermore, the angel said to Joachim of his daughter Mary: "She shall while yet a virgin, in a way unparalleled, bring forth the Son of the most High God, who shall be called Jesus, and, according to the signification of his name, be the Saviour of all nations. And this shall be a sign unto you of the things which I declare, namely, when you come to the Golden Gate of Jerusalem, you shall there meet your wife Anna, who, being much troubled that you returned not sooner, shall then rejoice to see you."

Meanwhile, Anna mourned greatly, and one afternoon went to walk in her garden. Sitting down under a laurel tree she prayed unto the Lord most earnestly that a child might be given to her, and as she raised her eyes she perceived a sparrow's nest in the tree above her. At this sight, Anna broke into a beautiful song of lamentation. "Then an angel of the Lord stood by her and said: Anna, Anna, the Lord hath heard thy prayer." And when she had heard all the words of the angel, Anna declared her intention of offering the child who should be born to the Lord, to "minister to Him in holy things during its whole life."

Then there appeared to her two angels, saying that Joachim was approaching with his shepherds, bringing calves and goats to sacrifice. So Anna went up to Jerusalem, and stood beside the Golden Gate, so called "because it was gilt with gold," and there the husband and wife met one another.

"Then rejoicing at each other's vision, and being fully satisfied in the promise of a child, they gave due thanks to the Lord who exalts the humble. After having praised the Lord, they returned home, and lived in a cheerful and assured expectation of the promise of God. And when the promised child was born, according to the angel's command, the parents did call her name Mary." "And the child increased in strength every day, so that when she was nine months old her mother put her upon the ground to try if she could stand; and when she had walked nine steps she came again to her mother's lap. Then her mother caught her up, and said, As the Lord my God liveth, thou shalt not walk again on this earth till I bring thee into the temple of the Lord." Accordingly, she made her chamber a holy place, where the child stayed with the maidens who were chosen to bear her company. "But when the child was a year old, Joachim made a great feast, and invited the priests, scribes, elders, and all the people of Israel; and Joachim then made an offering of the girl to the chief priests, and they blessed her, saying, The God of our fathers bless this girl, and give her a name famous and lasting through all generations. And all the people replied, So be it, Amen. Then Joachim a second time offered her to the priests, and they blessed her, saying, O most high God, regard this girl, and bless her with an everlasting blessing." Then the happy mother put her child to rest, singing as she did so a song of thanksgiving, and went out and ministered to the guests.

"But the girl grew, and when she was two years old, Joachim said to Anna, Let us lead her to the temple of the Lord, that we may perform our vows unto the Lord God, lest He should be angry with us and our offering be unacceptable. But Anna said, Let us wait the third year, lest she should be at a loss to know her father. And Joachim said, Let us then wait. And when the child was three years old, Joachim said, Let us invite the daughters of the Hebrews who are undefiled, and let them take each a lamp, and let them be lighted, that the child may not turn back again, and her mind be set against the temple of the Lord. And they did thus till they ascended unto the temple of the Lord. And the high-priest received her and blessed her, and said, Mary, the Lord God hath magnified thy name to all generations, and to the very end of time by thee will the Lord shew his redemption to the children of Israel. And he placed her upon the third step of the altar,

and the Lord gave unto her grace and she danced with her feet, and all the house of Israel loved her."

"But the Virgin of the Lord, as she advanced in years, increased also in perfection, and according to the saying of the psalmist, her father and mother forsook her, but the Lord took care of her. For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things." "Mary continued in the temple as a dove educated there, and received her food from the hand of an angel."

The Gospel of the Birth of Mary tells us that when the maiden was fourteen years of age, the high priest made a proclamation that all the virgins of that age in the temple should return home to be married. Mary refused to leave the temple, giving as a reason that both her parents' vows and her own had dedicated her to the service of God. The high-priest doubted as to what he should do, but a voice from the ark and the mercy seat said that he must seek out from the prophecy of Isaiah the one to whom the Virgin should be betrothed. "For Isaiah saith, there shall come forth a rod out of the stem of Jesse, and a flower shall spring out of its roots, and the Spirit of the Lord shall rest upon him."

Then the high priest appointed "that all the men of the house and family of David, who were marriageable, and not married, should bring their several rods to the altar, and out of whatever person's rod after it was brought, a flower should bud forth, and on top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and betrothed. Among the rest was a man named Joseph, of the house and family of David, a person very far advanced in years," and we are told that he did not present his rod with the others. After the high-priest had commanded him to do so, his rod blossomed, and the dove descended upon it. Then the betrothal took place, and Joseph returned to his own city of Bethlehem, while "the Virgin of the Lord, Mary, with seven other virgins of the same age, who had been appointed to attend her by the high-priest, returned to her parents' house in Galilee."

In the Protevangelion, the high-priest calls together "all the widowers among the people," and when their rods are brought, the dove flies from Joseph's rod and lights upon his head.

When Joseph was told that the choice had fallen upon him, he at first refused, saying that he was an old man and had children, but after being rebuked by the high-priest, he took his espoused wife to his house. "And Joseph said unto Mary, Behold, I have taken thee from the temple of the Lord, and now I will leave thee in my house; I must go to mind my trade of building. The Lord be with thee."

Soon after this a new veil was needed for the temple, and seven virgins of the tribe of David were sent for to spin the golden thread, the blue, the scarlet, the fine linen, and the true purple. And it fell to Mary's lot to spin the true purple, and she took it to her own house.

"And she took a pot and went out to draw water, and heard a voice saying unto her, Hail thou who art full of grace, the Lord is with thee; thou art blessed among women. And she looked around to the right and to the left to see whence that voice came, and then, trembling, went into her house; and laying down the waterpot she took the purple and sat down in her seat to work it. And behold the angel of the Lord stood by her, and said, Fear not, Mary, for thou hast found favor in the sight of God—"

There are but few other traditions of the childhood of the Blessed Virgin. One tells us that Anna, the prophetess, watched and loved the little maiden growing up in the temple, and it was revealed to her what a marvelous destiny this child was to have. It was but natural, therefore, that Anna should have appeared to give thanks unto the Lord at the Purification.

"St. Evode, patriarch of Antioch, and St. Germanus, assert, as an indubitable tradition of the Greek Church, that Mary had the privilege—never granted to one of her sex before or since—of entering the Holy of Holies and praying before the ark of the covenant. Hence in some of the scenes from her early life, the ark is placed in the background. We must also bear in mind that the ark was one of the received types of her who bore the *Logos* within her bosom."

LET CHRIST keep the heart, and the heart shall keep the life.—*Selected.*

WITH CHILDREN.

BY CLARA MARSHALL.

ONE of my earliest recollections," observed a middle-aged woman, "is of being taken on the knee of an uncle who was visiting at our house, and of feeling, young as I was, that he had placed me there only because he thought it was the proper thing to do, and that my father and mother expected it of him. Perhaps I was more sensitive than most children, but I have noticed since coming to the years of observation that tots in general seem to know who among the grown-ups of their acquaintance are child-lovers and who are child-tolerators. And among the latter I verily believe there are as many women as men.

"Some of the gentlest, kindest-hearted women alive make it unpleasantly plain to children that they regard them as a nuisance, or at any rate, prefer their room to their company. Such women may take good care of children who are left in their charge; may look after their comfort when they are well and nurse them most devotedly when they are sick, but their little charges never dream of scrambling up into their laps, or demanding fairy stories from them. Dolls are not brought to them to be admired, and sympathy is not demanded when toys are broken or other mishaps befall little people."

"I know a woman of that kind," returned the friend to whom she was speaking. "She had no children of her own, but she would go through fire and water to serve her sister's children, and yet she seldom speaks to one of them except in a rebuking voice. I cannot call her a scolding woman, but I am very sure that if I were thirty years younger I should begin to cry if ever she spoke to me as she does to her little nieces and nephews. I have no doubt she takes better care of them than their mother does, but I never saw one of them in her lap, and I doubt if she could repeat one of Mother Goose's poems to save her life. She reproved one of her nieces for letting herself be taken on my lap one day (I think she was a little bit jealous when she saw that the child liked to sit there), and told her she would rumple my dress, whereupon I said to her: 'My dear madam, I, the mother of six, never wear dresses that will not stand being rumped.'"

"I have seen only too many such women," sighed the first speaker. "And what is sadder still, I have heard only too many other women say (and they seemed to be really sincere) that if they might have a choice in the matter, those are the women they would select as step-mothers for their children. Poor children! Their bringing-up in such a case would be pathetically like Pip's in Dickens' story. You may remember Pip, who was brought up by hand, says of himself: 'I was always treated as if I had insisted on being born in opposition to the dictates of reason, religion, and morality, and against the dissuasive arguments of my best friends.' Now, as well as I recollect, that unwelcome boy was as well taken care of as his neighbor's, as far as food and clothes were concerned; but he had it made clear to him by the woman who had him in charge that she would have preferred his room to his company, and naturally he loved her accordingly. If those who have the care of other people's children (or of their own, for that matter) would only devote more attention to child study the result would be a happy one for both the child and the grown-up."

THE TRUE TEST of life is character. All else is extraneous, belonging only to the husk, which shall fall off in the day of ripening; character is the kernel, the wheat, that which is true and enduring. Nothing is worth while save that which we can carry with us through death into eternity. St. Paul puts it in a sentence when he says, "The things which are seen are temporal; but the things which are not seen are eternal." It is altogether possible that a man may fail to win any earthly greatness, any distinction among men, anything that will immortalize him in this world's calendars, and yet be richly and nobly successful in moral things, in character, in a ministry of usefulness, in things which shall abide when mountains have crumbled. It is possible for one to fall behind in the race for wealth, for honor, for distinction in art or literature, and yet all the while to be building up in himself a fabric of beauty and strength which angels shall admire.—*J. R. Miller.*

DUTY BECOMES delight when love rules in the heart. If duty ever seems irksome and disagreeable it is because selfishness seats itself in the soul, and love to God and to our fellowmen is crowded out. "I delight to do thy will," was the motto of the Master's life. We cannot live the life that He approves if duty is not our delight.—*Selected.*

Church Kalendar



- June 5—Second Sunday after Trinity.
- " 11—Saturday. S. Barnabas, Apostle.
- " 12—Third Sunday after Trinity.
- " 19—Fourth Sunday after Trinity.
- " 24—Friday. Nativity S. John Baptist.
- " 26—Fifth Sunday after Trinity.
- " 29—Wednesday. S. Peter, Apostle.

CALENDAR OF COMING EVENTS.

- June 7—Dioc. Conv. Easton, Fond du Lac, Western Michigan.
- " 7-8—Nat'l Conf. of Church Clubs, Portland, Me.
- " 8—Conv. Miss. Dist. Wyoming.
- " 14—Dioc. Conv. Connecticut.
- " 15—Conv. Miss. Dist. of Asheville.
- " 16—Dioc. Conv. Oregon.
- " 19—Dioc. Conv. Montana.
- " 27—Albany Cathedral Summer School.
- July 1-4—Conf. of Lay Workers at Biloxi, Miss.
- " 9-24—Conf. for Church Work at Cambridge, Mass.

MISSIONARIES HOME ON FURLOUGH.

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

SHANGHAI:

The Rev. R. C. WILSON, of Zangzok.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
The Rev. L. B. RIDGELY, of Wuchang.

JAPAN.

KIOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

Personal Mention

THE REV. WALTER C. BERNARD has resigned the charge of Calvary Church, East Berkshire, Vt., in order to accept a call to St. Luke's Church, Chester, in the same diocese.

THE REV. JOHN H. BROWN has resigned the rectorship of Christ Church, New Bern, N. C., and will on July 1st become rector of Christ Church, Pensacola, Fla.

THE REV. J. G. BUSKIE, rector of St. Stephen's Church, Goldsboro, N. C., will after September 1st become rector of St. James' Church, Baton Rouge, La.

THE REV. W. K. DAMUTH has resigned his work as vicar of St. Michael's chapel, St. Mark's parish, Philadelphia.

THE REV. GEORGE HERBERT DENNISON, curate at Christ Church, Hackensack, N. J., has resigned to accept a like position at St. Luke's Church, Germantown, Philadelphia, Pa., where he served 1896-99.

ARCHDEACON DODDSON of Columbus, Ohio, has resigned, his resignation taking effect August 1st. He will return to England, from which country he came three years ago to take up the work of the Archdeaconry of Columbus.

THE REV. ANDREW J. GRAHAM, rector of Christ Church, Rochester, N. Y., with his wife and daughter sail from New York June 11th on the *Vaderland*, to be in Europe three months. Their address will be care of American Express Co., 11 Rue Scribe, Paris.

THE REV. ALEXANDER C. HENSLEY, rector of St. John's parish, Versailles, Ky., sailed for Europe on May 18th for a visit of ten weeks. The Rev. ALEXANDER PATTERSON will act as *locum tenens* during June and July.

