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Educational

COMMENCEMENT WEEK at St. John's Military Academy, Delafield, Wis., opened with the beautiful military Eucharist at 10:30 A. M. Immediately after the consecration of the elements came "the salute to the Grail," the special military feature of the service. At 4:30 P. M. the sermon to the graduating class and friends was preached by the reverend president to a congregation which filled the chapel and overflowed to the lawn round about. At 7 P. M. there was the usual escort to the colors, followed by battalion parade and review. After review the cadet band gave a concert for an hour. Monday, the 12th, was Field Day, and a great throng watched the youngsters in their various athletic sports. At 4 P. M. came the boat races, in which the eight oared crews of the DeKoven Club were the winners. Tuesday, the 13th, was Military Day, and with ideal weather and the greatest crowd that ever gathered in the little village of Delafield, the young soldiers acquitted themselves to the satisfaction of every one. Particularly enthusiastic was the committee of regular army officers who had journeyed hither to lend their assistance, and to congratulate the president on the news that the War department had just placed St. John's on the "Distinguished List" of the schools

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recognized by the War department. Wednesday, the 14th, was Commencement Day. It began with the closing celebration of the Holy Communion in the school chapel at 7 A. M., some forty boys and patrons receiving. Then came the literary exercises of the class of 1911, J. Ward Moore, Batavia, Ill., winning the gold medal, known as the "Dr. Kemper Medal," for excellence in speaking. The Rev. Dean Coolbaugh of Duluth delivered the address of welcome to patrons and guests. Immediately after the delivery of the honors the procession moved to the site of the new building, where in a simple office, the president laid the cornerstone of Smythe Hall. Col. J. A. Watrous, a veteran of two wars, delivered an appropriate address. At 1 P. M. the president of the class of '11 presented to the school a handsome stained glass window which, from its subject has been named "Declaration Window." Then came luncheon in Welles Hall, and then came the simple but very impressive graduation exercises at Kemper Hall. The graduation exercises over, and the largest class that has ever gone out from the school having become alumni, every one present gathered round the flag staff, where to the tune of the Star Spangled Banner, followed by Auld Lang Syne, the "colors" were played down, and the long vacation began.

THE EXERCISES at the closing of the thirty-second year of Holderness School for Boys, Plymouth, N. H., were marred by several days of much needed rain which prevented the attendance of the usual number of alumni and friends of the school. On Sunday, June 4th, the rector preached the baccalaureate sermon. On Tuesday evening the annual reception and dance was given in the gymnasium, which was most tastefully decorated for the occasion. Closing day dawned with leaden skies and the wind blowing fresh from the east. During the finals of the tennis tournament rain began to fall, but the contestants were undaunted and finished the match. Rain was still falling when the chapel service began at 11:30, but nearly all the seats reserved for guests were filled. Woodward's service for the Holy Communion and Knox's inspiring anthem, "O Pray for the Peace of Jerusalem" were well sung by the school choir, and the Rev. Dr. Crowder of Grace Church, Providence, R. I., delivered an address on "Citizenship and Its Demands Upon the Training of the Youth of To-day," which held the closest attention of old and young. Luncheon was served in the dining-room, corridors, and assembly room at 1:30 and at the close speeches were made by Mr. George W. Close of Toledo, Ohio, whose son

(Continued on page 285.)



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A GREAT SAINT was once asked, "How can I live the highest life?" and he answered, "My child, go and live the lower life, and God will teach you the higher."

" . . . AND PETER" (St. Mark 16: 7b.)

FOR ST. PETER'S DAY (JUNE 29TH).

WHEN that Sabbath Day during which the Lord's Body had lain in Joseph's tomb was past, early in the morning had come there the faithful women. And as they were pondering who should roll them away the stone of the sepulchre, they saw that already it had been removed; and looking in, they beheld a young man sitting on the right side of the sepulchre, clothed in a long white garment; and they were frightened. But he said unto them: "Be not affrighted; ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here: behold the place where they laid Him. . . . But go your way, tell His disciples *and Peter*. . . ."

And Peter—those are the words that, after the realization of the great truth that He is risen, are rich with special meaning; that give the note of reality to the scene. "Tell His disciples"—the reason for that is clear; "and Peter"—why that particular disciple? The answer affords a marvelous insight into God's dealing with men.

Peter had been chosen by the Master as the leader of the little band that followed Him; he had companied with Jesus during that short but wonderful ministry up and down the hills and valleys of the Holy Land; had been closer to Him than any other disciple save St. John; but, at the last, when, if ever, Jesus had need of the loyalty and devotion of His own, Peter had denied and abandoned Him, cursing and swearing when he was innocently asked if he were not one of the Galilean's followers. It is hard for us to realize that Peter could have acted as he did; how any one who had known the friendship of that perfect Friend could have forsaken and denied Him in His hour of need. It is to be feared we do not judge ourselves with the same judgment we apply to St. Peter. The temptation came; he was weak, disloyal, and he fell. His denial was impulsive, heedless, uttered in an hour of passionate disappointment; all that, truly: but impulse, heedlessness, passion, only account for sin; they do not make it any the less wicked. And then just as he was denying the third time, the cock crew, "Before the cock crew, thou shalt deny Me thrice." And he went out, and wept bitterly. Consider what must have been the disciple's state of mind the next few days! Not only were his dreams and plans destroyed, but he had the bitter knowledge that in the dreadful crisis he had been faithless and disloyal. How keen his repentance, how deep his remorse! Our own experience is too poor and thin to realize it adequately. "He wept bitterly." That is much—tells as much, perhaps, as could be told. But it was repentance; deep, heart-felt sorrow for his sin, deep heart-longing that for the future he might show steadfastness and fidelity. And this kept him near the holy tomb.

And now we must see how wonderful must have been to him those words of the Angel of the Resurrection, "Go tell His disciples *and Peter*. . . ." It was as Christ's own word that his sin was forgiven, his repentance accepted. And then came the visit to the empty sepulchre, and the glorious conviction that the Master was risen; the joyous expectant journey to Galilee; the meeting with the Lord by the Lake of God, and the thrice-blessed restoration. . . .

There is scarcely a more beautiful instance of our Lord's life preserved in the Gospels or more perfect revelation of His persistent, unchanging love. It is of the very essence of the Gospel—it is what makes it the Good News—the triumphant assurance that though our hearts condemn us God is greater than our hearts; that He judges and receives us, not with the strict justice our conduct merits, but with the tender mercy repentant faith calls forth from His own heart; and that when He forgives, He restores.

L. G.

A "SANER" FOURTH.

JUDGING from present prospects, July 4, 1911, bids fair to be the "sanest" Fourth of July ever celebrated in the history of our country. The plans have been long in preparation, as they should be, and represent a recognition of the fact that the holiday commemorates a civic, not a military, event. Moreover, in many places they contemplate a celebration that will have an uplifting influence and leave a lasting impression of pleasure and inspiration instead of a memory of horror and sadness. America is, happily, acquiring the "Pageant" habit, and that will be a great help in promoting sane celebrations of national or civic events.

As one of the pioneers of "The Sane Fourth" said a year ago: "When the preparations for the celebration of a great anniversary are identical with those for a battle, it is time to pause and reflect whether a better observance of the day might not be advisable; to ask ourselves whether one might not be planned which would honor and not dishonor a glorious memory." Americans have paused and are reflecting, and July 4, 1911, will represent a most satisfactory step forward in the direction of a better observance of our national natal day.

New York is here doing its duty as *primus inter pares* among American cities. Its second Fourth of July under "safe and sane" auspices is to be distinctly a family affair. Every neighborhood and village in the five boroughs will have a celebration of its own making, and the mayor's committee will pay the bills. In the Borough of Richmond they are planning meetings of citizens and patriotic societies at Billop House, at Stony Brook, near New Dorp, and at the Borough Hall. Speeches will be made by well known citizens. Exercises will be held in the schools under the management of the Board of Education. In the Borough of Queens there will be a similar celebration grouped around the historic spots.

In Manhattan the chief center of morning exercise will be the front of City Hall. Mayor Gaynor expects to preside, and the City Hall Celebration Committee announce that the principal speakers will be Governor Woodrow Wilson of New Jersey and the new secretary of war, Henry L. Stimson. The Declaration of Independence will be read at every assemblage in the morning. Though there is to be no parade of the National Guard, Dr. Kunz has hit upon a novel substitute that is expected to commend itself to every citizen of foreign birth in Manhattan. He has planned what he purposes calling "a procession of the nations" around City Hall square. Every nationality in Manhattan is to be represented in this procession by one entire family, the head of which shall carry the colors of the country in which he was born. It was suggested that the General Committee should offer a prize to the largest family in line. The procession will take place before the meeting is called to order, all in line passing in review before the Mayor and the city's guests. England, Ireland, Scotland, Italy, France, the Austro-Hungarian Empire, the German Empire, Russia, Bohemia, Norway, Sweden, and the Balkan States will be among the many lands represented in this unique parade.

There will be special exercises at Columbia University, City College, and New York University. There will be Italian, Bohemian, and Hungarian exercises, and also two in Yiddish. In the Bronx the official exercises will be held at Borough Hall, with local celebrations at Indian Field (a Revolutionary battle ground) under the auspices of the Patriotic Society of Van Cortlandt Park East; at McKinley Square; at Poe Park; at Claremont Park, and other popular breathing spots. In Richmond, Brooklyn, and Queens the chief celebrations will be at the Borough Halls, but each ward or assembly district will have separate exercises.

Here, then, we have a fine blending of the national and local, the historical and the current event. Americans, native and foreign born, will be given a new conception of their country; a new idea of their privileges and opportunities; a new impetus to a wholesome and intelligent discharge of civic duty.

Last year Chicago organized "The Sane Fourth Association" and undertook to give the celebration of 1910 a worthy character. The aid of various nationalities in the city was enlisted and a pageant was planned. It was necessary to limit the expense to a moderate sum, the larger part of the fund available being required for the U. S. Army tournament which had been secured as a part of the Chicago celebration. A promise of this tournament had been made to the Chicago Association of Commerce, and when the plans for a *genuine* celebration of the Fourth were put on foot, it was arranged to secure the Army exhibition as a part of it. With a modest expenditure,

the committee in charge of the pageant was successful in presenting a remarkable Fourth of July demonstration, enlisting, as do the New York plans for this year, the adopted sons of the country. The citizens interested in making the celebration worthy of the day were no longer concerned with eliminating objectionable features, says C. S. Raymond of the *Chicago Tribune*. They had been suppressed effectively. It was necessary merely to find a substitute. The plans of 1910 served to show that the pageant idea could be retained in succeeding years, but that this should be reinforced by a number of sectional celebrations which would bring neighborhoods and communities together in parks for the observance of the day.

It is planned for this year, according to Mr. Raymond, to add such features to the programme. Last year the central attraction, after the parade of nationalities, was the army tournament in the down-town district. This year it is hoped that the parade will be of much larger significance. Many nationalities have been interested and each has assumed responsibility for its own representation by floats and marching bodies of uniformed men. It was the original idea that each nation should illustrate, so far as it could, its contribution to the United States, and this, it is thought, will produce a healthy rivalry, to the benefit of the celebration. This hope was realized in part last year and promises more for this year. There being no central attraction aside from the parade of nations, the sectional celebrations are expected to be of value in teaching the true meaning of the day.

In 1909, Springfield, Mass., had a parade in which floats told the story of America's history. "So carefully," says Wellean Orr, one of the leaders of the movement, "was the observance of the day planned that no accident of moment occurred, and there was no call on the fire department, and but little demand on the police. More than this, practically every citizen was interested, directly or indirectly, in the conduct of the celebration, and all shared in an inspiring and uplifting entertainment. Lessons of coöperation and community service were taught in the best possible way, that is, by doing, and the various elements of the population were united in the bonds of a common endeavor. Civic pride was stimulated, and the day was replete with suggestions of the meaning and value of human liberty." In 1910 more elaborate plans were carried out and new elements of the community took an active interest, the parade consisting of a series of historical pageants.

In Milwaukee, too, elaborate plans are under way for utilizing the parks for neighborhood celebrations, avoiding the difficulty of bringing an entire city into one spot for the celebration.

Similarly might we run through the arrangements made by other cities. The tendency is toward a real observance of the day, not so much by repression as by emancipation from foolish and dangerous practices, and supplanting them with safe and reasonable exercises.