THE REV. CHARLES H. HOLMEAD of Smyrna, Del., has accepted the position of rector's assistant at St. John's, Wilmington, Del., and will take up his new duties on July 1st.

THE REV. EDWARD M. H. KNAPP has resigned as vicar of the Church of San Salvatore, New York City, and will become assistant minister at the Church of the Incarnation, in the same city, on July 1st. He will retain his position of chaplain of the New York Fire Department, which he has held for the last five years.

THE REV. C. E. LAWTON, a member of the graduating class of the General Theological Seminary, will assume his duties in connection with St. Paul's parish, Minneapolis, Minn., at once.

AFTER June 1st, the new address of the Rev. Dr. LOWNDS will be 143 East Thirty-seventh Street, New York, and the 'phone number will be 174 Murray Hill.

THE REV. WILLIAM DOANE MANROSS has resigned the charge of the churches on Martha's

Vineyard Island, Massachusetts, to take up missionary work among the Onondaga Indians in the diocese of Central New York, on September 1st.

THE REV. CECIL MARRACK, rector of St. Stephen's Church, San Francisco, Cal., expects to start on June 20th for a two months' stay in New York City, where he has accepted the position tendered by the Rev. Dr. Manning of summer preacher in Trinity Church.

THE REV. EVERARD P. MILLER, rector of St. Thomas' Church, in the Roseville district of Newark, N. J., since 1896, has resigned on account of continued ill health. He will spend the summer at Bay Head, N. J., and in the fall will go to Europe for a year, spending most of the time in Italy. The Rev. EUGENE N. CURTIS, curate of Calvary Church, Summit, N. J., has been called to the vacant rectorship.

THE REV. EDMUND A. NEVILLE has resigned his work at the Church of Our Saviour, Cincinnati, Ohio, and has accepted a call to the rectorship of Grace parish, Muncie, Ind. He entered into residence at Muncie on June 1st, but expects to spend most of the summer in Europe.

THE REV. EUGENE S. PEARCE has resigned the curacy of St. Paul's Church, Albany, N. Y., to accept the rectorship of Christ Church, Troy, N. Y. He assumes charge of the parish on June 12th.

THE REV. GEORGE B. RICHARDS, for the past fourteen years rector of the Church of the Ascension, Buffalo, N. Y., has resigned and will accept the rectorship of Emmanuel Church, Allegheny, Pa. (diocese of Pittsburgh), commencing his new duties some time in the autumn.

THE REV. NICHOLAS RIGHTOR, formerly of Helena, Ark., has assumed the rectorship of St. Mark's Church, Hope, Ark., and should be addressed accordingly.

THE REV. WALTER C. ROBERTS has resigned the rectorship of Christ Church, Corning, diocese of Western New York, and has accepted an unanimous call to St. Mark's, Mauch Chunk, Pa., where he will enter upon the work June 19th.

THE REV. HOLMES WHITMORE of Dayton, Ohio, has accepted the call recently extended to him to become rector of St. Paul's Church, Milwaukee.

THE REV. A. C. WILSON and the Rev. M. BRITTON sailed May 31st on the *Kronprinz Wilhelm* to attend the Passion Play at Ober-Ammergau.

THE REV. JOHN WILLIAMSON, late of the diocese of Durham, England, has been received into canonical residence in the diocese of Lexington, and will serve St. John's parish, Bellevue-Dayton, Kentucky, for one year, when he will be enabled under the canons to accept the rectorship.

THE REV. GEORGE B. WOOD, recently priest in charge of St. Andrew's mission, Millinocket, Maine, has accepted the rectorship of Christ Church parish, Biddeford, Maine, and has entered upon his duties there.

ORDINATIONS.

DEACONS.

HARRISBURG.—In the chapel of the Good Shepherd, Chelsea Square, New York City, on Wednesday in Ember week, May 18, 1910, by the Bishop of Harrisburg, HENRY SHERMAN SMART (G. T. S., '10). The sermon was preached by the Rev. Professor Charles Edmunds. The candidate was presented by the Rev. Professor H. M. Denslow.

MINNESOTA.—On Trinity Sunday, in the Cathedral of Our Merciful Saviour, Faribault, five candidates were ordered deacons by the Bishop of the diocese. The sermon was preached by the Rev. Frank A. McElwain, warden of Seabury Divinity School. The Rev. Dr. Charles A. Poole read the Litany and the Rev. Anthon T. Gesner the Epistle. The Gospel was read by Joseph S. Salter, one of the candidates. The Bishop was the celebrant at the Holy Eucharist, assisted by the Rev. Dr. Chas. H. Plummer and the Rev. Dr. Chas. A. Poole. Those ordained and the places where they will take up work are as follows: FRANK ZOUBEK, at Excelsior, Minn., presented by the Rev. Dr. Chas. A. Poole, professor of Divinity, Seabury Divinity School; JOHN ALFRED FURRER, B.A., at Epiphany Church, Hamline, and St. James' Church, St. Paul, Minn., presented by the Rev. Frank A. McElwain, warden of Seabury Divinity School; JOSEPH DUKLOW SALTER, at Luverne, Minn., presented by the Rev. Anthon T. Gesner, professor of Ethics and Apologetics, Seabury Divinity School; GEORGE T. LAWTON, to be curate at St. Paul's Church, Minneapolis, Minn., and presented by the Rev. Frank A. McElwain; JOHN FRANCIS PLUMMER, to be at Meeker, Colo., for the summer and later to return to the diocese of Minnesota, presented by the Rev. Dr. Charles H. Plummer of Lake City, Minn.

OKLAHOMA.—On Trinity Sunday, May 22d, in St. Paul's Cathedral, Oklahoma City, by the Bishop of the district, HAROLD LINWOOD BOWEN and HENRY HAPGOOD FAY. The presenters were the Rev. Dr. J. M. D. Davidson and Archdeacon Baird, the Bishop preaching the sermon. The Rev. Mr. Bowen is assistant at the Cathedral and the Rev. Mr. Fay is located at El Reno, Okla.

WASHINGTON.—On Trinity Sunday, May 22d, in St. Mark's Church, Washington, by Bishop Harding, KARL MORGAN BLOCK and JAY PRESTON STONER. The Rev. William L. De Vries, Ph.D., was the preacher. Mr. Block will become chaplain of Woodberry Forest School and Mr. Stoner will be the assistant at St. John's Church, Georgetown, D. C.

WEST TEXAS.—On Trinity Sunday, in St. Luke's Church, San Antonio, by the Bishop of the diocese, MARCUS E. CARVER. The sermon was preached by the Rev. Mercer G. Johnston. The Rev. Mr. Carver, who was formerly a Methodist minister, is serving at San Diego and Kingsville.

PRIESTS.

ARKANSAS.—On May 11th, at St. John's Church, Helena, by the Bishop of the diocese, the Rev. C. L. W. REESE, now incumbent at St. Mark's, Jonesboro; the Rev. NICHOLAS RIGHTOR, who for the past year has been curate at St. John's, Helena, but is now called to be rector of the parish at Hope; the Rev. JOHN HARVEY BOOSEY, stationed at Winslow, with several mission stations in the northwestern part of the state; the Rev. JOSEPH KUEHNLE, at St. Andrew's, Texarkana, and the Rev. CORNELIUS CHARLTON BURKE, curate at St. John's, Fort Smith, and in charge of the mission of the Messiah, on the outskirts of that city. The Rev. Edward T. Mabley, rector of the Church of the Good Shepherd, Forrest City, presented the Rev. Mr. Reese and the Rev. Nicholas Rightor; the Ven. G. Mosley Murray presented the Rev. Mr. Boosey, the Rev. Mr. Kuehnle, and the Rev. Mr. Burke. The Rev. E. W. Saphore, the Rev. W. D. Buckner, LL.D., the Rev. H. N. Hyde, and the Rev. J. W. Thompson assisted the Bishop in the laying on of hands, and the Rev. Dr. W. D. Buckner preached the sermon.

DELAWARE.—On Trinity Sunday, at the Old Swedes' Church, Wilmington, the Bishop of the diocese advanced to the priesthood the Rev. CHARLES WRIGHT CLASH. The candidate was presented by the Rev. F. M. Kirkus, rector of Trinity parish. The Rev. George H. Bottome, vicar of Grace chapel, New York City, under whom Mr. Clash has served his diaconate, was the preacher.

SOUTHERN OHIO.—At the Church of the Advent, Cincinnati, May 29, 1910, by the Bishop of the diocese, the Rev. LESTER L. RILEY, assistant at the Church of the Advent, and the Rev. J. BENJAMIN MYERS, in charge of Holy Trinity Church, Hamilton. The presenters were the Rev. S. Tyler, rector of the Church of the Advent, and the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral. The sermon was preached by the Rev. Chas. G. Reade, Canon of St. Paul's Cathedral.

DEACONS AND PRIESTS.

ALBANY.—In All Saints' Cathedral, Albany, on Whitsun Tuesday, by the Bishop of the diocese, FRANK HERBERT SIMMONDS to the diaconate and the Rev. WILLIAM T. WESTON to the priesthood. The candidates were presented by the Rev. Dr. Enos, rector of St. Paul's Church, Troy. The Bishop preached the sermon and celebrated the Holy Communion. The Rev. Canon Brookman, the Rev. Canon Fulcher, the Rev. Dr. Edgar A. Enos, and the Rev. J. N. Marvin assisted in the laying on of hands.

CALIFORNIA.—On Wednesday, May 18th, at the Church Divinity School of the Pacific, San Mateo, two deacons were advanced to the priesthood and six young men were ordained deacons, as follows: THE REV. ARCH PERRIN, presented by the Rev. C. N. LATHROP; the Rev. CROMPTON SOWERBUTTS, presented by the Rev. J. O. Lincoln; HAROLD H. KELLEY, presented by his father, the Rev. D. O. Kelley; WILFRED L. GREENWOOD, LIGHT S. MAYEKAWA, JOHN E. SHEA, and DAVID F. GILLMOR, presented by the Rev. J. O. Lincoln; and R. FRANKLIN HART, presented by the Rev. Alexander Allen. Mr. Perrin becomes curate to the Rev. C. N. Lathrop in the Church of the Advent, San Francisco; Mr. Sowerbutts becomes rector of the Church of St. Mary the Virgin, San Francisco; Mr. Kelley will continue his work in St. Mark's parish, Berkeley; Mr. Greenwood takes charge of Mercer and points adjacent in the San Joaquin Valley; Mr. Mayekawa takes charge of the Japanese mission in San Francisco; Mr. Shea, ordained by the Bishop of Sacramento, takes charge of missions in Amador county with headquarters at Jackson; Mr. Hart continues his work in St. Paul's parish, Oakland; and Mr. Gillmor remains another year in the Divinity School. The sermon was preached by the Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley. The number ordained was the largest in the history of the school, and the service marked the completion of

the school's most successful year. The Bishop of Sacramento assisted the Bishop of California in the service.

IDAHO.—On Trinity Sunday, at St. Michael's Cathedral, Boise, by the Bishop of the district, JONATHAN WATSON and LUTHER B. FRANCK were ordered deacons. The candidates were presented by the Rev. Charles MacLean and the sermon was preached by the Rev. Pembroke W. Reed. At the same services the Rev. Messrs. DAVID H. JONES, ZACHARY TAYLOR VINCENT, JR., and JOSEPH E. WILLIAMS were priested. The candidates were presented by the Ven. Howard Stoy. The Rev. J. Watson is in charge of the work at St. Mark's, Moscow; the Rev. L. B. Franck at Grace Church, St. Anthony; the Rev. D. H. Jones has charge of St. David's, Caldwell, and Christ Church, Boise; the Rev. J. E. Williams at St. Paul's, Blackfoot, and the Rev. Z. T. Vincent at Gooding, all in the district of Idaho.

DEGREES CONFERRED.

NASHOTAH HOUSE.—D.D. upon the Rev. JOHN H. MCKENZIE, L.H.D., rector of Howe School, Howe, Ind.; LL.D. upon ELBRIDGE THOMAS GERRY, A.M. [Columbia], New York.

DIED.

CLARK.—MARGARET WHEELWRIGHT CLARK, daughter of the late Charles Cooper and Margaret Wheelwright Clark, entered into the rest of Paradise Saturday, May 21, 1910, at Rochester, N. Y., aged 32 years. To an unswerving faith she added to an unusual degree the graces of self-sacrifice, kindness, and loyalty.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

VOSE.—At the convent, Fond du Lac, Wis., May 28th, RUTH MARGARET, Mother Foundress of the Sisterhood of the Holy Nativity.

WARD.—At 1606 Mifflin Street, Philadelphia, at the residence of her son, the Rev. Frederick D. Ward, rector of St. Elizabeth's Church, on April 27, 1910, ISABELLA NEWTON WARD, widow of Robert Ward, Esq., of Bermuda, in the eighty-fourth year of her age.