TURN WE NOW to the other side. The instances of new civic celebration are coming to be typical, but are not yet universal. The American Medical Association, whose tabulations are made in August of each year, when the results from tetanus are apparent, reports an average of 174 deaths and 4,500 wounded each year as a result of the old-fashioned celebration of the Fourth. The American Humane Education Society, in a striking leaflet, puts the indictment of the old style "glorious Fourth" in this way:

THE SPIRIT OF 1776.

It was a glorious day—that wonderful Fourth of July in the year of our Lord Seventeen Hundred and Seventy-six. It was the birthday of a mighty nation. It commemorates a few hours of human history made immortal by the spirit of liberty and patriotism.

Can anything be more insane than to permit for its celebration the use by children and youth of such explosives as maim and blind and kill year by year a veritable army of future citizens?

The facts and figures plead with trumpet-tongues to all fathers and mothers and teachers and legislators and governors of our cities and towns:

YEAR	DEAD	WOUNDED	TOTAL	TETANUS
1908.....	163	5,460	5,623	55
1907.....	164	4,249	4,413	62
1906.....	158	5,308	5,466	75
1905.....	182	4,994	5,176	81
1904.....	183	3,986	4,169	91
1903.....	466	3,393	4,440	406
	1,316	27,980	29,296	776

1909—215 boys and girls killed. Between five and six thou-

and injured. Over 34,000 persons killed, blinded, and maimed, the record for past seven years.

(From *Ladies' Home Journal*.)

THE TEN BLACKEST STATES

which killed, blinded, and maimed two-thirds of the five thousand last Fourth of July, in the order of highest casualty figures:

- | | |
|------------------|---------------|
| 1. Pennsylvania | 6. Missouri |
| 2. New York | 7. Ohio |
| 3. Illinois | 8. Michigan |
| 4. New Jersey | 9. Indiana |
| 5. Massachusetts | 10. Wisconsin |

In each of which states from 100 and over to 1,000 and over were killed, blinded, and maimed.

THE TEN BLACKEST CITIES

which have killed, blinded, and maimed more persons on the last three Fourths of July than any other cities, in the order of highest casualty figures:

- | | |
|-----------------|----------------|
| 1. New York | 6. Newark |
| 2. Philadelphia | 7. Cincinnati |
| 3. Saint Louis | 8. Milwaukee |
| 4. Chicago | 9. Kansas City |
| 5. Boston | 10. Pittsburgh |

In each of these cities from 100 and over to 1,000 and over have been killed, blinded, and maimed.

Herein are contrasted two types of celebration. The one is on the increase. May every patriotic citizen cooperate to accelerate its increase! The other seems to be on the decrease. Let one and all cooperate to make sure that it not only does decrease, but disappears.

To help the cause, the Department of Child Hygiene and the Committee on Prevention of Blindness of the Russell Sage Foundation have cooperated with the Thomas A. Edison Company to produce a film 1,000 feet long which tells the story in an effective moving picture of "A Sane Fourth of July." While the horrors of the old-fashioned celebration are realistically shown, the tone of the drama is not morbid. "Besides presenting a delightful love-story," says the *Survey*, "a vivid reproduction is given of the enjoyable features of a celebration that is both gloriously and sanely observed."

WE have received what is described as *Prayer Book Papers No. 1*, being a reprint of a consideration by the late Rev. John H. Elliott, D.D., entitled "Shall the Name be Changed?" in which the late distinguished author marshalled many quotations to show the descriptive use of the term Protestant as applied sometimes to the English Church and sometimes to its members during the centuries since the Reformation began, and narrating also the use of the term as a title in this American Church. The tractate proceeds from the committee appointed at the Grace Church conference after the recent General Convention and is accompanied by an appeal for contributions for further propaganda of like nature in the interest of the present name.

For ourselves, we are content to wait. Protestant Churchmen will some time see for themselves that they have not been fair in their treatment of the movement to change the name of the Church in the recent General Convention. The movement to drop the word *Protestant* from the title was one that, in the most painstaking way, made forever clear that this Church was not abandoning the position which Churchmen understand to be connoted by their official use of a term that is certainly ambiguous now, whatever may have been the case in earlier centuries. Churchmen of other schools of thought earnestly invited their Protestant brethren to cooperate with them in insuring the continued conservation of the Reformation character of the Church, and there was every reason to suppose that such conservation was satisfactorily secured otherwise than by retaining the ambiguous word. Certainly if the "reformed" character of this American Church is so precarious that it depends upon a single word, we are in a dangerous position.

Churchmen of the Protestant school were entirely within their rights in rejecting the plea that was made to them for united, harmonious action. They were, and are, entirely in their rights in voting to retain the term Protestant Episcopal. When they won, in spite of an overwhelming majority of individual votes in favor of change, the defeated party accepted its defeat with perfect good feeling, just as it expects the Protestant party to do when the tables are turned. If unanimous action is impossible, the rule of constitutional majorities be-

comes the next best thing, and that always implies the loyal acquiescence of constitutional minorities.

But when Protestant Churchmen proceed upon a propaganda which totally excludes recognition of the fact of all this careful effort for the conservation of what they, with other Churchmen, understand rightly to be intended as the implication of the term Protestant, we maintain that they are unfair. And this being true, we appeal to their own sense of justice.

Circulate all the tracts you please, fellow-Churchmen of the Protestant school, and carry on all the propaganda that you please.

But—be *just*. Recognize, in your propaganda, that the proposition submitted to the last General Convention was one in which a certain set of resolutions, with a permanent declaration to be inserted in the Prayer Book, were an integral part, and were the official interpretation of the proposed action relative to the name. To criticise the proposed action relative to the name, while ignoring all the rest of the programme, is, we say courteously but firmly, *not honorable*. And we only need to remind our good friends on the Protestant side of this fact, to make sure that they will, of their own motion, see that their adversaries, who wished to be their friends and fellow workers but were repulsed, are not misrepresented.

When, finally, our friends on the Protestant side recover from that temporary sense of panic which now seems to possess them, we shall be most pleased to discover from them precisely what, in detail, they desire to conserve by the continued use of the term "Protestant"; and we have no doubt that all that will be carefully conserved by some other means when the term itself is dismissed.

What a comfort it will be to our anxious friends on the Protestant side when, some day, the veil is removed from their eyes, and they see that we, whom they esteem to be foes, are in fact their warm friends and are trying quite as truly as they are to preserve the real gains to the Church of the Reformation period, as of every other epoch.

IN the article by J. J. Miller entitled "Music in the Service of the English Church," printed last week in *THE LIVING CHURCH*, the "Rev. Charles Oberly" quoted should have been printed as the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth, N. J.

ANSWERS TO CORRESPONDENTS.

DEACON.—A deacon wears the stole over his left shoulder and tied under his right arm.

C. I. S.—(1) Except that members of religious orders are pledged to celibacy, the question of marriage or celibacy is a personal one to each clergyman and other people are not, commonly, taken into their confidence.—(2) The Ten Commandments are to be said once on each Sunday.

AT EVENTIDE.*

At eventide, O Lord, I bring Thee back
Tired hands and weary feet,
Attempts that failed, of these alas no lack—
And efforts incomplete.

No sheaves of ripened grain my garner fill,
No barn with bursting store;
No happy herds contented roam at will
My pastures o'er—

And yet, O Lord, I have not shirked Thy task,
Nor path of dalliance trod;
A life set free from pain I did not ask,
Nor shirk beneath Thy rod.

Too well, alas, I know I have not gained
The ends for which I toiled.
I bring Thee nothing but a life unstained,
Hands empty tho' unsoiled.

Not mine, perchance, to join the conquering song
Of white-robed host;
Not mine to move amid the happy throng
Who won where I have lost.

But is there not some lowly nook, I pray,
Where I unseen of them
As Thou doth pass on Thy triumphal way
May kiss Thy garment's hem?

*Poem written by the Rev. L. R. Dalrymple, on the night of his death, January 30, 1904.

BLUE MONDAY MUSINGS.

IF any one supposes that the Dark Ages have really passed and that superstition is a dead thing, he would do well to read a booklet which has just been put into my hands and which comes from Boston, the self-styled centre of intellectual culture. A certain Captain Rand publishes it, and its purpose is to advertise the marvelous power of his "Lucky Stone." These marvelous jewels, brought from the mountains of Ceylon, cost only one dollar, for Captain Rand is a philanthropist and is anxious to bring just as much good luck to the world as possible. If you carry one, he says, "your purse will be fuller, your eyes will be brighter, your health will be better, your happiness will be complete, and you will be more prosperous and cheerful." In proof of this he publishes some testimonials which are certainly worth reading; and he guarantees under a forfeit of \$5,000 to produce the originals of them all. One good woman, in Boston itself, professes to have been cured of rheumatism and to have had old debts paid after she began carrying the stone in her pocket. An old naval officer reports that he has carried one for many years, but lost it from his pocket just before a battle in which he received five wounds. Now, having another, he trusts he will escape wounds in future! A New York stock broker informs the waiting world that the market has gone right ever since he carried one. One woman from Michigan declares ambiguously that since she carried it she has had "all kinds of luck!" A southern preacher has added himself to the list of beneficiaries; and the number of bad debts which have turned into good ones for the fortunate wearers, is beyond calculation. The explanation of all this, as given by one of the witnesses, is delightfully clear: "The stone is a powerful magnetic dynamo which attracts the magnetic forces of all good to itself and to its possessor. It charges the nervous system with a lucky magnetism and makes it positive with that necessary quality which brings to its possessor prosperity. You may publish this if you wish. When I touch it it produces a tingle and hot sensation through my finger and extends all through my body and nerves. I can see a change gradually taking place in my affairs for the better." This marvelous fetish, which will bring the happy owner all sorts of luck, deserves to be put upon the same shelf with "Malicious Animal Magnetism" and those evil influences which induced a great lady of Cambridge to wash all her furniture with ammonia and olive oil in order to get rid of maleficence deposited there by a sorcerer who had visited her! How true it is that the human heart craves the supernatural, and that when the holy and heavenly supernatural of the Catholic religion is denied to it, it will turn to by and forbidden paths, searching in the purlieus of perdition for what it covets!

SOME OF US were chatting the other day in my study about clerical correspondence. I groaned a little as I acknowledged that for the last three months my daily outgoing mail had averaged sixteen letters. Thank heaven for a stenographer and a business phonograph to make that burden a little more tolerable. My old friend, the Rector of St. Charles the Martyr's, broke in: "It is not so much the letters that I send as the letters that I get which weary me. It seems as if half the maniacs in the country thought that a clergyman was fair prey and that they might pour out their souls, not by themselves, but on paper, for his burdening. There are anonymous letters by the score. Our Roman Catholic and Christian Science friends, with an occasional Unitarian, seem to have most frequent recourse to that channel. When I open a letter in an unfamiliar handwriting, I turn at once to see if there is a signature. If not I destroy it immediately, unread. There are few things more cowardly and contemptible than the sending of anonymous letters, and the scoundrels who resort to that method of communication ought to be deprived of the satisfaction of thinking that their messages are ever read. Of course I must except those occasional Good Samaritans out from whose anonymous letters drop bankers' checks or greenbacks to be used for some charitable purpose, at my discretion. The more of those, the better. Then, too, there are the newspaper readers who see in some sensational Associated Press dispatch a single sentence, garbled out of all recognition, and attributed to me. Thereupon they sit down and tell me at great length, and usually illegibly, what they think of me. It is rather hard to wade through all their protest against men of straw; but sometimes one can see plainly that they are honest, earnest people who are really grieved. In that case I always write as pleasantly as possible striving to remove the misconception. Then there are

certain members of one's own congregation whose handwriting on an envelope is a warning signal. I always put off opening their letters until the last minute possible. Sometimes, I even leave them unopened for weeks at a time; for I know that whenever they write, it is about something disagreeable: either that the music on Sunday was lamentably below the standard; or the visiting missionary preached too long; or the ushers do not crowd the people together closely enough; or the smell of the incense is really rather faint when one remembers the exquisite bouquet of that which is used in St. Joseph of Arimathea's; or the new curate takes an unpardonably long time to perform the ablutions; or something else equally important requiring immediate attention; and will the rector believe that the writer is very sorry indeed to be obliged to speak about it? The carpers with their carps are a type, I suppose, which is found in every parish. The only consolation one has in considering them is that they are not likely to be numbered among the harpers with their harps.