"Her children arise up, and call her blessed."

RETREATS.

ST. ANDREW'S, SEWANEE, TENN.

There will be a Retreat for priests at St. Andrew's, Sewanee, Tenn., beginning the evening of Tuesday, June 21st, and closing on the morning of Friday, June 24th, the Rev. C. N. Field, S.S.J.E., conductor. There is no charge for the Retreat and no collection taken up. There is a box in the hall for voluntary offerings. Apply to Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

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.

CHOIRMASTER and organist wanted. Thorough Churchman of ability; good with boys or mixed choir; enthusiastic; abstainer; must not smoke cigarettes; gentleman; disciplinarian. None but thoroughly competent men need apply. Address with references and salary expected, PACIFIC COAST, care LIVING CHURCH, Milwaukee.

ASSISTANT (single) wanted in large parish in Eastern manufacturing city. Unexcelled opportunity for experience in institutional work. Address, stating qualifications and references, Box A. B., care LIVING CHURCH, Milwaukee.

MATRON wanted for a Church Working Girls' Home. References required. Address Room 73, Blymyer Building, Cincinnati, Ohio.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER desires to make a change. Accustomed to choral Eucharist. Good modern organ first consideration. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

A NEW YORK organist and choirmaster (Mus. Bac.), present position fourteen years (vested choir), composer of international reputation, desires position, Southern California, after June. Very highest testimonials. Address J. H. M., care Hayden, 76 Seventh Avenue, New York City.

A DEACONESS possessing thorough school training and experience, strong, sound Churchmanship, desires a city parish work. Disengaged June 1st. Address: DEACONESS, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, competent F. A. G. O. choir-master and organist (Churchman) desires good position in West. Best references. Address D. H. S., care LIVING CHURCH, Milwaukee, Wis.

A N experienced parish priest desires *locum tenency* during summer. New York, Philadelphia, or vicinity preferred. Address: C. C., LIVING CHURCH, Milwaukee.

PRIEST desires parish. Or would accept *locum tenency* or Sunday duty near New York or Philadelphia. DELTA, LIVING CHURCH, MILWAUKEE.

PRIEST desires *locum tenency* for the summer months, or permanent work. SUMMER, LIVING CHURCH, Milwaukee.

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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.

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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.

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NOTICES.

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There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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The work-rooms of St. Margaret's School of Embroidery 17 Louisburg Square, Boston, will be closed for the holidays from June 15th to September 15th. Letters to be sent to St. Margaret's Convent, South Duxbury, Mass. Address to Sister Theresa.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

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- R. W. Crothers, 240 Fourth Avenue.
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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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The Story of the Constitution of the United States. By Rossiter Johnson. Price, \$1.00 net.

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The Year of Grace, Trinity to Advent. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price \$1.25 net.

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The Iron Muse. By John Curtis Underwood. Price \$1.25 net.

PAMPHLETS.

The Sixteenth Century Conflict. A Study of the Life of Dr. Martin Luther in Dialogue. By Alice Belmer Nickles. [The Lutheran Publication Society, Philadelphia, Price 30 cents.]

A Study of St. Paul, in Dialogue. By Alice Belmer Nickles. [The Lutheran Publication Society, Philadelphia, Pa. Price 30 cents.]

Address of the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, at the Forty-fourth Diocesan Convention in the Cathedral of the Incarnation, Garden City, May 17, 1910.

Old St. Peter's Church, Philadelphia, 1761-1909. By Charles Henry Jones, a Member of the Vestry.

The Church at Work

DEATH OF FIVE PRIESTS.

THE DEATHS of five priests of the Church are recorded in these columns this week. They are those of the Rev. WILLIAM P. ORRICK, D.D., the senior priest in time of service in the diocese of Bethlehem; the Ven. ROBERT C. CASWALL, Archdeacon *emeritus* of the diocese of Lexington, who had shortly before retired from active work; the Rev. CHARLES P. RODEFER, who had done faithful missionary work in the diocese of Kentucky for over twenty-seven years; the Rev. BENJAMIN BRIGHAM of Alice, Tex., an Indian priest, and the Rev. NEPTUNE B. W. GALLWEY, rector of St. Matthew's Church, San Mateo, Cal.

THE Rev. WILLIAM P. ORRICK, D.D., rector of Christ Church, Reading, Pa., and the senior priest of the diocese of Bethlehem in point of continuous service, entered into rest May 21st in the 75th year of his age. Dr. Orrick had been in failing health for some months, but the end came somewhat unexpectedly and has caused profound sorrow throughout the diocese, where he was most greatly beloved and venerated. He was a graduate of the University of Virginia and of the Philadelphia Divinity School and was given his doctor's degree by Kenyon College, Gambier, Ohio. Ordained deacon by Bishop Stevens in 1865, he became a most active missionary in the "lumber region" of what is now a part of the diocese of Pittsburgh. In 1866 he became rector of St. John's, York, Pa., being ordained priest the following year by Bishop Vail, and continued in this charge until 1872, when he was elected rector of Christ Church, Reading, where he has nearly completed thirty-eight

years of a most fruitful ministry. At the formation of the diocese of Central Pennsylvania, in 1871, Dr. Orrick was elected to the Standing Committee and was at once chosen its secretary, in which post he has served continuously (with the single exception of one year when he was absent from the country) until the last convention, when he declined reelection. A man of breadth and culture, a fine preacher, and possessed of remarkable administrative gifts, he has served on most of the important commissions of the diocese, his counsel being widely sought and his judgment highly valued. Keenly interested in the missionary and benevolent work of the Church, he was not only himself a generous giver, but put his parish into the front ranks of the diocese in the matter of contributions. He remained unmarried. Twenty-four of the clergy besides the Bishop attended the funeral services, which were held from Christ Church on the afternoon of May 24th, the church being densely crowded, the local ministers attending in a body. During a most impressive service Bishop Talbot voiced the feeling of the entire diocese in a most graceful tribute from the pulpit, extolling the high virtues of the deceased and the precious example and memory he had left behind him.

THE Ven. ROBERT CLARKE CASWALL, until very recently Archdeacon of the diocese of Lexington, passed to his reward on Saturday, May 28th. Owing to his prolonged illness, the Bishop, on recommendation of the Cathedral chapter, had a short time ago appointed him Archdeacon *emeritus* for life, and financial provision had been made for his support. He was a graduate of the University of Ox-

ford, England, and was ordained deacon in 1862 and priest the following year by the Bishop of Salisbury. He served the Church of England until 1867, when he became rector of St. John's Cathedral, Newfoundland, where he remained till 1871. He then served successively churches at Allegheny, Pa., and Fergus, Ont., was Canon of Christ Cathedral Hamilton, Ont., 1882-1884, when he became rector of Lunenburg, Nova Scotia. In 1886 he became headmaster of St. Luke's Boys' School, Toronto, Ont., where he remained until 1895, when he became Archdeacon of Tennessee for colored work. He afterwards served at Laporte, Ind., and at Christ Cathedral, Lexington, Ky., becoming Archdeacon of that diocese for financial work. He was much beloved and universally respected for his attainments. He had acted for some years and until his death as the Lexington correspondent of THE LIVING CHURCH, and was also editor of the *Diocesan News*.

THE Rev. CHARLES P. RODEFER died at his home in Russellville, Ky., on the evening of Trinity Sunday. He was the oldest priest in that diocese, being about eighty years of age, and had been for the past twenty-seven years priest in charge of the missions at Russellville and Guthrie, declining other and seemingly more important positions to continue to serve the little flock of which he had been the faithful shepherd until a short time ago, when total blindness, the result of cataract which no operation could remove, made his resignation necessary. He was a graduate of the Virginia Theological Seminary, was ordained deacon in 1861 by Bishop Meade and priest in 1863 by Bishop Johns, and served

several parishes in Virginia and Florida before going to Kentucky. He was a man of many attainments, literary and classic; a musician of note, and one of the best scholars in the diocese. His funeral was conducted by Bishop Woodcock in Trinity Church, Russellville, on Tuesday, May 24th.

THE Rev. BENJAMIN BRIGHAM of Alice, Texas, passed away on April 22d, after a long illness. He was ordained deacon in 1894 and priest the following year by Bishop Morrison of Duluth, and took charge of an Indian congregation at White Earth, Minn., where he labored successfully for three years. The climate proving too severe for his health, he went to Texas in 1904, serving first at Yoakum and later the mission at Alice. Here he continued to labor until ill health forced him, last March, to give up his duties. Mr. Brigham was a graduate of the Seabury Divinity School, and was the son of a chief of the Algonquin Indians. He was an excellent preacher and was held in high esteem by those who knew him.

THE Rev. NEPTUNE B. W. GALLWEY, rector of St. Matthew's Church, San Mateo, Cal., died on Thursday, May 26th, the result of an attack of pneumonia. He was ordained deacon in 1900 by Bishop Potter, and priest the following year by Bishop Nichols. His first work was as rector of Trinity Church, Menlo Park, Cal., which he resigned in 1904 to become rector of the church at San Mateo.

DELAWARE S. S. INSTITUTE.

THE DELAWARE Diocesan Sunday School Institute held its tenth annual meeting in St. Barnabas', Marshallton, on Tuesday in Whitsun-week. In the unavoidable absence of the Bishop, the rector, the Rev. H. A. Grantham, celebrated the Holy Communion. The Rev. K. J. Hammond, the president, made an address on "The Sunday School Teacher's Need and Use of the Holy Spirit's Help in His Work." At the afternoon session "The Teacher's Duty to the Scholar Before He is Confirmed" was described by the Rev. D. W. Gately of Georgetown. The Rev. Mr. Donaghay of Middleton told of "The Teacher's Duty After Confirmation." "The Teacher's Training" was next treated by the Rev. H. B. Phelps of Newark, Rev. Dr. H. Davies of the diocese of Easton, and Rev. J. H. Chesley. These discussed its importance and ways and means of securing it based on experience. "Primary Work" was described by Mrs. John Loman of the Church of Our Saviour, West Philadelphia, in an address full of practical suggestions. Ere the session closed questions were asked and answered as to the chief need in different schools by volunteer speakers. At Evening Prayer the Rev. W. P. Remington of the chapel of the Holy Communion, Philadelphia, spoke on the chief purpose of the Sunday school, and the Rev. F. M. Kirkus told of the temptations to miss it.

NEW PARISH HOUSE AT POINT PLEASANT, N. J.

THE PEOPLE of St. Mary's-by-the-Sea (the Rev. Harry Howe Bogert, rector), are rejoicing over a new parish house, just completed. It contains a good sized room which will be used for Sunday school and all social functions, and a basement kitchen with every modern equipment for suppers, etc. After paying off an indebtedness on the parish of \$900 the rector was offered \$500 to start a fund for a parish house by Mrs. F. A. Cunningham, widow of the local Presbyterian pastor, and a convert to the Church. The good Bishop added to this \$100 as a thank-offering on the occasion of his thirty-fifth anniversary as Bishop of New Jersey. The rector at once

sent out an appeal endorsed by the Bishop, with the result that the parish house has become a reality with a comparatively small debt on it. With all furniture and necessary additions to the bare building, it will cost about \$1,500. A large photograph of Bishop Scarborough adorns one of the walls.

DEATH OF THE REV. MOTHER RUTH MARGARET.

THE Rev. MOTHER RUTH MARGARET, founder of the Sisterhood of the Holy Nativity, entered into rest on Saturday, May 28th, at 8:10 A. M., at the convent at Fond du Lac, Wis., after an illness of about twenty years.

Miss Ruth Vose was born in Boston, Mass., eighty-four years ago of a typical Boston family of culture, wealth, and refinement. On her youth she was a leader in fashionable circles; but left the Unitarian society at about the same time as the conversion of Bishop Huntington, and soon became connected with the Sisterhood of St. Margaret, which Father Grafton brought out from England. When Father Grafton founded the



THE LATE MOTHER FOUNDRESS, ORDER OF THE HOLY NATIVITY.

[Illustration reproduced from Bishop Grafton's Autobiography.]

Sisterhood of the Holy Nativity Sister Ruth cooperated with him and was afterwards elected Mother Superior. About seven years ago she removed with other Sisters to the new convent in Fond du Lac. She was then very ill, but bore the journey well. She has been confined to her room ever since and her death has been expected for years. The Rev. Mother Katherine Edith was elected Mother Superior about a year ago, and Mother Ruth Margaret received the title of Mother Foundress.

The funeral took place in the convent chapel on Tuesday, May 31st. The Mass was sung by Bishop Weller, Bishop Grafton assisting from the throne. The canons of the Cathedral with the Very Rev. Selden P. Delaney of Milwaukee and Rev. Fathers Thorn of Oneida and Sanderson of Oakfield were honorary pall-bearers; lay members of the Cathedral were active pall-bearers. At 8:45 there was a Choral Requiem at the Cathedral, when Canon Douglas' *Missa pro Defunctis* was sung. The celebrant was Rev. Canon Douglas. The committal was at Rienzi cemetery, Bishop Grafton officiating.

TRI-DIOCESAN CONVENTION, B. S. A.

THE TENTH tri-diocesan convention of the Brotherhood of St. Andrew, consisting of delegates from the dioceses of Maryland, Easton, and Washington, was held in Baltimore, Saturday and Sunday, May 21st and 22d. The attendance was unusually large, more than three hundred being registered. The opening service was held on Saturday morning at Christ Church. An address of welcome was delivered by the rector, the Rev. Edwin Barnes Niver, D.D., and the charge to the Brotherhood by the Bishop Coadjutor of Maryland. The business session was held in Christ Church parish house, Mr. Bert T. Amos of Washington, member of the National Council, presiding. Mr. John Hodges of Baltimore was elected president for the ensuing year; Mr. George Emmons of Washington, first vice-president; Mr. E. H. Brown, Jr., of Centreville, second vice-president, and Mr. Paul R. Dailey of Washington, secretary and treasurer. Members of the executive committee were chosen as follows: Diocese of Maryland—Messrs. W. H. Robertson, John Hodges, Thos. P. Oldham, Geo. M. Hall, R. P. Melvin, and Col. Wm. P. Lane; diocese of Easton—Messrs. E. H. Brown, Jr., W. H. Gibson, J. F. Ralph, and R. E. Whitman; diocese of Washington—Messrs. G. Hodges Carr, George Emmons, W. H. Singleton, and Paul R. Bailey. At 2:30 A. M. a conference for Seniors and Juniors was held. Addresses were made on the general subject, "Imperative Needs of the Brotherhood," as follows: "The Brotherhood Man of the Future" (a Junior's point of view), by Mr. Charles E. McAllister, St. Paul's Junior chapter, Washington; "A More Exact Fulfilment of the Rules of Prayer and Service," by the Rev. C. P. Sparling, vicar of chapel of the Advent, Baltimore; "A Boy's Obligation for Service," by Mr. Earl L. Gregg, headmaster of Cathedral School for Boys, Washington; and "The Country Chapter's Opportunities," by Mr. Edwin H. Brown, Jr., of Centreville. In the evening, at Christ Church, there was a devotional service preparatory for the corporate Communion, conducted by the Rev. Herbert S. Hastings, headmaster of Mt. Calvary School for Boys, Baltimore.

On Sunday at 7 A. M. there was the corporate Communion at Christ Church, the Bishop Coadjutor of Maryland being celebrant. At 11 A. M., in the same church the convention sermon was preached by the Rev. E. H. Schlueter, vicar of St. Luke's chapel, New York City. A mass meeting for Seniors and Juniors was held in the parish house at 3:39 P. M., Mr. H. W. Atkinson of Baltimore, a member of the National Council, presiding. Addresses were made by the Rev. Frank J. Mallett of Sharon, Pa., on "The Ministry—An Open Door"; by Mr. Franklin S. Edmonds of Philadelphia, on "A Citizen and a Churchman"; and by the Rev. Chas. Fiske, rector Church of St. Michael and All Angels, Baltimore, on "Applied Christianity."

CONDUCTS CHURCH SERVICE FROM PRESBYTERIAN FORMULARY.

BISHOP BURTON showed recently in a practical manner, how the Church's offices are the model for liturgical services in general. Officiating on behalf of one of his missions not having a church building of its own, by the kind hospitality of the pastor of the Presbyterian church our own service was held in their building. The Bishop conducted the service from the liturgy printed in the Appendix to the Presbyterian Hymnal. While the order in which the various portions are printed is not the same as that of our Prayer Book, the Bishop was able, by announcing the pages, to lead the mixed congregation successively through the Opening Sentences from the Scripture, the General Confession, the second form of the Absolution, a portion

from the Psalter followed by the *Gloria*, the *Te Deum*, the Apostles' Creed, a collect (though not one for the day of the Church Year), the collect for grace, the prayer for all conditions of men, the general thanksgiving, the prayer of St. Chrysostom, and the "Grace of our Lord," ending the Morning Prayer.

MEXICANS ARE GRATEFUL.

RESOLUTIONS were passed at the Convocation of the missionary district of Mexico, expressing gratitude for the assistance that had been rendered by American Churchmen to the famine sufferers of Mexico. Rations consisting of about two-thirds of a quart of corn are given out to each person requiring them. Most of these have nothing else unless they can get a little cactus fruit, and with this they must probably sustain life, if they can, until the crops of next fall are gathered.

CHURCH CONSECRATED AT SAN MATEO, CAL.

ON WHITSUNDAY the Bishop of California consecrated the new and handsome Church of St. Matthew, San Mateo, Cal. This restores one more of the churches destroyed in 1906, and completes a very interesting and effective plant for the parish, which includes besides the church itself a rectory, a parish house and a hospital. The latter is known as the Red Cross St. Matthew's Hospital. It is largely the gift of Mrs. Whitelaw Reid; is large enough to meet all the immediate needs of the locality, and forms a very strong bond of union between the parish and the community. The service on Whitsunday was marked, beside the consecration of the church, by the confirmation of thirty-two candidates.

ANNIVERSARY OF "OLD SWEDES," WILMINGTON, DEL.

IN TRINITY PARISH, Wilmington, on Trinity Sunday, the 211th anniversary of the "Old Swedes" Church was celebrated. As usual the two congregations of the parish united in the service in the old church in the morning. The Bishop also at this service ordained to the priesthood the Rev. Charles Wright Clash, a deacon of Grace Church parish, New York, whose native city is Wilmington, which is recorded on another page. It was the first ordination in this church for several years. In the afternoon the Bishop confirmed a class of fourteen in the same church. The parish building for the new church was begun by breaking ground May 5th, and the building, including the new rectory, which is a part of it, is to be ready for use in January, 1911. Three-fourths of the cost is assured. The vicar of "Old Swedes" and his wife will leave early in June for Seattle, where their vacation will be spent in taking charge of Trinity parish in that city.

CONVOCATION OF THE DISTRICT OF OKLAHOMA.

THE ABOVE-NAMED convocation met in St. Luke's church, Chickasha, on Tuesday evening, May 17th, with a large attendance of clergy and laity. After Evening Prayer was said, Bishop Brooke read his annual address, which was full of local suggestions and of deep interest to the Church at large. The Bishop, in touching on the proposed legislation by General Convention, spoke in favor of the present amendment to Canon 19 as being, when wisely interpreted, a step in the direction of Church unity, and a charitable recognition of a truly Christian ministry in other religious bodies without being a surrender on our part of the just claims of a valid ministry and an Apostolic succession. He deprecated the movement to substitute an "elective" canon for the present successive

method of choosing the Presiding Bishops of the Church. The Bishop favored a provision for Suffragan Bishops with full power to vote, and with seats in the House of Bishops, but did not favor the creation of an order of Bishops of inferior rank. He favored the adoption of the proposed preface to the Prayer Book, and while venturing a belief that the term "Protestant Episcopal" quite fully described the Church in the United States at present, expressed his belief that the Church in other lands should not be limited to a literal translation of our name, so that the Church in Japan, for instance, need not be called the "Church of the Kicking Bishops," in their tongue.

The Bishop strongly urged a division of Oklahoma into two jurisdictions; and action was taken by convocation dividing the district on a north and south line, leaving Oklahoma proper in the western district, and practically all of the old Indian Territory and the Osage Nation in the new, or eastern district. A memorial was sent up to General Convention praying the adoption of this division, and for provision for the election of another Missionary Bishop for Oklahoma.

Provision was made by convocation to enlarge All Saints' Hospital at McAlester by building an \$8,000 addition to accommodate the growing needs of this worthy Church institution. In accordance with the Bishop's suggestion, the Woman's Auxiliary (which met on Thursday after the adjournment of convocation) took up the matter of erecting a Church House for Girls at the State University at Norman, and the project received substantial support.

Dean Davidson of St. Paul's Cathedral was elected clerical delegate to General Convention, and the Rev. Mr. Ottman of Trinity Church, Tulsa, alternate. Mr. John R. Rose of Oklahoma City was elected lay delegate, and Mr. Robert A. Fuller of Chelsea as alternate. Eight clerical and eight lay delegates were also elected to the missionary council of the southwest, which meets next January in St. Louis. Shawnee was selected as the place of holding the next convocation.

The convocation was fortunate in having present at the sessions the Rev. H. Percy Silver, secretary of the Seventh Missionary Department, representing the General Board of Missions. At the mass meeting Wednesday evening, Rev. Mr. Silver and Archdeacon Baird spoke on Diocesan Missions, and the Bishop concluded the discussion with an eloquent appeal for men and means for missions in Oklahoma. At the final service on Thursday night, after Evening Prayer was said, Mr. Silver preached a strong sermon, General Missions being his theme.

CHURCH MERGER IN ST. LOUIS.

ANNOUNCEMENT is made that Grace Church and Holy Cross mission, St. Louis, have united. Grace Church, with its splendid grounds at Marion Place, on the North Side, will give its parish house for settlement purposes, and the church will be maintained as the place of worship. Rev. Benjamin E. Reed, who has been its rector for the last eight years, resigned at Easter, owing to ill health, as he had been dangerously ill, and was advised by his physician to give up the active work of a parish. The Rev. George F. Taylor, assistant at St. Peter's Church, has become rector of the united parishes. Deaconess Anne and Miss Skinker, who have been active at Holy Cross mission, are to continue, with the better equipment which Grace parish house offers. The old property leased by Holy Cross mission at Fourteenth and O'Fallon Streets will be given up.

The merging is thought to be highly desirable for both churches. Grace Church, which was established more than seventy years ago, is now in a very different environment from what it was originally. Most of

the members have removed to some distance from the church, and the need of institutional and settlement work is manifest. Sewing classes, cooking classes, a kindergarten and all the helpful work of a settlement will be kept up.

THE GAMBIER SUMMER SCHOOL.

CONSIDERABLE interest is being shown in the summer school for clergy of the Middle West, which is to be held at Gambier, Ohio, June 13th to 17th. The prospectus as printed in the last issue of the LIVING CHURCH has been enriched by several additions, including that of a "parochial exhibit," which is in charge of the Rev. Geo. P. Atwater of Akron. Some forty clergymen have already reserved rooms at Harcourt Hall, which building has been placed at the disposal of those attending the school by the trustees.

Applications should be addressed to Dean Jones, at Gambier.

ANOTHER CHURCH FOR WORCESTER, MASS.

ONE OF THE leading characteristics of the city churches of Western Massachusetts is their deep interest in local missions. Thus St. Peter's Church, Springfield, is the outcome of a parish meeting; All Saints' Church, in the same city, recently organized, was begun as a mission aided by both the parish churches; Christ Church, Springfield, is maintaining a Sunday school and mission services in the northern part of the city, and has recently undertaken the support of the Church of the Good Shepherd, West Springfield. Worcester presents another example of the same kind of interest in missions. All of the city parishes are combining in the foundation of what promises to be ere long, the fifth self-supporting parish in that city. On St. Luke's Day, 1908, a Sunday school was organized under the name of that saint at the home of Mrs. Herbert P. Hopkins. For a year it continued to meet there until the school of thirty-one had grown to fifty-four with five officers and six teachers at the present time. Within a year of its organization the school moved into a rented house, not far from its original home. It has been distinguished by the excellence of its work, its loyalty to the Church, and the generosity of its giving. The Junior Auxiliary of St. Luke's was in 1909 the banner chapter of the diocese. Recently a lot comprising about half an acre was purchased at a most reasonable price from Mr. W. I. Sibley, who is held in high regard as one of the early benefactors of the parish. The Church people of Worcester have come loyally to the support of this new venture. Since December 4, 1908, when the subscription lists were opened, the sum of \$6,588.90 has been raised. The entire building is to cost \$8,760. The new church will be an edifice of pleasing, churchly design. The material is to be plaster, and the roof is to be slated. It will seat about 224 people. The basement under the building will contain a large Sunday school room, and other conveniences. The church is to be ready for occupancy in September of this year, when the Rev. Charles Pomeroy Otis will take charge as vicar. Many gifts have already been promised. It is earnestly hoped that the new church may be completed free of debt. Situated in a rapidly growing part of the city, it is expected that the forty families now to be depended upon may soon have many more added to their number.

MEMORIAL TO THE REV. JOHN ANDREWS.