"One ought to speak more respectfully of certain excellent women who have intellectual and spiritual problems upon which they want advice, but who have never yet learned the art of condensation; so they write thick letters of twenty or thirty pages with the corners filled in and occasionally things written vertically across the lines written horizontally. At the end of an hour's endeavor to decipher all this, one has no clearer idea of what is wanted than he had at the beginning. I made a general announcement once, which seemed to do a little good, that if people expected me to read their letters they should write them with absolute legibility and should put all they had to say, if possible, on four pages.

"The person who is anxious for advice but has not the slightest intention of taking it, is another pest"—and here the Rector of St. Charles' sighed heavily. "What he really wants is to put the responsibility upon you so that in case of failure he can say it was your fault, whereas in case of success he can claim the credit for the decision himself. But, thank God, all one's correspondence is not of these classes. There come letters from perfect strangers which do more good than medicine and are worth more than a check for a thousand dollars. When some young man beset with temptation writes to you that the Sunday morning sermon helped him to see his duty and to hold fast that which he brought from his father and mother at home; when some nervous and lonely woman you scarcely know tells you that she has been obsessed with the idea of suicide and had really made her plans to carry this idea into effect, but that your greeting in the porch on Sunday brought her back to her saner self; when one of the children whom you have loved for years and still think of as a little girl, writes to tell her beloved rector first of all that she is engaged to marry one of his boys, and wants him to share in her joy; or when a regular member of the congregation goes out of his way to send you a message on Monday that the Sunday morning sermon really went straight to him and that he carried away inspiration and uplift for the week as the cause of it: letters like these are bright spots in one's correspondence. Here, for example" (and he pulled out of his pocket an envelope addressed in a lady's hand), "is a message which has just come to me from a stranger; and I am going to share it with you, not in vanity, but as an example of how some kind and thoughtful people know how to help a tired man:

"I want to say to you how grateful I have felt for the beautiful Lenten services I have enjoyed at your church. The one thing I have always longed to hear was a connected history of the Church—just the ground your lectures covered. It seems to me that the Good Friday services were quite the most impressive and solemn one could experience. I have noticed there three things that one misses in a measure elsewhere—that is, profound reverence, authority, and signs of real human interest. This combination of authority and sympathy is ideal; and I have really longed for the first. It seems so good and fundamental to hear so much about the Bible. We have classes and conferences all the time. The Church should stand, as yours does, for something quite different from the platform. I am a Congregationalist, but I do not think it disloyal to pay this tribute to what you and your work stand for. My sense of the fitness of things cannot be satisfied until I have put this appreciation into words."

"Of course flattery is bad for us; but a little encouragement like this is very helpful in doing our work better and is wholesome in every way, I think." PRESBYTER IGNOTUS.

NOBODY CAN judge men but God, and we can hardly obtain a higher or more reverent view of God than that which presents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion.—Faber's *Kindness*, paragraph edition.

WASHINGTON'S COAT OF ARMS FOUND

Vicar of Selby, England, Reports its Discovery in the Old Abbey Church

ENGLISH REPRESENTATIVE CHURCH COUNCIL

Postponement of its Meeting Brings Vigorous Protest from Sir C. A. Cripps

ANNUAL MEETINGS OF THE GUILD OF ALL SOULS AND OF THE S. P. C. K.

The Living Church News Bureau, London, June 6, 1911

THE Vicar of Selby (Yorkshire), Dr. Solloway, has reported to his parishioners the discovery in the old Abbey church of the Washington Coat-of-Arms, which was the origin of the United States flag, the Stars and Stripes. He hopes to be able to show the connection of the Washingtons with Selby.

Under the heading of "Ecclesiastical Intelligence" there has been published in the *Times* newspaper a notice that the Representative Church Council will not meet as usual in July. The reasons given are: (1) Important work now in the hands

Church Council is Postponed

of Convocation; (2) the pressure of engagements in June and July of this year. With reference to this surprising announcement a strongly worded letter from Sir C. A. Cripps, K.C., M.P., Vicar General of the province of Canterbury, who wrote from the House of Commons, has appeared in a prominent place and in large type in the *Times*.

The notice appears to him, he says, of "such ill omen for the future of the Church," that he ventures to raise his protest at the earliest opportunity. If it is really true that Churchmen are willing to postpone the interests and future of the Church to the pressure of other engagements, there is not much use in attempting to withstand disestablishment and disendowment. He ventures, however, to dispute this premise. Who are the laymen who hold this view? The representative laymen are in the main the members of the Representative Council. They have not been consulted as a body, either directly or indirectly. He is sure that, if they were consulted, they would repudiate the idea that they placed social or political engagements before their duty to the Church and their religion. As to the work now in the hands of the convocation, this is no reason, he thinks, for not calling together the only body which can give adequate expression to the views of laymen. "It should not be forgotten that the House of Laymen of the Province of Canterbury have by an overwhelming majority pronounced against revision of the Prayer Book under existing conditions." Sir Arthur goes on to say, in conclusion, that the question is a deeper one: "There can be no continual vitality in Church work and progress unless laymen take their part not merely as spectators, but with a recognized power and influence. Not to call a representative Church Council, when disestablishment is said to be imminent, and when there is much reason in other directions for laymen to assert and use their influence, is in the last degree unwise and reactionary. I hope there may yet be time to reverse the suggested impolicy. It would be lamentable to debar Church laymen at the present critical time from the opportunity of expressing their collective opinion. The time has gone by when it is possible to place an inquiry from a few individuals, who are said to be representative, but whose names and position are not known, on such a footing as to justify the postponement of the calling of the Representative Church Council."

The council of the Guild of All Souls, in presenting the thirty-eighth annual report to the members, state that there have been 467 new members admitted during the past year, that the net gain is 251, making the total number of members still with us in the body 5,834, of whom 921 are clergy and 4,913 laity. Five new branches have been formed during the year, so that the present number is 123. There is the following interesting reference to the sister guild in the United States:

Annual of the Guild of All Souls

"The American Guild, with its twenty-eight branches and numerous members, exhibiting a healthy and satisfactory growth, will be celebrating the anniversary this year in Chicago, on the same day (May 30th) as ourselves, and the council desires to take this opportunity for a cordial greeting to our brethren and to record sincere thankfulness at the progress that has been made."

The service on the thirty-eighth anniversary of the Guild of All Souls was held at St. Michael's, Shoreditch, on Tuesday last. This well-known Catholic church in Northeast London has been closely identified with the Guild since its foundation. It was there, nearly forty years ago, that the necessary vestments were obtained for a Requiem Mass which gave the idea to the founder of promoting an association in helping to carry

out with due reverence and order the obsequies connected with the burial of the bodies of the faithful, and one of the first persons consulted was the father of the present vicar of St. Michael's. At 6 P. M. there was the annual sermon, procession, and solemn *Te Deum*. The preacher was the Ven. T. T. Churton, Archdeacon of Lewes and rector of Bexhill. A notable feature of the procession was the large number of the congregation who took their places therein as it moved round the church. The choir was under the direction of Mr. Francis Burgess, and the music included as usual the grand old Ambrosian melody of the *Te Deum*. The annual meeting was held after the service, at the schools adjoining the church. The president, the Rev. the Hon. A. F. Hanbury-Tracy (vicar of St. Barnabas', Pimlico), in the course of his address, said that amidst all the changes which were going on in the world there could be no change in the faith once delivered to the saints, and their guild stood to defend that faith with special reference to Catholic eschatology. It was remarkable that the guild was one chiefly composed of laity, and in their warden, Mr. George Cowell, they had one who could defend it from the imputation of being a "priest-ridden" association.

The Society for Promoting Christian Knowledge held its annual meeting on Wednesday of last week at the Church House, Westminster. The Archbishop of Canterbury presided and gave an address.

Meeting of the S. P. C. K.

His Grace suggested that on such occasions there should be some criticism of the work in which the society was engaged; it would be wholesome sometimes to hear how they were falling short of the responsibilities which seemed to be theirs. Here they were concerned with the oldest of their missionary societies. Perhaps he was even prepared to justify the statement that they were dealing with the most necessary one of all. If the S. P. C. K. were to cease to be, it was not one field of work which would be impoverished, but all the Church's activities at home or abroad—evangelistic, educational, linguistic, biblical, and literary. As an illustration of the varied and useful work of the society, the Archbishop mentioned that the Lambeth Conference of Bishops laid upon him the "pleasant little task" of making an investigation of the working of Sunday schools throughout the world. This would probably involve the sending of some persons to America, for instance, and the bringing of some from there, and other expenses, too. Well, the S. P. C. K. came to his aid with a grant of £250, and so they could go forward in this important matter. His Grace also referred to the society's work in preparing and printing translations into many of the languages of the mission field. In China and Japan, for instance—flooded, it might be, with literature of another sort—it was essential that young Christian converts should grow up knowing and understanding the Christian religion in its purest and strongest forms. The work needed the greatest care.

Lord Robert Cecil, the only layman who spoke, described the work of the S. P. C. K. as wide as Christianity itself. He had been asked to speak of the activities of the society here in England. Promoting Christian knowledge, he assumed, was promoting a knowledge of Christianity, and he believed it was of vital importance at the present day that they should not relax their efforts, not only to teach the tenets of Christianity, but to teach what Christianity was in itself. Many people wished to convince him that Christianity was a form of morality, or a benevolent system of philosophy. But he was convinced that such teaching was essentially and fundamentally pernicious. Let them never forget that Christianity was a definitely doctrinal system. It was a religion consisting of historical facts and theological deductions from those facts. Definiteness was not uncharitableness, and clearness was not narrow-mindedness. If they admitted—and none of them could deny it—that the evil to which he had alluded was rampant at the present moment, the correction of it was surely to be found in the increase of Christian knowledge.

Short addresses followed from the Bishop of New Westminster and the Bishop of Lebombo.

An important manifesto "to the people of Great and Greater Britain" has been issued by the National Council of Public Morals.

Manifesto on Morals

They, the undersigned, desire to express their alarm at the low and degrading views of the racial instinct which are becoming widely circulated at the present time, not only because they offend against the highest ideals of religion and morality, but also because they therefore imperil our very life as a nation. They believe that only along these lines—by raising the ideals of marriage, by education for parenthood, and by intervening to prevent degeneracy—can we cope with the demoralization which is sapping the foundations of national well being.

The signatories to the manifesto include a large number of our most representative citizens.

A notable and excellent appointment is that by the Bishop

of Peterborough of the Rev. W. H. Hutton, B.D., Fellow of St. John's College, Oxford, to be Archdeacon of Northampton and Canon Residentiary of Peterborough Cathedral in succession to Bishop Thicknesse, who has been transferred to the stall vacant by the decease of Canon Cruttwell.

**Excellent
Appointment**

The new Archdeacon of Northampton and Canon of Peterborough, who is 51 years of age, is chiefly known (as the *Times* points out) for his twenty years of tutorial service to St. John's College, Oxford, and for various valuable contributions to the study of ecclesiastical history, among which are his monographs on St. Thomas of Canterbury (Archbishop Becket) and Archbishop Laud the Martyr, his volume on the English Church during the seventeenth century, and his Bampton Lectures on the English saints (including especially King Charles the Martyr). He is a strong Churchman, which is not always the case with men of his academic antecedents.

Both the English Church Union and the Society for the Maintenance of the Faith have just recently been called upon to part with the visible presence of one of their most prominent and active members and officers, Lord Edward Spencer Churchill, to whose soul may God give eternal rest and perpetual light!

**Death of
Lord Churchill**

He joined the E. C. U. in 1876 and was elected on the council in 1882 to fill the vacancy caused by the decease of Mr. George Edmund Street, the eminent architect. It will be remembered, says the editor of the *Church Union Gazette* of the June issue, that Lord Edward Spencer Churchill, in conjunction with the Duke of Newcastle, took the principal part in promoting the memorial and deputation which elicited from Archbishop Temple the statement that the "Lambeth opinions" on reservation and incense were not commands to the Bishops which they were bound to obey, but "opinions" only, which they were free to accept or not, as they pleased. A resolution passed by the council of the Society for the Maintenance of the Faith, at a meeting presided over by Mr. Athelstan Riley (vice-president), states that Lord Edward Spencer Churchill for a period of nineteen years had held the office of president of S. M. F., and during all that time had shown the keenest interest in the work of the society. He had been always especially interested in trying to secure more adwosons for the society, and had warmly supported the appeal made in the C. U. G. for April and May to Churchmen to seize the opportunity offered of securing the patronage of a parish, where for forty years the "Six Points" have been in use and the Catholic Faith set forth.

It was unanimously agreed at this meeting of the council of S. M. F. to ask his Grace the Duke of Newcastle to allow his name to be nominated for the office of president in place of Lord Edward Spencer Churchill.

The whole sum of £500 to purchase the adwoson of the above mentioned parish, in order to secure the patronage in the hands of Catholic trustees, has now been contributed, and the S. M. F. has accepted the patronage, which makes the twenty-second parish vested in the society's Patronage Board.

A pastoral staff has been presented to the Bishop of Gloucester on behalf of the clergy and laity of the diocese, and also a secondary staff on behalf of the Archdeacons, Rural Deans, and Chaplains.

**Other
English News**

As this letter is going to post I see the announcement of the departure from this life of Canon Body of the Durham Cathedral Chapter, whose decease took place yesterday afternoon at his residence in the college, at the age of 71 years. May he rest in peace! I must reserve my obituary notice of him until next week.

J. G. HALL.

BEHOLD YOUR KING!

Behold your King! said Pilate to the Jews,
Of whom and unto whom the Saviour came;
Behold your King! the Church this day renews
To Jews and Gentiles His undying claim.

Behold your King! the King who laid aside
The glory that He had ere time began;
The Lord of all, rejected, crucified,
A willing Sacrifice for sinful man.

Behold your King! thy King, whoc'er thou art,
O child of Adam's race, by Him redeemed,
Who bore thy sorrows in His Sacred Heart,
Whose Precious Blood for thy transgressions streamed.

Behold thy King! the King of all that live,
Who claims the right within thy heart to reign;
Wilt thou to Him a true allegiance give,
Or shall His claim rejected be again?

MARY ANN THOMSON.

HAS SERVED TEN THOUSAND TIMES

**Unique Anniversary at the Church of the
Transfiguration, New York**

**CHURCH OF HOLY APOSTLES SEVENTY-FIVE
YEARS OLD**

City Charities Ask for Help in Summer Work

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, June 20, 1911

ON June 20th, Mr. W. Franklin Adams was server at the altar of the Church of the Transfiguration (the Rev. Dr. George Clarke Houghton, rector), for the ten thousandth time. Mr. Adams has nearly completed thirty-five years of work in the "Little Church Around the Corner." In his long service he has served one hundred and forty-four clergy, including many prominent Bishops and priests of the English and American Church. Especially to him, and to others like him in many parishes, THE LIVING CHURCH makes grateful acknowledgments for quiet, unobtrusive work, faithfully and well done to the greater glory of God and the benefit of His Holy Church.

To old New Yorkers, and to General Seminary men of the earlier classes, the following historical sketch of the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, will be interesting:

**Anniversary of
the Holy Apostles**

On Sunday, July 11, 1836, a few devout men and women, true soldiers of the Cross, gathering about them a small number of children, organized what was afterward known as New Eighth Avenue Sunday School. . . . The nucleus of this Sunday school, which was destined to play so important a part in the ecclesiastical history of this diocese, was formed through the efforts of certain students of the General Theological Seminary. . . . When the summer vacation of the year 1836 commenced these students were about to depart to their several homes, they placed the school in the care of Mr. John Smith, who was afterward for twenty-four years senior warden of the church.

The Sunday school and parish will celebrate its seventy-fifth anniversary November 26th to 29th. The Rev. Dr. Denlinger, rector, is soliciting the names and addresses of former parishioners, so that they may have invitations from him.

Two city charities are asking for help in order that efficient work may be done during the summer. The treasurer of St. John's

**Philanthropic and
Charitable Work**

Guild asks for funds for the Seaside Hospital for Sick Children at New Dorp, Staten Island, and the hospital ship, during the coming season. The guild cared for more than 2,400 patients last year. Any sick child, not suffering from a contagious disease, may be admitted to the two institutions. The guild's regulations provide that the sick child may be accompanied by its mother and brothers and sisters under 6 years of age. This latter regulation is to prevent the separation of families. Meals for mothers and brothers and sisters of sick children are provided aboard the hospital ship and at the Sea Side Hospital.

Until the number of actually sick children exceeds the capacity of the floating and seaside hospitals, convalescent children will be received daily at the St. George Ferry house at the Battery at 1:45.

And the Rev. Edward H. Cleveland, chaplain of Riverside Hospital on North Brother Island, asks for toys and trinkets for the hundred little sufferers, mostly convalescing from measles, that are under his care. Surely New York children will see that these are amply provided, and it is promised that any excess will be divided among other hospitals.

It is announced to-day that Bishop Greer will make a change in the administration of the Bronx Church House. Heretofore he has used part of it for the homes of deacons whom he requires to give their initial year to work under him. The change will be the residence of the deacons in the parishes in which they work. Much time was lost in travel. St. Agatha's House, where the deaconesses have lived, is given up, and deaconesses will also reside hereafter in parishes wherein they labor.

Although the Trinity ordinations were the largest in the history of the diocese, there was not a man in their number available for work in the Bronx. A Bronx Clergy Association has just been formed, with the Rev. Dr. F. M. Clendenin as president. The work of the clubs and other organizations of the house will go on as heretofore. The superintendent is the Rev. Kenneth A. Bray.

The annual festival service of the Confraternity of the Blessed Sacrament was held in the Church of St. Mary the Virgin on the feast of Corpus Christi, Thursday, June 15th. There was a solemn High Mass (Father Dunham, celebrant), and procession at 11 o'clock. Previous to the service a council meeting was held. The

**Festival of
the C. B. S.**

service was attended by about thirty priests and a large congregation. There was no sermon.

The members of the Confraternity were entertained at luncheon by the ladies of the parish. At 1:30 the annual meeting was held; the Rev. John S. Miller of Newark, N. J., presided. Reports were read by the Rev. E. B. Taylor, secretary-general, and the Rev. C. P. A. Burnett, treasurer. An interesting and scholarly paper was read by the Rev. J. Morris Coerr.

The Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights, made an address before the American Guild of Organists at its dinner at the Hotel Ansonia, Manhattan, last week. He took occasion to plead for a higher order of music in the churches, saying that the organists did not always have the highest ideals. He said the organists were in the best position possible to assist the rectors of the churches of America very materially, if they persisted in holding out a high ideal of the music they arranged for the services.

**Dr. Wrigley
Addresses Organists**

To illustrate a point in his speech Dr. Wrigley told the story of the boy who was not satisfied with the size of the eggs his bantams laid; so he put in one of the nests a goose egg, on which was written: "Keep your eyes on this, and do your best."

The summer order of services at Grace Church has begun. The usual Sunday afternoon service is the only one omitted. The services at 8 and 11 in the morning and 8 at night continue throughout the year. Wednesday and Friday noons at 12:30, and through the summer, there will be outdoor services in Huntington Close, at the south of the church. On Sunday, June 25th, Bishop Thurston will be the special preacher at the morning service. Among the other special preachers during the summer will be the Rev. Dr. Herman Page of Chicago, the Rev. Frederick Edwards of Milwaukee, and the Rev. William Austin Smith, formerly rector of St. Paul's Church, Milwaukee.

In the remarkable class of thirteen persons confirmed by Bishop Greer in the Chapel of the Good Shepherd on Blackwell's Island, Trinity Sunday afternoon, the average age was 66 years, and there was but one woman in it. The Bishop took for his text: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Addressing the whole congregation, he said: "Every one, no matter in what part of the world, becomes heavy burdened at some time of life. We don't feel the need of grace when we are young. We feel we are going to live forever, and we don't seem to think of grace or peace or rest for the weary spirit. As life goes on and years go by, our youth departs and we can't bring it back. And our friends and companions go, and we can't bring them back. Then it is that we begin to feel the need of some close, sympathizing companionship to share our troubles, to help us carry our burdens—some one to whom we can tell our sorrows and share the story of our lives. Jesus Christ is the increasing means of peace and rest and happiness in human life."

**Summer Services
at Grace Church**

At a meeting held in this city on June 15th, the executive committee of the Federal Council of the Churches of Christ in America voted that one hundred thousand pastors of churches "in the fellowship of the council" be asked to consider on Sunday, July 2nd (being nearest Independence Day) questions of international arbitration and peace. The call says it is "especially fitting that such themes should have the attention of the pulpits of this country on that day."

The Rev. Irving A. McGrew, who is leaving St. Paul's chapel of Trinity parish, where he was first curate, has been presented with a handsome silver loving cup by the Young Men's Club of the chapel, which he had reorganized as a part of his efficient work. The cup was presented, on behalf of the club, by its president, Mr. William Hunt. Other addresses at the presentation were made by the vicar and others. The members of St. Stephen's Guild of Trinity Church were present as the guests of the evening, and all joined most heartily in wishing Mr. McGrew God-speed in his future career in the ministry.

**Remarkable
Confirmation Class**

**Pastors to
Preach Peace**

**Gift to
Rev. I. A. McGrew**

HAVE WE NOT need to learn and remember and practise the truth that there is no work so dignified, so fruitful, so abiding, as the serious effort and activity of prayer? Few things are sadder than a fair dead body when the soul is gone. And it is possible, all too plainly possible, to carry on the routine and decencies of a religion when the soul, the living soul, has fled. Settle it in your minds, then, that there is nothing so needed in an age like ours as determined withdrawal of the soul from the clamor of the world and the work of life, into the secret presence-chamber, where we learn our own weakness, and gain experimental certainty of the strength of God. Settle it in your minds that what your prayers may want—from the pressing demands of business—what your prayers may want in length they must gain in intensity. Settle it in your minds that you must work in time, but the scope of your inward vision must be—indeed, it must be—eternity.—*Canon Knox Little.*

VACATIONS HAVE BEGUN IN PHILADELPHIA

Fresh Air Work Done in Several Ways

NEW BUILDINGS FOR TWO MISSION CHAPELS

The Living Church News Bureau (Philadelphia, June 20, 1911)

THE vacation season is upon the churches of Philadelphia, and every day sees an increasing exodus of parishioners from the heat and humidity of the city, and a corresponding thinning out of congregations. Almost all organized work (in many parishes even the Sunday school) must be given up for lack of workers, but the churches happily are few now where there are no services. Provision is everywhere maintained for an open Church, for the service of the altar, and for pastoral care. The well-worn newspaper gibe against the vacation of the clergy has therefore less point than formerly, especially as even the man in the street now realizes that the rector of a busy city parish lives a life of incessant activity and intense nervous strain, seven days in the week, and actually must have the relief of a summer holiday to do his work effectively.

Philadelphia, perhaps mistakenly, makes no direct effort to maintain summer congregations by visiting preachers, as is done now in some other cities. Many parishes, however, carry on or cooperate with fresh-air agencies, such as camps and cottages. The Church of St. Luke and the Epiphany will send about four hundred persons into the country, St. James' as many more, the City Mission, under the leadership of Dr. Duhring and Mr. McHenry, does valiant summer service, and the settlements, such as St. Martha's Home, the Light House, and the Galilee mission keep faithfully at work.

Two of our successful mission chapels are planning new buildings. The Church of the Holy Apostles has a vigorous work for colored people at the Chapel of St. Simon the Cyrenian (the Rev. John R. Logan, vicar), which is now housed in an inadequate wooden building, but is pushing hard for a new church, and the whole parish is giving vigorous help. The Chapel of the Epiphany, Sherwood, in the newer, western section of West Philadelphia, has outgrown its temporary quarters in the parish house, under the care of the Rev. William Newman Parker, and is planning for the erection of a church on the lot already provided for that purpose. It is to be hoped that both projects will meet with such substantial support as to ensure suitable buildings, for each represents an important opportunity for the Church in Philadelphia.

**New Churches
Are Planned**

The Church Club of Philadelphia desires it to be made known that an address delivered by Archbishop Platon last February, "On the Question of the Union of the Churches," has been printed and mailed to all Bishops and deputies to the last General Convention. Others desiring copies may obtain them at a cost of 25 cents from Messrs. George W. Jacobs & Co., 1210 Walnut street.

**Archbishop Platon's
Address**

MISSIONS EXECUTIVE COMMITTEE.

MISSIONS EXECUTIVE COMMITTEE.

THE Executive Committee of the Board of Missions, meeting at the Church Missions House on June 13th, was reported the cheering announcement that the offerings up to June 1st still show a very considerable increase—some \$70,000 over last year—the bulk of this having come from parishes and individual contributions. One hundred and twenty thousand dollars has been returned to the reserve deposits, leaving a balance of \$210,000 still to be returned. It is hoped that the increased gifts to the Church may make it possible to reduce this amount substantially before September 1st.

The diocese of Maryland, through its Bishop, notified the committee that beginning September 1, 1911, it would relinquish the grant of \$1,300 which has been made to it for negro work. That amount will be used elsewhere in negro work.