A TABLET to the memory of the Rev. John Andrews, D.D., was unveiled in St. John's Church, York, Pa., on Friday, May 20th. The address was made by George Small Schmidt,

Esq., of York. The tablet was presented to the rector, church wardens, and vestrymen of St. John's Church, in the name of the York Association of the Alumni of the University of Pennsylvania, and it was accepted by the rector, the Rev. Arthur Russell Taylor, on behalf of the corporation. Addresses were made by Edgar Fahs Smith, vice-provost, and Josiah Harmer Penniman, former dean of the College, University of Pennsylvania. The Rev. Dr. Andrews died March 29, 1813. He was a missionary to York and Carlisle, and was founder of the first classical school west of the Susquehanna, being afterwards prominently connected with the University of Pennsylvania.

ONE HUNDRETH ANNIVERSARY OF TRINITY CHURCH, NEWARK.

ON TRINITY SUNDAY, the one hundredth anniversary of the consecration of Trinity Church, Newark, was appropriately celebrated. The Rev. Louis Shreve Osborne, the rector, was assisted by the Rev. William J. Tilley and the Rev. A. W. H. Thompson of the clergy staff. The celebrations of the Holy Communion were attended by large congregations. At the mid-day service the rector preached an historical sermon. Although Newark was settled in 1666, the Church of England services were not known in the settlement on the Passaic until about 1729, when the Rev. Edward Vaughan, a S. P. G. missionary from Elizabeth, held occasional services. The parish was organized in 1746 and a church was built. The stone wall of the tower is believed to be the oldest material structure in the city, as the foundation and two stories were left standing when the present church was erected in 1809. Bishop Moore, then Bishop of New York, consecrated this building on Monday, May 21, 1810. The parish charter was granted by King George II. in 1745. Trinity is the mother parish of the diocese of Newark. The rector said in his sermon: "During the last twenty years more than 1,000 communicants have been added to the rolls. During the same space of time more than 400 couples have been married, while 800 have passed into the other world. At the present time the vast majority of the pewholders live from two to five miles from the church.

"The old spirit of Trinity Church has remained during all the years, that of helping others. When she herself was young she was helped by others and she has never forgotten to extend a helping hand whenever she saw need. To-morrow morning we break ground for our new \$30,000 parish house, every cent for which is lying waiting in the bank or within call. We have just cause to congratulate ourselves. The secret of this great success is the fact that the rectors have all held the respect and esteem of the congregations. Then, again, the Gospel has always been proclaimed and administered."

At a vesper service addresses were made by the ministers of prominent local churches, who bore messages of congratulation to the clergy and people of old Trinity, Newark. Evening Prayer was said at 8 o'clock, when addresses were made by clergy from daughter parishes. Those who could leave their parishes and be present were the Rev. T. Percival Bate, St. James' Church; the Rev. Dr. Edmund A. Wasson, St. Stephen's Church; the Rev. Elliot White, Grace Church; the Rev. William J. Tilley, Christ Church, Harrison, and the Rev. Dr. Frank B. Reazor, St. Mark's Church, Orange. Governor John Franklin Fort sent a letter of congratulation and regrets.

The "crowning event" in the anniversary exercises was the turning of the sod for a new parish house on the site of the old chapel in Rector Street. This event took place on Monday morning and a large and interested group of people gathered around the rector.

The new structure will cost \$30,000. Provision will be made for the Sunday school and parish organizations. It is hoped that the new parish house will be ready for occupancy about January 1st.

Mr. Osborne lately entered upon the twenty-first year as rector of Trinity.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

THE ANNUAL business meeting of the Maryland branch of the Woman's Auxiliary was held in the Casino at Mt. Washington, Baltimore county, under the auspices of the Auxiliary of St. John's Church, on the afternoon of May 24th. The rector, the Rev. Wilbur F. Watkins, Jr., opened the meeting and made an address of welcome. Bishop Coadjutor Murray also was present and spoke. The president, Mrs. A. L. Sioussat, presided. Reports of the year's work were presented and the annual election of officers held, resulting as follows: President, Mrs. A. L. Sioussat; corresponding secretary, Miss Alice T. Tiffany; recording secretary, Miss Eliza C. Gardner; treasurer, Mrs. Frederick Von Kapff; honorary secretary for life, Miss Rebecca D. Davis. The number of parish branches is now 56, three new branches—at St. Paul's, Linganore parish; at St. James', Irvington, and at St. Margaret's, Baltimore—having been organized during the past year. Four hundred and fifty dollars has been contributed to Bishop Murray's fund and \$300 to the "Silent Church" fund. It being the twentieth anniversary of her service as president, Mrs. A. L. Sioussat was presented with a generous check from the members of the Auxiliary in token of their appreciation of her long and faithful service. After the meeting, refreshments were served by the members of the Auxiliary and St. Mary's Guild of St. John's Church.

THE QUARTERLY meeting of the Woman's Auxiliary of Rhode Island was held in St. Michael's Church, Bristol, on Thursday, May 26th. The 10:45 A. M. train from Providence was crowded with the members from the northern part of the state and the city of Providence. Many of the clergy, with the Bishop, were also on the train. The meeting was opened with prayers and an address of welcome by Rev. Dr. Locke, the rector of St. Michael's, after which the Bishop introduced the speakers. The Rev. G. W. Gardner, secretary of the New England Missionary Department, was the first speaker. Miss Higgins, a missionary nurse of Wuchang, China, gave a very interesting account of her work. The last speaker was the Rev. G. A. McGuire, a colored priest of Cambridge, Mass., who made an eloquent plea for the extension of our work amongst the negroes. The women of St. Michael's Church served lunch, and the business session was held in the afternoon.

ONE OF THE most interesting and largely attended meetings of the St. Albans District (Vermont) branch of the Woman's Auxiliary was held in Grace Church, Sheldon, on Wednesday, May 11th. More than 80 women were present in the little country church, representing the several parochial branches in the district. One of the most encouraging features of the meeting was the presence of quite a number of the younger women. The sessions were preceded by Morning Prayer and a celebration of the Holy Eucharist. Miss Wheeler, the diocesan president, was present and presided at the meetings in the absence of the district vice-president through sickness. She also gave a most earnest and practical address. One of the most interesting features of the meeting was the reproduction of the debate on missions in the last children's number of the *Spirit of Missions* by members of the St. Agnes branches of St. Albans and Enosburgh Falls. A summary of "Overcoming the Dragon" was

read by a young girl. Rev. W. E. Gardner, New England department secretary, gave a most earnest and instructive address. Several clergymen were present and helped in various ways to carry out the programme of the day. The ladies of the local parish furnished luncheon and supper.

THE DIOCESAN Junior Auxiliary of Delaware held its annual meeting in St. Peter's, Smyrna, on May 21st. After an address of welcome from the rector of the parish reports from all the branches were received, full of encouragement. The president, Mrs. George C. Hall, was reelected. Mrs. Raymond was chosen secretary; and Mrs. Cochran of Middletown and Mrs. Prettyman of Seaford vice-presidents. Archdeacon Turner and the Rev. A. DeR. Meares of Delaware City made addresses. The Smyrna Auxiliary entertained the delegates most hospitably. The body adjourned to meet next year in "Old Swedes," Wilmington.

NASHOTAH TRUSTEE MEETING.

AT A MEETING of the trustees of Nashotah last week the Rev. Nehemiah Dunham Van Syckel, M.A., B.D., was elected as professor of Dogmatic and Moral Theology. Dr. Van Syckel is a graduate, with the degree of M.A., of Rutgers College, and of the General Theological Seminary with the degree of B.D. He was ordained deacon in 1892 by the Bishop of New Jersey and priest in 1893 by the late Bishop Wilmer of Alabama. His earlier ministry was spent in Alabama, first as missionary at Troy and Union Springs and then as rector at Florence. From 1895 until 1905 he was senior curate at St. Mark's Church, Philadelphia.

The chair of Old Testament History is also vacant, having been filled last year by a temporary appointment which was not renewed. The Executive committee was empowered to fill the vacancy for the coming year. The Rev. Charles W. Douglas, Mus.B., of Fond du Lac, the Rev. William A. McClenahan of Baltimore, Md., and the Rev. C. B. B. Wright, Ph.D., of Milwaukee were elected as members of the board of trustees. The Rev. Newell D. Stanley of Sheboygan Falls, Wis., was elected as alumni trustee for three years.

Degrees were conferred as follows: D.D. (*honoris causa*), the Rev. John Heyward McKenzie, L.H.D., rector of Howe School; LL.D. (*honoris causa*), Elbridge Thomas Gerry of New York City; B.D. (*honoris causa*), the Rev. William James Cuthbert of Kyoto, Japan; B.D. (in course), the Rev. Herbert G. Purchase of Jersey City, N. J., and the Rev. John Wilkins of Hoosac, N. Y.

Plans submitted by Mr. A. C. Eschweiler of Milwaukee for rebuilding Sabine and Lewis Halls were substantially accepted.

COMMENCEMENT AT SEABURY.

THE COMMENCEMENT exercises of Seabury Divinity School took place in the Oratory in Seabury Hall, Faribault, Minn., on May 24th. Morning Prayer was said, and the Bishop of Wyoming preached the baccalaureate sermon. The Rev. Frank A. McElwain presented the candidates for graduation, and the Rt. Rev. Samuel C. Edsall, D.D., president of the faculty, conferred the diplomas. The following are the names of the graduates: William Leonard Blaker and John Joseph Cowan of the diocese of North Dakota, Harold Jenkin of the diocese of Maquette, and John Alfred Furrer, B.A. (Trinity), John Francis Plummer, Joseph Duklow Salter, and Frank Zoubek, of the diocese of Minnesota. The degree of Bachelor of Divinity was conferred upon Frank Zoubek, John Joseph Cowan, John Francis Plummer, and the Rev. Ernest C. Biller. The following prizes were awarded: The Bishop Whipple missionary prize to L. C. Difford, the Bishop Whipple Greek prize to A. C. McCallum, the Bishop Gilbert Bible

prize to W. H. Ward, the Edward Clark Bill Oratorical prize to J. F. Plummer.

The forty-seventh alumni banquet was held at the refectory on Monday evening, May 23d. The Rev. A. E. Fillmore, president of the association, acted as toastmaster. After "The Alumni in Paradise," which was given in silence, "Seabury's Strength" was responded to by Rev. E. N. Schmuck, "The Church and Social Democracy" by Rev. P. K. Edwards, "What is Worth While" by the Rev. P. H. Linley, "Class of 1910" by John Francis Plummer, "The Alumnus as Pastor," Missionary, and Bishop" by Dr. Plummer, "The Pulpit; Its Message for To-day," by Bishop Edsall. Twenty-seven sat down to the banquet, and the following morning there was a corporate celebration of the Holy Communion in the Oratory. The officers for the ensuing years are: President, C. H. Mook; vice-president, P. H. Linley; secretary, E. N. Schmuck; treasurer, C. H. Plummer; historiographer, G. H. Mueller.

S. S. CONFERENCES IN BUFFALO.

A VERY successful two days' conference (May 10-11th) was held in Trinity parish house, Buffalo, conducted by the Rev. William Walter Smith, D.D., secretary of the New York Sunday School Commission; and also two days in Rochester (May 12-13th), in St. Luke's and in Christ Church parish houses. Dr. Smith gave six lectures in each of the two cities, dealing with Child Nature, the Age of Adolescence, Sunday School Discipline, the Grading of Schools, etc. His lectures proved to be very interesting and helpful, and the conference has aroused a greater interest in teacher training and the management of Sunday schools.

A resolution was passed at the close of the Buffalo conference, and a similar one at Rochester, expressing a desire for a Diocesan Sunday School Association. As a result, the Sunday School Commission of Western New York intends calling a convention of clergy and Sunday school workers at an early date to organize such an association. Many questions were asked by members of the conference, both clergy and laity, all of which Dr. Smith answered with clearness and promptness. These conferences were held under the auspices of the Sunday School Commission of the diocese, of which the Rev. G. H. Gaviller, rector of All Saints', Buffalo, is the president.

CHRIST CHURCH, BLOOMFIELD AND GLEN RIDGE, N. J.

ON THURSDAY, May 19th, the fiftieth anniversary of the organization of Christ Church parish, Bloomfield and Glen Ridge, N. J., was marked by the consecration of the new building. About sixty clergy were present. Bishop Lines was assisted in the service by Archdeacon Carter, the Rev. John S. Miller, the Rev. Louis S. Osborne, and the Rev. Dr. George S. Bennitt. The Epistle and Holy Gospel were read by the Rev. Cornelius S. Abbott and the Rev. Dr. William G. Farrington, respectively. Dean Robbins of the General Theological Seminary preached the sermon. During the service the Bishop dedicated two memorial windows. For the first time altar-lights were used. These, with seven-branched candelabra, were gifts from the Misses Dalrymple, formerly members of this parish. The programme of music was admirably performed by the vested choir augmented by members of the choir of St. Luke's, Montclair, all under direction of Mr. W. St. Clair Clarke of Bloomfield.