A conspicuous feature of the meeting was the large number of appointments made. Some of these were partly completed at the May meeting of the board, while others were new. They were as follows: To Alaska, Miss Mabel V. Holgate and Miss Laura M. Parmalee, as workers in the Tenana Valley Mission. To Mexico, Miss Mercedes Gore. To Cuba, Miss Marion N. Chapman and Miss Frances C. White. To Tokyo, Rev. S. H. Nichols. To Kyoto, Miss S. T. Rees. To the Philippines, Miss Cornelia K. Browne. To Shanghai, Rev. John G. Magee, Rev. E. R. Dyer, and Mr. William F. Borrman. To Hankow, Mr. G. L. Pennock, Rev. C. F. Howe, and Miss N. O. Ludlow. To Wuhu, Mr. T. R. Ludlow. The Bishop of Cuba was also empowered to employ the Rev. Mr. Winter in the field.

In all sixteen persons are being sent into nine different fields.

(Continued on page 263.)

CHURCH CONSECRATED AT KANKAKEE

Other News of the Diocese of Chicago

The Living Church News Bureau
Chicago, June 20, 1911

ON Wednesday, June 14th, the Rt. Rev. Dr. Anderson, Bishop of Chicago, consecrated St. Paul's church, Kankakee (the Rev. D. S. Phillips, D.D., rector). Dr. Phillips has been in charge of St. Paul's Church for thirty-three years and the consecration may be said to mark the crowning point of his rectorship. About fifteen of the clergy and a large congregation of laymen from the various parishes of the diocese were present. The Rev. Dr. Page, rector of St. Paul's Church, Kenwood, preached the sermon at the consecration. The service was followed by a dinner, after which the guests were taken in automobiles to the points of interest about the city.

The College of Liberal Arts of the Northwestern University conferred the degree of Master of Arts upon the Rev. George Simpson Lewis, Canon Residentiary of the Cathedral Church of St. John Quincy, Ill., for work done in the University of Chicago and in Northwestern University, 1904-1906. The subject of his thesis was "The Development of John Keble's *The Christian Year*." While in Chicago attending the commencement exercises, Canon Lewis preached at Grace Church, Oak Park, on Sunday, June 4th.

The Rev. John Henry Hopkins, D.D., went to Knoxville, Ill., during Whitsun-week to attend the commencement of St. Mary's School. Dr. Hopkins gave the commencement address on the morning of June 7th.

On Saturday, June 3d, at the parish house of the Church of the Redeemer (Rev. Dr. Hopkins, rector), there was held the annual examination for the Junior Brotherhood of St. Andrew. Members from several of the parish chapters took the examination, which was a written one, conducted under the supervision of Mr. Courtenay Barbour, the well-known Brotherhood leader. An excursion on Lake Michigan and supper at the parish house followed the examination.

The Church of the Redeemer (the Rev. Dr. Hopkins, rector) has just achieved the federation of all its parochial organizations for women. About ninety women attended the luncheon on May 31st at the parish house, when this new movement was launched. Mrs. Hopkins was elected president of the federation and Mrs. George R. Hewlett, wife of the curate, was elected vice-president. There will be monthly meetings with brief reports from each of the parish guilds, and a luncheon each month beginning in October.

The Ember Guild held its annual meeting on Wednesday, June 7th, at St. Andrew's Church (the Rev. E. Croft Gear, rector). The Holy Communion was celebrated at 8 o'clock by the rector, and the morning, after breakfast, was spent in intercession, meditation, and spiritual reading. At the business meeting in the afternoon the following were elected: President, the Rt. Rev. R. H. Weller, D.D.; vice-president, the Rt. Rev. A. L. Williams, D.D.; secretary and treasurer, the Rev. E. C. Gear. A committee was appointed to arrange for local gatherings of the clergy at the Ember seasons.

GRATITUDE?

THE school year is over and, rejoicing in their freedom, pupils and teachers are preparing for departure. Reviews, examinations, musicales, plays, commencement exercises are now things of the past, and as they are being discussed, it is interesting to note the point of view each takes of them. Naturally enough, and with but very few exceptions, every one thinks of the part she played in them and thus her judgment is by no means an impartial one.

One of the remarks made at the time struck the writer as true and yet also most one-sided. The teacher on whom had lain all the burden and responsibility of the coaching of a Shakespeare play was discussing the final performance, which had proven a great success. Having helped in part of the coaching, her listener knew well indeed the amount of work, undreamt of by the audience, which had been put in that play. Tired and worn out, the teacher exclaimed over the ingratitude of one of the performers who, after having given her more trouble than any one else, had not even taken the trouble to thank her. The reproach was richly deserved, for all the success of that special part was due to the thorough and faithful coaching the girl had received, yet, with the proverbial ungratefulness of youth, she accepted the praise without a thought of her to whom she owed it. But after all, it was not so much of the girl's ingratitude that the writer thought, much as she sympathized with the disappointed teacher. The other side of the question which came straight home to her own heart and which seemed far more important, was: We teachers expect gratitude from our pupils; what, then, of our own gratitude to God for the faculties with which He endowed us to perform the work for which we expect to be thanked? PETITE.

RECOMMENDATIONS OF THE JOINT COMMISSION ON SOCIAL SERVICE

A COMPREHENSIVE report prepared by the Executive committee of the General Commission on Social Service appointed by General Convention was presented to that commission at a meeting held in connection with representatives of diocesan commissions in Boston on June 13th. It was received and, in turn, referred back to an enlarged executive committee. In part the report is as follows:

The report begins (Part I.) by suggesting that the social problem is threefold: (1) urban, (2) suburban, (3) rural. The first and last of these have received some attention, but the second almost none. Each of these problems in turn is threefold in that they concern the *physical*, the *mental*, and the *spiritual* welfare of the community. The need, therefore, of a comprehensive programme of social service, which shall take the *nation*—not merely the isolated or local community or county or state—into view, which shall see not only the problem of labor and capital, but the *whole* problem of the social order, this is the obvious need of such a national commission as ours.

Part II. is entitled "How to Carry Out the Programme." It recommends the circulation of a printed statement on behalf of the commission; a central library on social service which might be made into a lending library for the various dioceses and through those to the parishes; the clergy should be encouraged to read social service literature; reports of diocesan committees should be very generally circulated.

"But this task of *instruction*, valuable though it is, is merely preliminary to the main task of *construction*—the working out of a comprehensive programme, modified of course by facts and local needs, through a properly constituted *organization* of forces already at hand and the creation of additional forces. Having formulated a programme, how shall we get it carried out?"

There should be social service committees formed in all of the dioceses. "In the vast region between the Mississippi river and California there is not a single diocesan social service committee. There is only one south of the Mason and Dixon line."

These diocesan committees, however, are "doing practically nothing in relation to the individual parishes. One or two are attempting to educate the parishes through lectures, circulated reports, the supplying of 'sermon stuff' etc., but only two (Chicago and Long Island) have thus far made *any attempt* to institute parochial social service agencies, and even with these two the effort has, up to date, been merely tentative. The obvious policy here is the extension of social service into *every parish* in every diocese which has or may have a social service committee. For the purpose of efficient social service a national or diocesan committee is insufficient; there must be local captains of tens and captains of twenties. The parish must cooperate with the diocese; it must organize itself for community service in its own neighborhood. There is of course no such thing as social service in the parish—confined to the limits of the parish; but there is, or ought to be, social service *for and by* the parish.

"To this end, attention must be given to two things: *instruction* and *construction*. Now here we have a natural division of labor: the minister may supply the instruction, but the layman must engage in construction. So shall there be two swords fighting the battles of the Lord. The minister, says the recently inaugurated secretary of Labor and Social Service for the United Congregations of America, ought to be the best informed man in the community on the social problem *in toto* and in particular. His should be the function to know the facts of life, not only in his own, but so far as possible, in other, communities, and to subject them to Christian principles working through a modern scientific technique. The minister must *read*, and influence his people to read, some at least of the more significant books on the social problem, not only from the 'secular' viewpoint, but also in the light of Christian ethics. To stimulate such reading by both clergy and laity, a list of selected books is appended to this report.

"But if the minister's function is to instruct, the layman's function is to construct. Not only must the end and aim be clearly presented, but the method must be carefully worked out and applied. Our contemporary science of business efficiency has here a lesson for the Church. Business efficiency is just as essential to the development and operation of the necessary machinery of the Church, especially in the field of social effort, as to the running of the wheels of secular industry. It is this kind of service—this business efficiency—which the layman is qualified to give."

"Another way to increase the efficiency of our diocesan committees, present or future, is through cooperation among them. This cooperation may take the form of conferences—annual or semi-annual (*cf.* the Annual Conference of Governors of States), or of active effort to secure, for instance, state legislation for the good of all (in cases where there are two or more diocesan committees in one state—of Massachusetts, New York, Ohio, California). From such conference and active cooperation would come an interchange of methods and results of work, and that broadening of view which

is essential to successful effort in however limited a field, and in time more effective coöperation between the diocesan committees and the joint commission. It is in fact only through the coördination and unification of those at present scattered forces that the individual diocese and the Church at large can hope to cope with this problem which modern conditions are thrusting upon her. And if she cannot cope with that problem she is indeed bankrupt. In this wider view, then, the advantage of the diocese is soon to be bound up with the advantage of the national Church as a whole. This coöperation of the dioceses in the name of the Church is simply analogous to the coöperation of the parishes just recommended in the name of the single diocese. The extension of parochial social service agencies and the extension of diocesan social service agencies are in short complementary.

"Further, the work of the diocesan committees would be made much more effective by a wider and more persistent publicity campaign. The preparation of reports and pamphlets, etc., for distribution through the parishes might do much to stimulate local interest. A map of each diocese should be prepared by its social service committee, on which should be noted the location of existing parochial social service agencies, and strategic points for new ones (industrial centers, etc.,) (cf. Appendix B).

"3. *Coöperation or Amalgamation of the C. S. U. and C. A. I. L. with the Joint Commission.*

The centralization of authority thus effected could not but aid the work on a national scale. The efforts of C. A. I. L. is directed

of grafters and political adventures and unscrupulous exploiters of human labor and human need."

Under Part 3, entitled "A Plan of Organization for the Work," there are proposed: (1) A central office, to be maintained by raising an initial sum of \$5,000. (2) An executive secretary or general manager. He should not be confined to the office. "He should be free to travel over the country as occasion demanded. In fact, a large part of his time and energy might be profitably devoted to local visitation and consultations with diocesan committees, present or to come. He might need, therefore, later on a subordinate who should have charge of the commission's headquarters." (3) Organization under departments of (a) finance, (b) investigation, (c) operation or constructive action. (4) Accounts (records) and publicity (advertising). A chart, as shown in the previous column, illustrates this plan.

The following miscellaneous recommendations are made:

"1. A general social service programme, based upon a study of conditions in the diocese as a whole, is just as essential for the efficiency of the diocesan committee as is a national programme for the Joint Commission. The commission and the committees might here work together to advantage in formulating such programme.

"2. The need of paid workers for the diocesan committees is also obvious. Only one of the committees has a paid worker.

"3. More frequent meetings for the committee. An organization which meets only every two or three months cannot do really efficient and consecutive work, unless its method of operation is on a far more businesslike basis than is the case with our present committees.

"4. The need of sub-committees. A committee which meets merely as a whole cannot expect to accomplish the work which might be accomplished if its members had a more specialized function.

"Despite defects of organization and other disadvantages the diocesan committees have already accomplished something. Their achievement ought to serve as an incentive toward greater efficiency through more systematic organization. Here is a point of attack in a broad campaign for the extension and improvement of social service agencies throughout the territory covered by the Episcopal Church of America."

An elaborate table shows, in conclusion, the plan and activities of the diocesan commissions.