At the luncheon following the service the visiting clergy and friends were addressed by the Bishop, several of the clergy, and Mr. Raynor, a parishioner. All the speeches were laudatory of the Rev. Edwin Augustine White, the rector, and his work, and of the people who had paid a debt of \$15,000 in

three years. A parish reception was held in the parish house on the same evening. An enlargement of the parish house is contemplated on account of the growing needs of the work.

Christ Church, Belleville, the first mission of Trinity Church, Newark, is the mother of the Bloomfield parish; St. Luke's, Montclair, St. James', Upper Montclair, and St. John's, Montclair, are daughters of Christ Church, Bloomfield.

On the Sunday preceding the consecration, the rector preached a sermon in which he gave an historical sketch of the parish.

NEW YORK STATE CONFERENCE B. S. A.

THE STATE conference of the Brotherhood of St. Andrew was held in Bethesda Church, Saratoga Springs, N. Y., on Friday, Saturday, and Sunday, May 20-22d. There were about one hundred delegates present. The sessions were held in the parish house on Washington Street. The principal address on Saturday was given by the Rev. Edgar L. Sanford, rector of St. John's Church, Ogdensburg. His subject was, "Holding Boys in the Church After Confirmation." Mr. Sanford was followed by Mr. L. V. Webb of New York, who spoke on "How to Make the Senior Chapter Promote the Development of the Junior Chapter." Mr. Webb handled the subject most ably. At the afternoon session the Junior work was taken up in charge of chairman Clarence L. Parker of Norwich, N. Y. The Rev. Oliver S. Newell of Glens Falls and William F. Leggo spoke on "Prayer and Work." At 4:30 P. M. a business session was held, at which the following officers were elected: President, Dr. C. Langdon Perry, Schenectady; vice-presidents: Sidney T. Jones and Dr. J. W. Canady, Albany; C. M. Butler; C. L. Parker, Norwich; W. J. Weeks, Canton, H. F. Blakesley, Syracuse; E. W. Leslie, Buffalo; Mr. Griswald, Peekskill; H. M. Hewitt, New York City; W. F. Leggo, Brooklyn; corresponding secretary, Elmer C. Hutehinson, Glens Falls; treasurer, F. B. Richards, Glens Falls, Finance committee, Smith H. Riker, Troy; George F. Ballachey, Buffalo; H. L. Peake, New York. At 8 o'clock in the evening the Rev. Dr. Joseph Carey, rector, made the preparatory address for the corporate Communion. Dr. Carey was the celebrant at the Holy Communion on Sunday morning. At 11 A. M. on anniversary sermon was preached by the Rev. Roelif H. Brooks of Albany, which was well received. The speakers at the 2:30 conference were Thomas J. Powers of Peekskill; John N. Locke, Orange, N. J., and William Gaul of Yonkers. At 3:30 there was a public meeting, at which the Laymen's Missionary Movement was discussed. Addresses were made by delegates to the National Congress of the L. M. M. at Chicago. The conference was brought to a close by a missionary service in the evening, when a stirring address was made by Burton Mansfield of New Haven.

CHURCH DEDICATED AT SWANTON, VT.

THE NEW Holy Trinity Church, Swanton, Vt., was consecrated by the Bishop of the diocese on Thursday, May 26th. There were present ten clergy of the diocese and several from neighboring dioceses. The sacred edifice, which has a seating capacity for 225 persons, was crowded by a reverent congregation of about 300, many being present from other parishes. The instrument of donation was read by Mr. H. M. Bell, junior warden, and the sentence of consecration by Rev. G. B. Johnson, the Bishop's chaplain. Matins were said by Rev. W. T. Forsythe, the lessons being read by Rev. W. C. Bernard (a former rector) and Rev. D. Bliss. The Bishop, suffering from a cold, deputized Rev. S. H. Wat-

kins to celebrate the Holy Eucharist, the Rev. E. S. Stone, rector of the parish, and Rev. A. W. Stone being, respectively, epistoler and gospeler. A short address was delivered by the Bishop in which he aptly and eloquently brought out the different ideas of worship and Church work symbolized by the outward structure of Catholic and Protestant church buildings.

The handsome church is built of rough-cut native red marble in English Gothic style. It is 28x75 feet with an imposing tower 38 feet high. It has a sharply pitched roof and heavily buttressed walls. The interior woodwork is of cypress and Georgia pine. The rood beam is surmounted by a cross. The church is erected in memory of the late H. M. Stone, who was for many years senior warden and a devoted supporter of the Church in the parish and who died August 16, 1908. The donors are his family, consisting of his widow, his daughter, Mrs. Florence Strong, New York, and four sons: Charles H. Stone of Clayton, Ga.; Rev. George Stone, Florence, Italy; Rev. A. W. Stone, chaplain United States Navy, and Rev. E. S. Stone, rector of the local parish. Eight stained glass windows of fine design and workmanship, all memorials, given by various persons, are already in place. The remaining fourteen windows will, it is hoped, in time be filled with stained glass. The bell, weighing 2,000 pounds, in tone F, of Meneely manufacture, is inscribed "In memoriam, Henry Adams Burt, Olive Lyman Burt, Mary Burt Tobin, Henry Augustus Burt, Ella Barker Burt." It was given by Mrs. E. S. Stone, Miss Amy Burt, and Lyman Burt Tobin. The edifice with furnishings and memorials is valued at \$20,000. The cornerstone was laid September 22, 1909. The old church, which adjoins the new structure, has been deconsecrated by the Bishop and now serves as a parish house, the chancel being cut off from the rest of the building to serve as a chapel.

PARISH HOUSE DEDICATED FOR ST. MARY'S, WASHINGTON.

ON SUNDAY afternoon, May 22d, the colored Church of St. Mary's, Washington, D. C., dedicated a new parish hall, Bishop Harding conducting the ceremonies. For several years the communicants of St. Mary's, assisted by the vestry and clergy of St. John's, have striven to erect a suitable hall in connection with their parish and this event marked the culmination of their efforts. Along with the dedication of the chapel, a bell, presented by Mrs. Baneroff Davis and Mrs. Augustus Noble Hand, and a memorial window, a gift of the late Dr. A. T. Augusta in memory of Edward M. Stanton, former secretary of war, also were dedicated. Bishop Harding was assisted by the Rev. O. L. Mitchell, vicar of St. Mary's. The Rev. Dr. Roland C. Smith, rector of St. John's, in a short talk told of the efforts that were made to build the hall and congratulated the communicants of St. Mary's on their work. He was followed by the Rev. Mr. Mitchell, who expressed thanks to his parishioners, and to the members of St. John's for their generous help.

MEMORIAL TO BISHOP SATTERLEE.

IMPRESSIVE services marked the unveiling of the Satterlee memorial altar and reredos Sunday morning, May 22d, in the Church of the Ascension, Washington, D. C. The service was conducted by the Rev. J. Henning Nelms, rector of the parish, assisted by the Rev. Neilson Falls and the Rev. J. M. McKee of St. Thomas' parish, Washington. Preceding the sermon the special ceremonies of the unveiling took place. These were of the simplest nature. Henning Nelms, a son of the rector, pulled the cords that held in place the white veil that shrouded the handsome work of art, exposing to view the altar and reredos, which is a memorial to Bishop

Satterlee, first Bishop of Washington, from the late Bishop's personal friends. Following the unveiling the Rev. J. H. Nelms gave a brief history of the movement among the friends of Bishop Satterlee that resulted in the erection of this testimonial. He told of the designing of the altar and reredos by Mr. Vaughan, and of its execution by Pernucci, the distinguished Italian sculptor.

BEQUEST OF MR. KASSON TO THE WASHINGTON CATHEDRAL.

AS BRIEFLY stated in these columns last week, Mr. John A. Kasson, by his will dated March 3, 1906, named the Cathedral Foundation of the District of Columbia as residuary legatee of his estate, the value of which is said to be \$1,000,000. The principal of the fund is not to be used. The object of the bequest, as stated by Mr. Kasson, is to provide a fund for the constant maintenance of the Cathedral work before and after the erection of the Cathedral. It is to be known as the Kasson Endowment Fund. The American Security & Trust Co. is named as executor. The direction is given that the Bishop of Washington shall at all times have the right of full information as to the condition of the estate and as to its investment.

Mr. Kasson once represented Missouri in Congress and was United States representative in Austria and Germany. He was the last of President Lincoln's appointees to high administrative office, Mr. Lincoln having made him assistant postmaster-general. He died in Washington May 18th. At the time of his death he was a trustee of the Cathedral.

CONVOCATION OF THE DISTRICT OF OLYMPIA.

THE CHIEF question before the Olympia Convocation, which met at Trinity Church, Seattle, on May 24th and 25th, was the endowment of the episcopate, so that the district may apply for admission as a diocese at the next General Convention. The motion made to that effect was carried unanimously, and machinery was devised and set at work for the raising of funds.

The session was opened with Choral Evensong on May 24th and after the service a mass meeting was held in the crypt of the church. This was largely attended and many suggestions were made looking to the endowment of the episcopate, which must be made before this can become a diocese. After an early celebration on Wednesday, the Bishop was celebrant at the Eucharist at 10:30, the Rev. G. R. Messias epistoler and the Rev. O. E. Gray gospeller. The Rev. E. V. Shayler preached the convention sermon. Rev. R. J. Arney of Kent was elected secretary and N. B. Coffman of Chehalis, treasurer. The Bishop's address showed a general yet steady growth during the year. Regular services have been established in three new towns and there are three more clergy at work than a year ago. The following committees were appointed: Constitution and Canons for the new diocese—Rev. E. V. Shayler, Rev. C. Y. Grimes; H. C. Force, and J. D. Cameron. Board of Missions: Rev. E. V. Shayler, Rev. H. H. Gowen, Rev. F. T. Webb, Rev. S. H. Morgan, and C. Y. Grimes; J. H. Edwards, Ivan Hyland, R. A. Morris, G. H. Plummer, P. C. Kaufman. There was no election of deputy to the General Convention, as there will be a special convention called for organization and election next September.

SEVENTY-FIFTH ANNIVERSARY OF CHRIST CHURCH, BROOKLYN.

AT THE seventy-fifth anniversary services of Christ Church, Harrison street, Brooklyn, on Trinity Sunday the offerings made a grand total of \$50,000, checks and contributions to the endowment fund coming from

many of the men and women whose interest in the parish has aided it throughout its long and active career. At the afternoon rally of Sunday school children there were nearly a thousand little folks gathered from the several chapel Sunday schools connected with Christ Church. The morning service was most impressive, with special music and a sermon by the Rev. Dr. Arthur B. Kinsolving, rector of Christ Church from 1889 to 1906, and now rector of St. Paul's Church, Baltimore. Dr. Kinsolving received a warm welcome from his former parishioners.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Mission at Jonesboro.

THE VEN. E. W. SAPHORE, Archdeacon of the diocese, held a very successful mission in St. Mark's Church, Jonesboro, from April 24th to May 1st inclusive. There were three services each day beginning with a celebration of the Holy Communion at 8 A. M.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Work of the Church Missions Publishing Co.—Parish Festival at Stafford Springs—Notes.

AT THE fifteenth annual meeting of the Church Missions Publishing Co., which was held at Hartford on May 20th, it was reported that "the special new work proposed for this year, being a full account of the Church's work among the Indians of this country, to be prepared by a general committee from several dioceses, and dedicated to the memory of Bishop Hare, has been delayed, but it is expected that it will soon be in hand." A gift of \$400 has been promised for its publication. Rev. Anthon T. Gesner and Paul Roberts of the Berkeley Divinity School were elected new members of the board of managers. The vice-president, and Mrs. Sioussat of Maryland, were appointed to make arrangements for a triennial meeting in Cincinnati at the time of the General Convention in October next. A committee was also appointed to make an appeal for an increase of the endowment of the company, a good beginning for which has been made this year by the receipt of a legacy of \$5,000 from Mrs. Charles H. Smith of Buffalo, N. Y.

GRACE PARISH, Stafford Springs, inaugurated the custom of a parish festival at Whitsuntide this year. On Whitsunday there was a corporate Communion of the parish, with a good number of communicants at the early service and at the choral Eucharist at 10:45, and the rector, the Rev. Raymond M. D. Adams, preached on "Thanksgiving." After evensong, the Litany was said and a festal *Te Deum* was sung. On Thursday evening

the parish gave a supper to the members of the choir, which was followed by an entertainment and social for all, at which refreshments were served.

MR. WALTER S. SCHUTZ, Mr. Edward S. Allen of Trinity parish, Hartford; the Rev. George W. Phillips, D.D., of Western Massachusetts, and Mr. Winslow Goodwin, a Congregationalist, addressed a gathering of Churchmen at a L. M. M. banquet recently in Winsted. The rector acted as toastmaster.

ST. JAMES' Church, Winsted, remembered the recent king of England in a memorial service, which was well attended.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Meeting of the Southern Convocation.

THE spring meeting of the Southern Convocation was held in St. Bartholomew's parish (Rev. J. V. Ashworth, rector), which includes Marion and Crisfield, May 3d and 4th. The first service was held in St. Paul's, Marion, Tuesday evening, at which a large congregation was present. Addresses were given by the Dean and the Rev. Messrs. T. H. M. Ockford and L. L. Williams. The next morning the clergymen took the train for Crisfield. The Holy Communion was celebrated at St. John's Church at 11 o'clock, the Rev. Mr. Ockford preaching the sermon. At the evening service, which was of a missionary character, addresses were made by the Rev. Messrs. Stehl, Greene, and Williams. The business meeting of the Convocation took place on Wednesday afternoon, at which the Rev. Sydney D. Potter of Berlin was elected secretary for the coming year in place of the Rev. W. B. Guion, who has lately removed from Pocomoke City to Washington, D. C., The essayist, the Rev. W. W. Greene, read an interesting paper on "Soul Sickness," which elicited much discussion and hearty commendation. The Convocation, at the invitation of the Rev. Clinton H. Weaver, adjourned to meet at Princess Anne the first Tuesday in November.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

In Memory of King Edward.

PARTICIPATED in by United States army, navy, and judiciary officials, by representatives of foreign governments, and by city and county officials, a memorial service for King Edward VII. was held on Friday, May 20th, at Christ Church, Pensacola, conducted by the Rev. G. Monroe Royce. The attendance was very large.

GEORGIA.

F. F. REESE, D.D., Bishop.

Second Anniversary of the Bishop.

ON MAY 20th the Bishop observed the second anniversary of his consecration by a cele-



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bration of the Holy Eucharist in Christ Church, Savannah, the city clergy being present and assisting.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Memorial Service for King Edward.

ON THE evening of Whitsunday a memorial service was held in St. Paul's Church, Indianapolis, for King Edward VII. The rector, the Rev. Dr. Lewis Brown, preached an appropriate sermon. The Canadian Society, Sons of St. George, St. Andrew's Society, and Caledonian Society attended in a body. The music was unusually fine.

KENTUCKY.

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

G. F. S. Service at Louisville—Other Items.

THE ANNUAL services of the G. F. S. were held in Calvary Church, Louisville, on Whitsunday, consisting of the corporate Communion at 7 o'clock, at which Bishop Woodcock was celebrant, and Evening Prayer at 8, at which the special preacher was the Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn. Dr. Whitaker delivered a helpful address on the objects and work of the society and the offering at both services was devoted to the Holiday House fund.

THE COMBINED branches of the Louisville Junior Auxiliaries gave the mystery play "The Little Pilgrims and the Book Beloved" at the Church of the Advent parish house, Louisville, on Saturday evening, May 21st. No admission fee was charged, the object being not to make money but to instruct those taking part and the spectators in the beauties of the Book of Common Prayer. So great was the success of the effort and so large was the demand for tickets even after the first thousand had been issued, that it was found necessary to repeat the performance on the following Monday evening.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

To Aid the Work at Corbin—Other News.

AMONG recommendations of an important committee of the Cathedral chapter was one to the effect that the secretary should thank the clergy and congregations in cases where the Easter offering was devoted wholly or in part to diocesan missions, and that the net sum thus placed at the disposal of the Bishop and the Cathedral chapter should be appropriated to the furtherance of the work at Corbin.

MR. A. C. HUNTER of Versailles has accepted appointment as endowment commissioner of the diocese in succession to Archdeacon Caswall.

A COMMITTEE is to be appointed by the Bishop on the celebration of the fifteenth anniversary of the diocese and the centennial of the Cathedral parish in December or January next.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Annual G. F. S. Meeting at Portland—Tribute to King Edward VII.

THE ANNUAL meeting of the diocesan branch of the Girls' Friendly Society was held in St. Paul's Church, Portland, on May 16th. The business meeting was held in the afternoon, at which Mrs. John M. Glidden of Newcastle was elected honorary president, Mrs. Joseph B. Shepherd of Portland president, Miss Mary E. Norton of Portland secretary, and Mrs. Clarence A. Baker of the same city treasurer. Vespers were said at 5 P. M. by the rector of the church, the Rev. J. B.

Shepherd, and the Rev. H. F. Kloman, rector of St. Stephen's, Portland, delivered an address. At 8 o'clock Miss Sarah B. Hopkins of Worcester, Mass., addressed the members of the society and many others on their work. She mentioned, among other things, the fact that of the 300,000 members of the society, 37,000 are in America.

SERVICES in memory of King Edward VII. were held at St. Stephen's and St. Paul's Churches, Portland, on the afternoon of the day of the obsequies, the principal service being at St. Stephen's. The first part of the burial office was used, those taking part being the rector, the Rev. H. F. Kloman, the Rev. Canon Nolan of the Cathedral, and the Rev. E. A. Pressey, rector of Trinity Church, Woodfords. The Rev. Mr. Kloman read a memorial address prepared for the occasion by the venerable Rev. Dr. Asa Dalton, rector emeritus of St. Stephen's. The service concluded with the blessing, which was pronounced by the Bishop. At St. Paul's, the service at which was designed for those who could not obtain admission to St. Stephen's, which was crowded, the office was read by the rector, the Rev. J. B. Shepherd, and the address was made by the Rev. Raymond Calkins, D.D., a prominent Congregational minister. Portland was one of the cities visited by the late monarch, then Prince of Wales, when in the United States in 1860.

MARYLAND.

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

Missionary Rally in Baltimore—Impressive Memorial Service for Late King—Sunday School Anniversary.

INTRODUCTORY to the meeting of the diocesan convention, a large and enthusiastic missionary rally, in behalf of Church extension in the diocese, was held in Emmanuel Church, Baltimore, on the evening preceding the convention, May 24th. Bishop Coadjutor Murray presided and also spoke, reviewing the missionary work of the past year, and outlining the needs of the future. Representatives from each of the four Archdeaconries of the diocese presented in seven-minute addresses the conditions and needs of their respective fields. Rev. L. E. Goodwin and Rev. C. P. Sparling spoke of the missionary growth and opportunities within the Archdeaconry of Baltimore; Rev. J. L. Martin and Rev. J. J. Clopton spoke of the same within the Archdeaconry of Towson; Rev. H. W. S. Powers, Rev. B. D. Chambers, and Rev. B. B. Lovett told of their work in the Archdeaconry of Annapolis; and Rev. C. L. Atwater and G. C. Shaw represented the Archdeaconry of Cumberland. Rev. W. H. H. Powers, of Trinity Church, Towson, also spoke, emphasizing the importance of establishing

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churches in the rapidly developing suburbs of Baltimore.

A MEMORIAL service for King Edward VII. was held at old St. Paul's Church, Baltimore, on May 20th, the day of the king's funeral. The governor of Maryland and his staff, the mayor of Baltimore with members of the city council, prominent judges, artillery officers in full dress uniform from Forts Howard and McHenry, the British consul, the St. George's and St. Andrew's Societies, with the Canadians and Hibernians, besides many of the most prominent persons in the city and state, were present. The service was read by the rector, the Rev. A. B. Kinsolving, D.D., assisted by the Rev. Dr. J. S. B. Hodges, rector emeritus, the vested choir taking the musical portions. Rev. J. H. Eccleston, D.D., rector of Emmanuel Church, delivered the address. In addition to the clergy of the parish, a number of the city clergy were also present.

THE SEVENTY-THIRD anniversary of the Sunday school of the Church of the Ascension, Baltimore (Rev. Robert. S. Coupland, rector), was celebrated on the evening of Trinity Sunday, May 22d. The various schools of the parish assembled in the chapel and then marched into the church, after which a short service was held and appropriate carols were sung by the scholars, assisted by the vested choir of the Church. The anniversary address was delivered by Rev. Joseph P. McComas, rector of St. Anne's Church, Annapolis.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Cambridge Church Honors Departing Rector.

ON LEAVING St. Peter's Church, Cambridge, to accept the rectorship of St. Paul's Church, Nantucket, the Rev. Edward L. Eustis was accorded a largely attended reception and was the recipient of substantial evidences of the congregation's regard. Engrossed resolutions were presented for the vestry, and a handsome French clock suitably engraved, with a purse of gold, were presented by the parishioners.

MEXICO.

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

President Diaz and Cabinet Pay Tribute to King Edward.

PRESIDENT DIAZ, with his cabinet ministers, and many other representative Mexican officials attended a memorial service for King Edward VII. in Christ Church, City of Mexico, on the day of the king's funeral. The solemn funeral service of the Church was conducted by the Ven. Wilfred Jones-Bateman, assisted by the Ven. H. G. Limric and the Rev. Fausto Orihuela. Every available inch of space was occupied before the service commenced, and many ticket-holders were turned away. Among the long list of distinguished men present were the Ambassadors of Austria, Portugal, and Spain, and the representatives of many of the South American republics. This service is notable for the fact that only once before, on the occasion of the death of General Grant, has the president of Mexico attended other than a Roman Catholic service.

MILWAUKEE.

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

Founders' Day at Kemper Hall—Holy Innocents', Racine, Becomes a Parish.

FOUNDERS' DAY was joyfully celebrated at Kemper Hall, Kenosha, on May 24th. All

the traditions of the day were carried out and the attendance was larger than in former years. The principal service was the Holy Eucharist at 10:30 o'clock, with Bishop Webb as celebrant. Among the visiting clergy present were Rev. Dr. Larrabee of Nashotah, Rev. Fred Ingley, rector of St. Matthew's Church, Kenosha; Rev. H. C. Boissier, rector of the Church of the Holy Communion, Lake Geneva; Rev. C. A. Capwell, rector of Holy Innocents' Church, Racine, and Rev. W. E. Spencer of Milwaukee, chaplain to the Bishop. Following the celebration of the Holy Communion the annual flower parade, participated in by more than one hundred students, took place. The parade ended at Commemoration Hall, where the portraits of the founders of the school were covered with flowers. The annual sermon was preached by the Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago. The list of the pictures decorated in the annual service included those of Bishops Armitage, Kemper, Welles, and Nicholson, and two former chaplains of the school, the late Dr. Lucien Lance and the late Rev. John B. Draper. Following the ceremony of decorating the portraits of the founders the Mother Superior entertained at a luncheon. In the afternoon members of the various classes at the hall held reunions and the day closed with the annual sophomore party in the Simmons gymnasium.

ON MAY 16th Holy Innocents' Church, Racine, became a parish. Mr. Arthur W. Simonson was elected senior warden and Mr. John L. Mertle junior warden. Subsequently the vestry met and elected the Rev. Charles A. Capwell as rector. The parish meeting was largely attended, men outnumbering women as voters. The work of the parish grows steadily. Its fine property is practically free from debt in that the parish owns property producing an income in excess of the interest on the small mortgage not yet due on the rectory. The people are earnest, loyal, and harmonious.

HARD ON CHILDREN

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A school teacher down in Miss. says: "I had been a coffee drinker since my childhood, and the last few years it had injured me seriously.

"One cup of coffee taken at breakfast would cause me to become so nervous that I could scarcely go through with the day's duties, and this nervousness was often accompanied by deep depression of spirits and heart palpitation.

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"When talking this over with my physician, he suggested that I try Postum, so I purchased a package and made it carefully according to directions; found it excellent for flavor, and nourishing.

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NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Church Club Banquet—New Rectory at De Witt.

THE NEBRASKA Church Club held its Trinity banquet at the time of the annual council of the diocese. Owing to illness Mr. R. S. Hall, the president of the club, was unavoidably absent and Mr. H. W. Zates acted as toastmaster. The following were the speakers and subjects: "The Education of the Boy," the Rev. F. D. Tyner, "The Clarkson Hospital," Fred H. Davis; "The Laymen's Missionary Movement," Charles L. Hopper; "The Laymen's Work," W. A. Haberstro; "Fellowship," the Bishop of Wyoming.

ST. AUGUSTINE'S rectory, DeWitt, is completed and the Rev. E. A. Moore and family are comfortably settled. The old rectory is being used for a guild hall and it is hoped that at an early date it will be enlarged and connected with the church by a suitable cloister.

NEW JERSEY.

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

A Joyful Occasion at Point Pleasant.

THE Rev. HARRY H. BOGERT, rector of St. Mary's-by-the-Sea, Point Pleasant, celebrated on May 24th the fifteenth anniversary of his ordination to the priesthood. The Rev. Robert Mackellar of Red Bank celebrated the Holy Eucharist at 7:30 A. M., a large number of communicants receiving. At 10:30 A. M. the rector celebrated with the Rev. Robert Mackellar as deacon and the Rev. Charles Holland Kidder of Asbury Park as subdeacon. Father Mackellar preached an earnest sermon on the priesthood. There was a large congregation present, some coming from Sea Girt and Spring Lake. Immediately before the Eucharist, the rector solemnly blessed the new parish house, having obtained the Bishop's permission to do so. In the evening a reception was held in the parish house from 8 to 10 o'clock, many of the townspeople being present to extend their congratulations to Father Bogert.