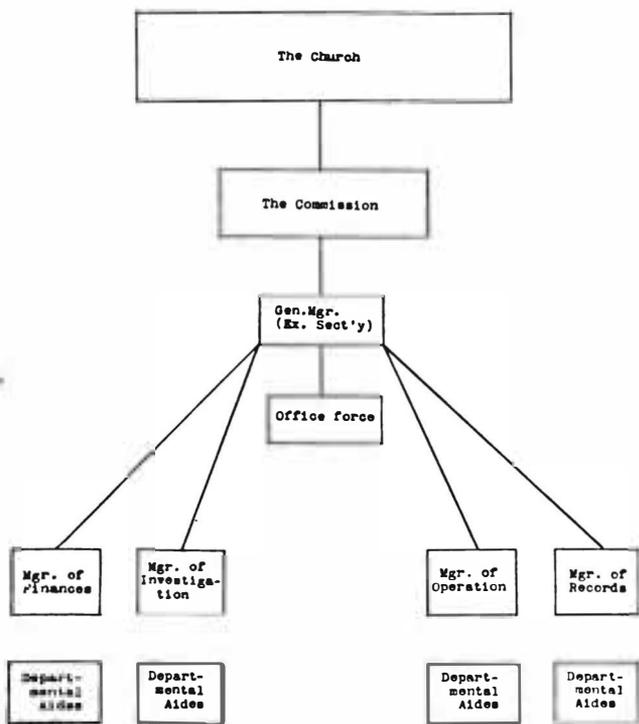


CHART APPENDED TO THE REPORT OF THE SOCIAL SERVICE COMMISSION.

mainly to but one phase of the social problem; that of the C. S. U. would be more effective if carried on under the direction of a national committee especially empowered by the General Convention for this purpose. The dissolution of the Joint Commission on the Relation of Capital and Labor and the creation in lieu thereof of the present commission is a tacit recognition of a need of a central body armed with official authority.

"4. *Coöperation of the Joint Commission as Representing the Church, with the similar Organizations of other Religious Bodies.*

"Working alone, the individual parish may relieve a certain measure of distress; working together for a common end, and enduring results. So of the Churches of America: each by itself may do much genuine social service, but what if they should combine in a coöperative Church campaign to bring the forces of righteousness and justice to bear on the evils of our common life?

"Such undenominational social service can be attempted not only on a national, but also on a local, basis. To render the most effective service in a given community, the social service agencies of our Church should combine with those of other Churches in a common effort at the common good.

"5. *Coöperation of all Religious Social Service Agencies with Secular Agencies.*

"'He who is not against us is for us' should be our slogan here. In this day when good men and true all over the land are demanding justice as well as charity—a social order and a political regime which shall truly redound to the common good—such an alliance or affiliation of all the forces, local or national, which are seeking either justice or righteousness, or both, would be the only really effective way of defeating the machinations of the 'close corporation'

MISSIONS EXECUTIVE COMMITTEE.

(Continued from page 261.)

This is indicative of the response which the American Church is making to the call for the gift of lives. It is incumbent upon those of us who cannot make that gift to see that those who have made it are adequately equipped and effectively supported in their work. This can only be done by increased gifts and multiplied prayers on behalf of those who represent the Church in her mission work.

FAITH.

IT IS BETTER to believe than to know. Faith is a moral quality, and it is not contrary to reason, but above it. It is a constant quality in higher souls. We demand that those who love us shall believe what we tell them, simply because we tell them and without investigating our words to find whether or not they are true.

Faith is a matter of choice. The evidence for or against the things unseen may be equally convincing. But we are equally reasonable whether to believe or disbelieve in the hand behind them. The blind man does not see the form or color in a picture. You cannot explain to him what color is. But his inability to see does not disprove the picture, nor does it prove that you do not see it. The blind man's testimony is merely negative and personal. To one the wayside flower is a simple weed and nothing more. To a Wordsworth it is a flower and much more than a flower.

Faith is the open eye which sees in and through all things the face of God. Mere logic cannot prove the existence of the soul or of a God. But faith tells us we may, if we choose, be as sure of the one as of the other. The crowning joy of life is this, that we may freely choose to believe in both, and it is just as disastrous to lose faith in ourselves as to lose faith in God.—*Rev. Wm. S. Sayres, D.D.*

MINISTERS are wonders. It is a marvel how much they do under the conditions. The minister is the only man in the community who has responsibility without authority. He can command nobody. Most of them haven't one paid helper. Suppose a man is responsible for results in his office, and yet his office force may work or not as they choose; and never are they all there. Yet this is the condition under which clergymen do their work. They are responsible for results. They need a large body of helpers to produce the results. But they can command nobody; and they never know how many will be there. Neither the doctor nor the lawyer will accept responsibility unless he is in control and his orders are carried out. But the minister, and he alone, has responsibility without a particle of authority. It is a marvel that he does so much.—*The Church Militant.*

DIOCESAN CONVENTIONS

WE are now near the end of the period of spring conventions. In WEST VIRGINIA the clergy and laity showed their affection for the Bishop by the presentation of a ring—an affection, we may add, which the whole Church shares with them. CONNECTICUT resolved to supply an episcopal residence and a diocesan house. The convocations of NORTH DAKOTA and CUBA are also reported in this issue. The former district has the honor of showing the highest per capita contributions through the children's offerings of any diocese or missionary district.

WEST VIRGINIA.

THE sessions of the 34th annual Council, which was held in St. Matthew's church, Wheeling, were drawn out over five days, beginning on Wednesday, June 7th, and continuing until and including Sunday, June 11th, though but little other than routine business was transacted. The opening service was a celebration of the Holy Communion at 10:30 on Wednesday, the Bishop being the celebrant, and the sermon being preached by the Rev. E. P. Dandridge. The business session of the first day was spent in the assignment of committees and preparation for the work of the following days. Bishop Peterkin's address dealt with the condition of the diocese generally, and especially with the impossibility, under the present schedule of assessments, of caring adequately for the large population of the mining district. He also reported the completion and freedom from debt of the Sheltering Arms Hospital at Mansford.

A telegram was sent on Wednesday by the secretary to the Rev. Jacob Brittingham, who was in the Johns Hopkins Hospital, Baltimore, for a serious operation, conveying the assurance of prayers and hopes of the members for his speedy recovery. The Bishop then read his address. In the evening the Wheeling local Assembly held a service and conference in the interest of the Brotherhood of St. Andrew. Mr. Theodore M. Hopke, secretary of the Pittsburgh Local Assembly, spoke on "The Power of the Brotherhood in its Corporate Life and Church Extension." He gave a very careful and interesting account of the way the Chapter and Assembly can help the men who have taken the vow of prayer and service do their work more effectively in the centers of activity. Mr. B. F. Finney, one of the field secretaries of the Brotherhood told in a strong, simple way, of the work of "The Brotherhood in the Rural Parish." His travels through the South had shown a revival of interest in many places and the beginning of Brotherhood life in many others. After Mr. Finney's talk an informal conference was held and plans for increasing the number of active chapters in West Virginia were discussed.

The sermon at the morning service on Thursday was preached by the Rev. John S. Gibson on "The Versions of the Bible." The reports of committees at the business session showed the work throughout the diocese to be in very satisfactory condition, especially when the great scarcity of clergymen is considered.

At the lunch served at noon a handsome amethyst ring was presented to Bishop Peterkin by members of the parishes of St. Matthew's and St. Luke's in commemoration

Anniversary Gift to the Bishop

of the thirty-third anniversary of his ordination. Four clergymen who were present on that memorable occasion are still in the diocese, and three of them were at the table with the Bishop. The Bishop's work in the General Church, in the diocese, and his personality as a man were all eloquently portrayed to the Bishop's great surprise, as he had no knowledge of anything being arranged for.

Thursday evening a general conference on "The Needs of the Diocese" was held and Bishop Gravatt plainly pointed out the things required to make the Church a successful force in the diocese.

On Friday the Assessment committee reported an increase in the assessments for diocesan missions from \$3,200 to \$4,750, that being what the Bishops had asked for the missionary work. After a very full discussion the report was adopted with a few changes. The appointment of an Archdeacon, to be supported by the offerings from the Sunday schools and Woman's Auxiliary, was authorized, and the Bishop Coadjutor's salary was raised \$300 per year. The whole of the business session Friday was devoted to considerations of increasing the missionary work and the Bishops were greatly pleased with the enthusiastic response to their appeals. Friday evening the Rev. William M. Thomas spoke of the work of the Brazilian Church, and his message from that distant land had a personal interest because of the prominent part played by Bishop Peterkin in the planting of the Church there. On Saturday a short business session was held for the completion of some routine and local matters.

The eighteenth annual meeting of the Woman's Auxiliary was

held in the Ft. Henry Club on Thursday, when Bishop Gravatt and the Rev. W. M. M. Thomas of Rio Grande do Sul, Brazil, made addresses. There was a larger attendance than at any previous meeting and the diocesan branch agreed to be responsible, with the Sunday schools, for the salary of the Archdeacon to be appointed this year. A contribution of \$100 was made to a fund for the purchase of a portable chapel for use in the field missions in the southern part of the diocese.

The Woman's Auxiliary Meets

Rev. W. M. M. Thomas of Rio Grande do Sul, Brazil, made addresses. There was a larger attendance than at any previous meeting

CONNECTICUT.

THERE was a good attendance, both clerical and lay, at the convention of the diocese of Connecticut, which was held in St. John's church, Waterbury, on Tuesday, June 13th. Speaking of the enlarging work of the diocese, the Bishop stated that the time was approaching when he would be obliged to ask for the appointment of a Suffragan. He thought that the election of one or more Archdeacons would not be effective. The Bishop spoke in favor of the peace movement between this country and Great Britain. The convention finally approved legislation that granted membership, carrying with it the right to vote, to women as well as to men in parish corporations, but restricted the holding of office to men. A new form of voting, after the pattern of the Australian ballot, was adopted and will be used at the next convention. It was also resolved to provide a residence for the Bishop, and a Diocesan House. The Standing Committee was reelected.

The opening service, the celebration of the Holy Communion, was held at 9:30 A. M. In place of a sermon, Bishop Brewster read that part of his annual address that contained the memorial notices of Bishops, priests, and laymen, who have died during the year.

At the close of the service the convention entered upon its routine business. The financial reports were made, showing an excellent condition. Many of the committees appointed

The Business Routine

a year ago then reported. One of these reports was of especial interest, discussing the duty and the possibility of work among the foreigners in Connecticut. Immediately after the noonday prayers for missions had been said, Bishop Brewster read the remainder of his address. The closing parts of this record of the year were of such a high and thoughtful quality that they were of the character of a charge.

Although by Western and Southern standards of measurement Connecticut may be small, in the diocese there are over 47,000 communicants with an increase, as suggested by 2,108 confirmations, of a large number each year. The Bishop has made 116 visitations and preached or made addresses over 250 times. Speaking of social service the Bishop said:

"A most insidious menace to the present well-being of humanity and to the future strength of state and nation is the evil of child labor. This evil has in recent years been increasing in our state, while relatively decreasing in Massachusetts and absolutely in New York."

"In our American life a primary need is the recovery and re-statement of standards. Our boasted freedom of development and rapidity of progress have little significance or worth without some goal to work for. Such an ideal is the sacredness of the family. I need not tell you how insidiously this institution is assailed in the name of individual liberty and of social reform; how it is threatened by the facility of divorce, and how wantonly in many flagrant instances the American home has been wrecked by the self-indulgence and the self-will that have defied the binding sanctity of the bonds of marriage, until in these regards our land is a by-word of shame among the nations of the earth."

"An ideal ignored in this land to a degree disgraceful to a civilized nation is the sacred value of human life."

After luncheon the convention reassembled at 2:30 o'clock and occupied itself in discussing legislation, the results of which are recorded above. The evening was devoted to the discussion of social questions. President Luther, Judge Marvin, and the Rev. E. deF. Miel spoke upon the liquor traffic. The Rev. George T. Paine and Col. Morris G. Osborn discussed the Sunday problem.

CONVOCATIONS OF MISSIONARY DISTRICTS.

NORTH DAKOTA.

THE convocation was in session at Grank Forks on Whitsunday and the two days following, opening with an ordination service after the customary early celebration. The sermon was to have been preached by the Rev. C. C. Rollit, but in his absence by reason of the serious illness of his son, his place was filled by the Bishop. The Bishop's address was read on Sunday night. There was a corporate Communion for the women's so-

cieties on Monday morning, and Monday afternoon was devoted to women's work, with a lecture in the evening by Mrs. George Hancock of Fargo, after which the clericus was in session at the rectory, and the remainder of the convocation enjoyed a social session in the guild hall. The Bishop gave an address to the clergy on Tuesday.

In his conciliar address Bishop Mann congratulated the district upon having paid, and a little over-paid, its apportionment for general missions, and especially upon the fact that this district leads every diocese and missionary district in the Church in the average Lenten offering of the Sunday school children. He found reasonable progress being made throughout the district, and greatly lamented that more money could not be obtained, either locally or from outside, for missionary work within the district. He felt that, for the most part, the ministrations of the Church must be given by itinerant clergy since, under the changing conditions of western life, it would be unreasonable to erect handsome churches in most of their towns. He advised the clergy especially to greater reading and study of the English Bible in addition to their more classical studies, and testified to the noble monument of our language in the King James version. Our whole literature, he stated, would be injured if that version were to become generally disused, and he hoped that it would continue to be the chief use at the lectern. He commended the movements for international peace and for the prevention of disease, and especially the movements toward Church unity. Concerning the latter he saw no near and clear way out, nor did he have a plausible scheme to suggest. He felt that, for Churchmen, loyalty to the Prayer Book was the obvious duty.

A service in behalf of the Sunday School Commission on Sunday afternoon was a joyful occasion. The banner for the highest per capita average was awarded to St. John's, Larimore, where the eleven children of the school averaged \$7.02. The Bishop's pennant—being the "Church Flag" of the navy—was given to the school second in rank. All Saints', Valley City, where the forty children averaged \$4.49. The total offering from the children to date is \$1,138.32—a considerable gross advance over last year.

Among other hopeful signs of advance was the fact that all district obligations had been paid, in spite of crop failures of last season. There is a Church Hall at Valley City for girls attending the Normal School, and a bill has passed the legislature to exempt its property from taxation, thus saving some \$400 per year.

One rather striking item came out at convocation time, which may well be more widely known. About a year ago one of our Indian Churchmen at Fort Berthold was charged with a serious crime, convicted, and punished by the Indian tribunal. Recently he approached the Rev. Dr. Beede, our Indian missionary, and stated that having reached the conclusion that he had done a great and grievous wrong he had decided on some voluntary penance: that he had sold his best pony for \$75 and had brought the money, asking that it might be distributed to poor and needy Indians.

CUBA.

AT the missionary convocation, held in Holy Trinity Cathedral, Havana, June 7th and 8th, it was determined to translate into Spanish and to publish the senior grade of the Bishop Doane series of *Manuals of Instruction*. A movement is also under way for the publication in Spanish of a magazine similar to the *American Church Sunday School Magazine*, for use in all Spanish-speaking countries. During the sessions of the convocation two Roman priests were present who have made application for admission into the ministry of our branch of the Church. During the six and a half years of the episcopate of Bishop Knight at least a dozen Roman priests have made a similar application.

In his address, Bishop Knight (who was chairman of the Round Table Conference at Cincinnati prior to the late General Convention) spoke thus on one of the subjects which that conference sought to adjust by general consent:

"The correction of the name failed of adoption by not having the requisite constitutional majority, although having in its favor a majority of the deputies voting. Those on either side of this great question are nearer together than they seem, and they practically stand for the same thing. Both recognize that there is great need of maintaining the continuity of the Church in its title; and both recognize that the great things gained by the Reformation must not be lost. By dropping the word 'Protestant,' which is not carried in its name by any of the great bodies of Christians, some fear that the principles for which the Church fought during the Reformation will be forgotten, and that it will be equivalent to a surrender. Others feel that the prominence given to the word 'Protestant' in our legal title but places the Church on a level with the bodies which had no existence before the Reformation, and that it gives a false historic position to the Church. To those of us who live in Latin countries this argument appeals; for we have had abundant evidence of how our title has been wrested in attempts to give a wrong impression of our history and Catholicity. The correction of

the title will come when such a name can be agreed upon which does not ignore the things which were won by the Reformation, and which conveys clearly our position on Continuity and Catholicity. I do not think that the day is far off, but we must possess our souls in patience with the misrepresentation with which we have to contend, and strive to have men understand that our right to existence is not merely a negative one."

He also said: "The resolution providing for the revision of the Spanish edition of the Book of Common Prayer came as a response to the memorial sent by this convocation. A committee consisting of the Bishop of the Philippine Islands, the Bishop of Porto Rico, the Bishop of Mexico, and the Bishop of Cuba, was appointed to have charge of this revision, with such expert assistance from men residing in the fields as they might desire to call upon. Already this work is being done, each field having a portion of the Prayer Book assigned by allotment. Later, the revisers will meet to consider the book as a whole. We shall hope in this way to get a book better adapted to the needs of the work in Spanish speaking countries."

And relating to his own local work he said:

"From the reports which I have been receiving from the clergy there is indication that our work has passed the state of novelty and curiosity, and has reached the point where we can hardly expect the percentage of increase to be any larger than that maintained in other fields. The number of candidates for confirmation has been fewer than any year excepting the first of my episcopate. This may be accounted for in various ways. (1) By the raising of the standard of preparation before presentation for confirmation; (2) by the general low tone of morals, brought about largely by legalizing the lottery and cock-fighting; (3) by the natural race antagonism which must affect many. Much stress has been laid during the past year on the idea, 'the religion of our forefathers,' as an appeal to prejudice against our mission. But we have nothing to do with results. We have only to tend and water, and leave the increase to God. If we have faithfully done our duty in calling sinners to repentance and to God, and can show no soul touched or reached by us, God will not require an accounting from us. But if we have neglected this high duty of a servant of God, if we have lived of the altar and not for the altar, we are unprofitable servants and bring the ministry into disrepute. Other features of the work, however, show that we have not been idle, for items of interest are fully up to the standards of the past years."

THE LONG ROAD.

As the fateful, shadowy years glide by,
And our old blood creeps in its channels dry
Like the dying sap of a tall-grown tree,
We lie and dream of the castles free
We built in the clouds of amber and gold—
And watched them crumble, grown brown and old.
Mayhap we laughed when the last ones fell,
We had so many—ah, who can tell?
And then, when the castles were reared of stone,
We poured in treasures and laughed alone,
Because of the hoard that would live and grow—
And how it vanished no man can know!
Ah, how we fretted and toiled and strove—
How weak the bolts and the nails we drove!
How crude the plaster our youth prepared—
And yet the depth and the length we dared!
Will the walls forever curve in and out,
Supporting the roof that we wove of doubt?
Will the gates be ever unhinged and rude,
Will the tables hold nothing but bitter food?
Will the lane lead down to the winding road,
And never return to a snug abode?
Oh, the posies that bloomed in the garden old,
When we built in the clouds of amber and gold!
Has some knight plucked them, or do they grow
Just under the turf where our old feet go?
Does the ivy climb on the castle wall,
And the cool cress hide by the water-fall?
Or is it just that we watch and wait
And linger at a forbidden gate?
Aye, that the Maker shall clear away,
When we dispense with this house of clay.
But now we are old and we listen long
To catch the lilt of a younger song:
We grope in hunger to touch the strings
Of some golden harp of the Hidden Things;
We sing at night in a tuneless way,
And the echoes rise from a long-dead day!
We trim our lamp and then turn it low,
And we look back longing—and then we go:
We launch our craft on the Lonesome Sea,
And we drift forever—maybe—maybe!

LILLA B. N. WESTON.

"OUR PAST VICTORIES should be but rounds on the ladder up which we are climbing. Our past defeats should be danger signals hung out to prevent future failures."

THE MOVEMENT TOWARD UNITY.

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CONNECTICUT.]

HERE can be no question that Christians of various names are drawing nearer together. Many things have concurred to create an atmosphere more favorable to Christian unity than for some centuries past. It is recognized by many outside our communion that in this great movement the Church whereof we are members is destined to bear an important part.

As to immediate results, however, I am myself not sanguine. Nor am I inclined to think our aims and efforts should be directed toward immediate results. A few months since I spoke of this very matter to some of our clergy gathered in New Haven. What I then said I venture now to repeat: My own convictions lead me to beware of short cuts, which might soon bring us to a chasm impossible to cross, but to trust rather in the more patient process of building roads to unity. At that time I professed my faith in the ultimate results to be expected from the labors of scholars of various communions, men expert in historic research, and my hope in the possibility of thus at length reaching positions which might enable men from different standpoints and by different approaches to come together on what might be found to be common ground.

It interests me to find my own words in December confirmed by so weighty an authority in scholarship as Professor Sanday of Oxford in an utterance of April last:

"I really believe," he says, "that historical science has a word to say—not that professors the world over are deliberately taking up the subject of the Episcopate, with a view to supplying a basis for reunion, but that in the regular course of disinterested historical inquiry a point has been reached at which there seem to me to be hopeful openings and hopeful auguries."

While we await such results from historical research, we may well consider the effect of practical methods of local adaptation in commending the episcopate. In the history of our English-speaking peoples dissent and opposition have been chiefly, I believe, against lord bishops, against the association of the episcopal office, in a past age, with political despotism and against its exemplification of a monarchical principle in the Church. It is such an aspect that still repels many, while the principle of a single executive is everywhere gaining recognition. In proportion as we return to the early idea of smaller dioceses, in proportion there continues generally to prevail the tendency to approach toward the primitive idea of a more parochial episcopate, a Bishop the chief pastor of a city and its outlying country; the Bishop with his presbyters more democratic and nearer the people, illustrating the pastoral rather than the monarchical conception of the office; in that proportion are we more likely to commend the episcopate as a bond of unity, as a simple structural principle supplying for the organization a backbone of historic continuity, and so an effective means of ensuring catholicity lengthwise.

It is important, moreover, to remember, what is too often forgotten, that the problem of unity is not to be resolved simply into the question of the ministry. It is more complex than that. That is not to say that unity means uniformity, or that forms of worship are to be insisted upon save as may be necessary to safeguard the sacraments. But there are questions of faith as of order. St. Paul, in a great discourse upon unity, says: "Till we all attain unto the unity of the faith." It might be possible to overcome the evil of outward separation and yet attain only something very superficial, possible to achieve a unity of extent without content, a unity outward and visible but with really little or nothing to be united on. Loyalty demands that principle: not compromise for the sake of peace, but comprehension for the sake of truth. It ought to be a unity in the Spirit Who was promised to guide into all the truth. It ought to be a unity in that wholeness of truth wherein contraries do not always contradict nor opposites oppose, being taken up into that higher synthesis that transcends denials and includes each and every particular affirmation of the manifold and many-sided truth of God.

Our Lord's prayer was: "That they may all be one." In particular projects of reunion "care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it." Meanwhile there are things we certainly may do. Let me remind you of this resolution of the Lambeth Conference: "Every opportunity should be welcomed of coöperation between members of different communions in all matters pertaining to the social and moral welfare of the people." Nothing but good

can come from mutual conferences between Christians, seeking to understand each other's position and engaging in prayer together. This is a practical method which would seem to promise first, the honest facing, and second, the possible doing away, at least in part, of definite obstacles and vague, intangible hindrances to genuine organic fellowship. Here, again, it is largely a question of the recovery of an ideal. Many earnest people have no thought beyond alliances and federations, which still perpetuate actual separation. To many it would be practically a new idea to think of that visible and organic oneness of the Church which was at first a fact and has ever been an article of the Catholic faith. So, above all, it behooves us loyally to hold up that ideal that has been so lost sight of by many; that ideal our Lord prayed for, "that they may be perfected into one"; an ideal to be realized, please God, according to His will.

These, in my opinion, are the methods and tasks, this the attitude and the temper, befitting the present stage of the movement toward Christian unity. If I do not greatly err in reading the signs of the times, it behooves us thus in steadfast loyalty to that ideal, with arrogance toward none, with courteous clarity toward all brethren in Christ, and in loyal faith, patiently and unflinching witness thereto, and in loyal faith, patiently to wait upon the Lord, who in His own way and in His time bringeth mighty things to pass.

NATURAL AND REVEALED RELIGION.

When, from the brute creation just emerging,

Man first became indeed a living soul,

He felt within, his new-born spirit surging

Like ocean wave, Eternity, its goal.

And as his mental vision slow expanded,

Viewing the universe in awe and dread,

He, succor 'gainst its cruelties, demanded,

And thus, through fear, to search for God was led.

Too gross to see in moral worth a beauty,

When first the need of finding God he felt,

Unconscious of the claims of love and duty,

'Twas to superior power, alone, he knelt.

Since earliest ages, man has turned to worship

The highest that his thoughts have reached to know;

We see the upward trend in history's pages,

With patriarchs' and prophets' words aglow.

Is the Almighty Substance many-sided,

Since men have worshipped gods of many a kind?

Or have they seen His attributes divided,

Greatly exalting some, to others blind?

They viewed from far God's infinite perfection,

With thoughts by time and sense too close confined;

And catching but a glimpse of His reflection

In the distorted mirror of the mind:

Since man, by searching, never could find God,

Striving through ages, since the quest began,

God, manifesting forth His fatherhood,

Revealed in Jesus Christ both God and man.