PITTSBURGH.

CORSLANDT WHITEHEAD, D.D., Bishop.

Requiem Celebration for King Edward.

A REQUIEM celebration of the Holy Communion in memory of King Edward was observed in the Church of the Good Shepherd, Pittsburgh, on Trinity Sunday. The rector, the Rev. A. Alexander, was the celebrant and preacher. In the evening an additional memorial service was held. Both were well attended.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Unique Service for Men—Memorial Services—St. Mary's Orphanage—Personal.

A UNIQUE service for men was held in St. Mary's Church, East Providence, Thursday evening, May 26th. Invitations were sent out by mail and by personal delivery by the Junior Chapter, B.S.A., to all men of the parish and to friends in the city. The full choir was in attendance and about seventy-five men responded to the invitations. A short service was held at 8 o'clock, at the close of which a solemn *Te Deum* was sung. The rector, the Rev. Herbert C. Dana, made a short address. At the close of the service the men adjourned to the guild room, where refreshments were served and songs sung by the choir.

MEMORIAL services for King Edward VII. were held in many of the churches of the diocese on Sunday, May 22d. In Pawtucket at St. Paul's the service was attended by the Sons of St. George and other British organizations. The rector, the Rev. Marion Law, preached. At St. George's Church, Central

Falls, the service was conducted by the rector, the Rev. Lucian W. Rogers, and the Rev. Frank Appleton of Pawtucket preached. At Woonsocket the various British organizations attended in a body St. James' Church, where a special service was held at 7 P. M., the rector, the Rev. Charles A. Denfeld, preaching the sermon. In Providence nearly 1,000 men, members of British-American and Scottish societies, I.O.O.F. and British Veterans marched in parade, headed by the British Veteran Bugle Band, to St. John's Church at 10:30 A. M. Each man in line wore a badge bearing a photograph of King Edward VII., mounted upon a black ribbon of mourning. The rector, the Rev. Lester Bradner, Ph.D., preached the sermon.

THE ANNUAL meeting of the Corporation of St. Mary's Orphanage was held at St. John's parish house, East Providence, Monday, May 23d, the Bishop presiding. Although there was a depressing deficit of over \$1,100, the affairs of the Orphanage were found to be in good condition. At the close of the meeting all were overjoyed by the announcement of the Bishop that a friend whose name he could not reveal had made up the deficit and that all outstanding bills were paid. Methods of increasing the endowment were talked over and the hope expressed that this much needed increase in funds would be soon secured. The officers elected were: Rev. Herbert C. Dana, warden; Mr. James A. Price, secretary; Mr. Edward D. Peirce, treasurer.

THE Rev. ROBERT B. PARKER closed his rectorship of St. James' Church, Providence, on Sunday, May 22d. Mr. Parker has been rector for fifteen years and has been active in many movements for the uplifting of social life. As a member of the committee on Public Morals and of the Federation of Churches his work has been of great value.

THE Rev. FRANK W. CROWDER, Ph.D., began his rectorship of Grace Church, Providence, on Trinity Sunday. Dr. Crowder came from Christ Church, Staten Island, N. Y., where he had been rector for nine years.

SOUTH CAROLINA.

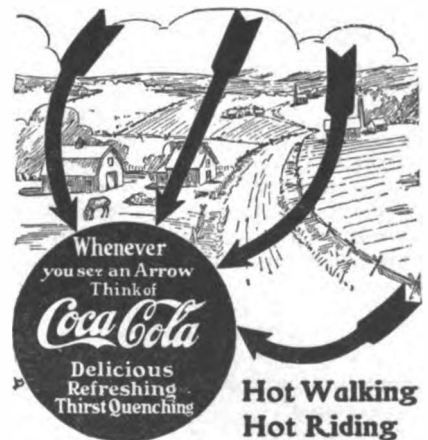
WM. A. GURNEY, D.D., Bishop.

Work of the Church Home Orphanage—Death of Mr. M. Lee—Other News.

THE ANNUAL report of the Church Home Orphanage made to the diocesan Council showed very satisfactory work done during the year in Yorkville since its removal from Charleston. The number of children now in the orphanage is sixty-five, and the building is taxed to its capacity, necessitating that immediate steps be taken to provide additional accommodations. In accordance with the recommendation that cottages be erected at the orphanage as a memorial to Bishop Capers at a cost of \$10,000 at the earliest possible date, it was decided that Deaconess Wile of the orphanage should be requested to canvass the state to raise the necessary money. Plans for the cottage have already been adopted by the trustees and all that is needed is the money to provide homes for the children. Deaconess Wile has already started on this work and it is hoped she will meet with much success.

IN THE DEATH of Mr. Markley Lee, one of the leading members of the Charleston Bar, who died at his home in that city early Saturday morning, May 21st, the Church in South Carolina has lost another of its laymen who has in an active way done much good in his generation. Mr. Lee was a vestryman of St. Michael's parish and a member of the board of trustees of the Church Home Orphanage. He had taken a very active interest in the work of the orphanage.

ON FRIDAY, May 20th, a special service was held in St. Philip's Church, Charleston,



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coincident and in unison with the obsequies of King Edward VII. This service was held by request of the St. George's Society of Charleston. It was very impressive and stately. Nearly all the members of the society were present, and besides members of the St. Andrew's Society and the Hibernian Society, the mayor and aldermen of the city, foreign consuls stationed at this port, representatives of the state and federal judiciary, and officers of the army and navy stationed at Charleston.

VERMONT.

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

Meeting of the Franklin County Clericus—Personal.

THE MEMBERS of the Franklin County Clericus met at East Berkshire on Tuesday, May 17th. Subjects discussed were "The Change of the Name of the Church," introduced by Rev. W. T. Forsythe, and "Does Christianity as Presented by the Church Meet the Needs of the Farming Population?" introduced by Rev. F. B. Leach.

BISHOP HALL preached the sermon at the opening service of the synod of the diocese of Quebec on Wednesday, May 18th.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

All Saints', Worcester, to be Renovated.

THROUGH the generosity of a parishioner the chancel of All Saints' Church, Worcester, will be thoroughly redecored this summer. Mr. Sofus L. Mortensen has prepared the design, under the direction of Mr. Ralph A. Cram. This plan includes bringing the woodwork into greater harmony and replacing the stenciling upon the walls by frescoing. The women of the Fine Needlework department will replace the flickering gas lights at either side of the altar by two handsome hanging bronze lanterns with electric light.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

News Notes and Personals.

ON TRINITY SUNDAY, in St. Mark's, San Antonio, the commencement sermon for St. Mary's Hall and the West Texas Military Academy was delivered by the Rev. Harris Masterson, Jr., chaplain of All Saints', Austin (diocese of Texas).

THE Rev. WALKER H. MEYERS of San Angelo was the special preacher in St. Helena's parish, Kendall county, on Trinity Sunday, the day being the fifth anniversary in the priesthood of the rector, the Rev. Albert Massey.

MRS. J. T. HUTCHESON, custodian of the United Offering, reports having in hand over \$1,000 from the West Texas branch of the Woman's Auxiliary.

MISS OTTILIE D. DIENGER has just received appointment as diocesan treasurer for the Junior Auxiliary, and should be addressed at Boerne, Kendall county.

WYOMING.

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

Material Progress at Various Points—Personal Mention.

BISHOP THOMAS recently met the ladies of the Church at Buffalo and completed arrangements for the early erection of a rectory. Nearly \$90 was raised at the meeting itself. The sum in the bank for the purpose of building a parish house is now \$1,000. The Sunday school is still being carried on, and the Rev. W. H. Sparling of Sheridan will hold one service a month for the present.

THE CHURCH at Glen Rock has received \$300 from the Double Temple Society of New York, which pays the last of the indebtedness incurred by the enlargement of the building.

AT A MEETING of the Hospital committee of Lander it was shown that sufficient funds are in hand for the purchase of a block in Capitol Hill Addition for a hospital. Deeds of the property will shortly be forwarded to the Bishop.

AS A MARK of their appreciation of the faithful work done by Mr. Edwin J. Loney as lay reader, the vestry of the Church at Sheridan gave him a Prayer Book before he left for Oregon.

Educational

THE ANNUAL commencement of St. John's Collegiate Institute, Corbin, Ky., was held May 20-22d. The school has been growing rapidly throughout the nine years of its existence, having an enrolment of 129 during the past year. The chief feature of the institute is the industrial school, and a display of products of the Manual Training department was a feature of the commencement and was a striking proof of the value of this work. On the 20th the junior class gave its annual play. On the evening of the 21st the address was delivered by Bishop Penick, and on Sunday morning, in St. John's church, the Rev. James M. Magruder preached the baccalaureate sermon. The school is fulfilling its duty as a Church institution and leading its students to the higher life.

INVITATIONS have been issued by the Sisters of St. Mary for the closing exercises of Kemper Hall, Kenosha, Wis., which will take place on the morning of June 7th. The address will be made by Dr. Charles H. Judd, director of the School of Education of the University of Chicago. In the afternoon there will be a meeting of the alumnae. The preparatory exercises take place on June 2d, and on the 4th the Kemper Hall Dramatic Club will present Schiller's "Joan of Arc." The day following is Baccalaureate Sunday, and the days intervening between the dates given are filled with events of importance to the students. There are fourteen graduates in this year's class.

THE COMMENCEMENT exercises of St. Philip's Industrial and Normal School for Negroes, San Antonio, Texas, were held on the evening of May 23d in the presence of a host of friends and well-wishers. The Rev. J. L. Patton (rector of St. Mark's) delivered the address, and Bishop Johnston presided, assisted by the principal, Miss Bowden.

THE ANNUAL commencement of St. Mary's School, Knoxville, Ill., began on May 31st and closes with Graduates' Day on June 8th, when the diplomas will be presented by the Bishop of Quincy.

SEVENTEEN young women will form the graduating class at Grafton Hall, Fond du Lac, Wis., this year.

The Magazines

"SOME American Preparatory Schools," by Arthur Ruhl, in the June *Scribner's*, gives an account of the charm of the life in several of the Eastern schools. Other articles of note in this number are another instalment of Theodore Roosevelt's hunting experiences, entitled "Elephant Hunting on Mount Kenia," which is profusely illustrated; "The Proposed Development of Inland Waterways," by Samuel O. Dunn; "Skagen: the Danish Painters' Village in Jutland," by Edith Rickert; and "Moliere and Louis XIV.," with portrait, by Brander Matthews. In addition to the excellent serial, "Rest Harrow," by Maurice Hewlett, the fiction of the number includes the following short stories: "The Eyes," by Edith Wharton—a vivid tale containing an allegory; "The Retreat from Gettysburg," by Nelson Lloyd—a humorous

story with some old Grand Army men in it; "The Man Who Missed His Moment," by Gerald Chittenden—a story of the rewards of a teacher's life. In the Field of Arts is a discussion of "The Art of the Book-Plate," with some excellent examples.

THE FIRST of a series of three papers, by George Kennan, reviewing events in Russia since the "Bloody Sunday" of January, 1905, appears in the June *Century*. "Bible Study in India" is by C. S. Cooper. The fifth paper by Robert Hichens on "The Holy Land" is notable for its illustrations, which include several three-color prints and numerous photographs. Those who are interested in aeronautics will be pleased with an article by T. R. MacMechen and Carl Dienstbach, who present a novel forecast of the possibilities of aerial warfare. The fiction and other departments are fully up to the *Century's* standard.

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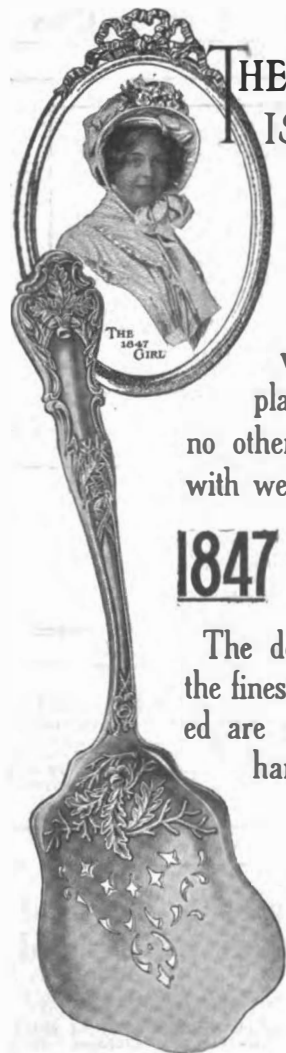
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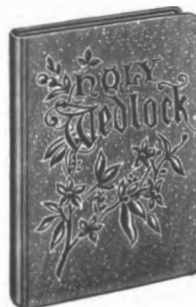
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