Christ, God's ideal for the human race,

Alone a perfect human soul could show;

And seeing the All-Father face to face,

Reflect Him truly 'mongst His sons below.

The Cave-man worshipped strength, in wolf or vulture,

The Roman, justice, typified by Jove;

The Grecian, art and learning, beauty, culture;

But Jesus showed mankind that God is Love.

George B. Morewood.

156 W. 76th street, New York City.

To be calm when others about you are troubled; to dream dreams and yet not to be mastered by them; to think and yet not make thoughts an end; to meet triumph without pride and disaster without being embittered; to walk with the many and keep virtuous; to hold converse with the mighty and yet not lose the common touch; to be influenced neither by the criticism of foes nor the flattery of friends; to endeavor to be of service and helpfulness to others; to keep in mind the transitions of life's experiences; to love humanity and to trust in God—these are guideposts on the highway to happiness.—A. T. Foister.

A UNITY PLATFORM OF 1874.

By THE REV. ANTON A. MULLER, B.D.

WE are living in a new day of visions splendid. But each splendid vision demands sound views to render possible its realization in this solid, substantial world. The Christian union vision forms no exception, and the writer believes the late Russian protagonist of Christian union gave utterance to a principle of the first magnitude when he declared that to reconstruct universal unity, now so broken, we must return to universal truth, now so disfigured. Our own branch of God's holy Church universal, as every other branch of the same, must first be guided and governed into the truth universal by the indwelling Spirit; then, but not till then, will "all who profess and call themselves Christians" be "led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The sentimental love of the brotherhood method may be excellent pragmatism, but by this very token it ignores the logic of the life of spirit and needs must lead no whither.

The *via dolorosa* of "through truth to unity" has been trodden by the Bonn Union Conferences. The writer desires to draw the attention of his fellow-Churchmen to the actual work done by the first of these conferences, that held in 1874. The Churches of England, Russia, and Greece were represented, the American Church by the then Bishop of Pittsburgh, Dr. Kerfoot. Numerous representatives of the Protestant Churches of Germany were in attendance but "assumed the role of uninterested spectators"; only Superintendent Bloch of the Danish Lutheran Church took an active part in the deliberations.

After careful discussion the Anglicans and the Old Catholics united in the following theses:

"1. We agree that the apocryphal or deuterocanonical books of the Old Testament have not equal canonicity with the books contained in the Hebrew canon.

"2. We agree that no translation of Holy Scripture can lay claim to an authority greater than the original text.

"3. We agree that the reading of Holy Scripture in the vernacular cannot lawfully be prohibited.

"4. We agree that it is more appropriate, generally, and more in harmony with the Church's mind that the liturgy be held in the vernacular.

"5. We agree that faith working by love, not faith without love, is the means and the condition of men's justification before God.

"Salvation cannot be deserved by so-called *merita de condigno*, for the infinite worth of the salvation promised by God is not proportionate to the finite worth of man's works.

"7. We agree that the doctrine concerning works of supererogation and concerning a treasury of merits of the saints, i.e., the doctrine according to which the overflowing merits of the saints can be transferred, whether by the ecclesiastical authority or by the doers thereof, to other persons, is untenable.

"8. (a) We acknowledge that the number of the sacraments was only in the twelfth century fixed at seven and then received into the universal teaching of the Church, and that not as a tradition coming down from the Apostles or from the most ancient days but as a result of theological speculation. (b) Catholic theologians, e.g., Bellarmin, acknowledge, and we with them, that Baptism and the Eucharist are the principal, preëminent, singular means of our salvation."

The following theses were assented to by the Old Catholics, Anglicans, and Orthodox, jointly:

"9. While Holy Scripture admittedly is the primary rule of faith, we acknowledge that the genuine tradition, i.e., the unbroken, partly oral, partly written, tradition of the doctrine originally given by Christ and the Apostles is an authoritative (divinely intended) source of knowledge for all succeeding generations of Christians. This tradition partly is known from the consent of the great churches standing in historic continuity with the original Church, partly is ascertained scientifically from the written monuments of all ages.

"10. We repudiate the novel Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary as running counter to the tradition of the first thirteen centuries, according to which Christ alone was conceived without sin.

"11. We acknowledge that the practice of the confession of sins before the congregation or a priest, combined with the exercise of the power of the keys, has come down to us from the original Church and that, purged from abuses and free from compulsion, it is to be retained in the Church.

"12. We agree that 'indulgences' can have reference only to penances imposed by the Church herself.

"13. We agree that the practice of prayer for the faithful departed, i.e., the entreaty for a more abundant outpouring of the grace of Christ upon them, has come down to us from the most ancient Church and is to be retained in the Church.

"14. The Eucharistic celebration in the Church is not a per-

petual iteration or renewal of the atonement, which Christ offered on the cross once for all; rather, its sacrificial character consists in this: that it is the perpetual memory of the same and a re-presentation and realization here on earth of that oblation of Christ for the salvation of redeemed humanity, which (Heb. 9:11, 12), is, per-actually being rendered by Christ in heaven, in that He now appears in the presence of God for us (Heb. 9:24). This being the character of the Eucharist relative to the sacrifice, it is at the same time a hallowed sacrificial feast, in which the faithful who receive the Lord's Body and Blood have fellowship with each other (I. Cor. 10:17).

"15. We grant that the manner and form of inserting the *Mittag* into the Nicene Creed was unlawful, and that it is most desirable, in the interests of peace and concord, that the whole Church should seriously consider whether perhaps the original form of the Creed should be restored without sacrificing any doctrinal truth safeguarded in the present form." (The phrasing of this thesis was done by the learned Bishop of Winchester.)

Is it not plain from a thoughtful consideration of the results of this first Union conference, that the method there pursued is the arduous and, therefore, royal path to the ultimate realization of the only vision worth while—one Catholic and Apostolic Church?

THE MUSIC OF THE CORONATION.

AN article from the London *Telegraph*, reprinted in the New York *Evening Post*, gives a luminous analysis of the elaborate music arranged for the Coronation of the King and Queen of Great Britain, based on a volume lately issued, edited by Sir Frederick Bridge, organist of Westminster Abbey and director of music at the Coronation. The article says:

In a preface to the book Dr. W. G. Alcock, organist of the Chapel Royal, who will preside at the organ during the coronation ceremony, says: "Every art may well contribute of its best to the honor of their Majesties, and the splendid ceremonial in which they are the central figures. Music is the art which adds most to the grandeur of the ceremony, and the choice on this occasion, it would certainly be admitted, shows a wide knowledge of English Church music and a due care for the necessities of the great service." As a fact, the names of the composers represented include Merbecke, Tallis, Orlando Gibbons (himself organist of the Abbey some 270 years ago), Henry Purcell, Handel ("an Englishman in all but birth," says Dr. Alcock), and Sir John Stainer, among the dead, while of the living there occur the names of Sir Frederick Bridge and Dr. Alcock, Sir Hubert Parry, Sir Edward Elgar, Sir Charles Villiers Stanford, and Sir Walter Parratt, "Master of the King's Music."

Of course, the entry of their Majesties into the Abbey is the signal of the beginning of the actual service. Immediately on their arrival at the west door the king and queen are to be received by Parry's anthem, "I was glad when they said unto me," sung by the choir of Westminster. Into this anthem Sir Hubert Parry has interpolated a musical setting of the traditional *Vivats*—"Vivat Regina Maria" and "Vivat Rex Georgius" which it is the ancient privilege of the Westminster scholars to acclaim. Tallis' Litany follows after the Recognition, and will be sung in the use peculiar to Westminster Abbey, the priest's part being sung as directed by two Bishops; and the Introit is Purcell's "*Yehovah quam multi*." Sir Frederick Bridge, however, has adapted an English text, "Let my prayer come up into Thy Presence," to Purcell's noble music. No more appropriate setting of the Creed than that by John Merbecke could be selected. It is familiar to all, and it is concise and direct.

After this there follows a moment of great solemnity, when the king, having taken the oath, returns to his chair and kneels at his falstool, the queen also kneeling; the *Veni Creator Spiritus* is sung, of course, to the usual arrangements of the ancient plainsong (which, however, has been attributed to Palestrina). Then next in order comes Handel's "Zadok the Priest" at that part of the ceremony when the king is anointed. It is interesting to note that this immortal work, which was composed, with three others, for the coronation of George II. and Queen Caroline, has been performed at every coronation since. Sir Walter Parratt has set the anthem, "Be strong and play the man," which is sung at the supreme moment of the crowning of the king. The text of this anthem is selected from an ancient coronation service; the accompaniment is scored for brass instruments only.

Sir Frederick Bridge's Homage anthem marks one of the most important parts of the service. Musically, it is based largely on the famous and magnificent Lutheran chorale, "*Ein feste Burg ist unser Gott*"—a chorale that is sung as well on coronation day by the Abbey choir in the procession of the regalia. The text, "Rejoice in the Lord, O ye righteous," is selected from the twenty-third Psalm in the Bible version, whereby sundry points are emphasized. Note should be made of the concluding Amen, which, "purposely reminiscent of that by Orlando Gibbons, is combined with the last phrase of the chorale taken in the bass." When the homage is ended, the drums beat and the trumpets sound, while all the people shout,

"God save King George! Long live King George! May the king live for ever;" and with this the king's coronation ends.

After the queen's coronation, which immediately follows the conclusion of that of the king, Elgar's very beautiful *Offertorium*, "O hearken thou," is sung by the choir, with organ accompaniment. The *Offertorium* has been included in the service at several previous coronations, but Elgar's setting has been written especially for this occasion, and, as Dr. Alcock says, it is "in every way a worthy example of English music, exhibiting in every line that spiritual intensity so characteristic of the composer. Amongst many striking progressions, the final cadence will be particularly noticed, while the impression given by the work is exactly what it should be—a reverent supplication." Dr. Alcock himself supplies the music for the *Sanctus*, a short, impressive piece of music, and Sir John Stainer's Sevenfold Amen, which was written in 1872 for use in St. Paul's Cathedral, and nowadays is in fairly general use where choirs are capable of doing justice to it, will "keep in memory one who, in and by his life, encouraged many a Church musician, and did so much to improve the reverence and beauty of the rendering of our choral service."

The *Pater Noster* is by Merbecke, the *Gloria in Excelsis* is by Sir Charles Villiers Stanford, the Threifold Amen is a setting by Orlando Gibbons, and the final *Te Deum* is by Sir Hubert Parry. Sir Charles Stanford's *Gloria* exemplifies his high conception of the attributes of Church music. In the key of B-flat, the work opens with a phrase of three notes, which will be found much in evidence in the orchestral part, while emphatic use is made of it in the choral statements of the Amen. The middle section, "O Lord God, Lamb of God," contains much elaborate detail woven round a new figure. Modulation is largely used, those passages preceding the dominant pedal being specially noticeable. Gibbons' Amen is specially interesting. It is a selection, or extract, made by Sir Frederick Bridge from the anthem, "Great King of Gods," the manuscript of which belongs to the Library of Christ Church, Oxford, in which it is recorded that this anthem was "made for the king's being in Scotland."

Every one in the Abbey on Coronation Day will recognize the opening notes of Parry's new, especially composed *Te Deum*—the first phrase of the fine old hymn tune known as St. Ann, with which the orchestra commences. And so, again, with the reference made by the composer to the Old Hundredth Psalm tune—though perhaps not all are sufficiently familiar with plainsong to recognize the suggestion of it made in the Creed—which is sung in unison to the phrase, "The Holy Church throughout all the World." There is a superb climax to this work of Parry, in which two choirs are employed. At the conclusion of the service, a verse of the national anthem will be sung in quite a simple form, which is devoid of the embellishments so frequently heard nowadays. The actual service, of course, ends with the *Te Deum*—a service, as Dr. Alcock says, "in which the past and the present are so intimately associated."

UPON WHAT does it rest, this hope that beyond death is life? If it is simply a legacy that we have accepted thoughtlessly, the hour is sure to come when it will be rudely shaken if not entirely destroyed. We assume immortality because we have been taught it, and walk through the sunny days with no questioning and with little thought concerning that which lies beyond the grave. But when the darkness falls and the storm beats, when some one dearer than our own lives is touched into silence by the hand of death, then the soul bestirs itself to search for the ground of confidence in the unseen life. Many a soul has known the horror of great darkness in the days that have followed upon the loss of a child or a parent. All the calm confidence in immortality falls away. We stand benumbed and bewildered. We strive to realize that somewhere, although out of sight, the friend who has gone away from us still lives, and our striving is in vain. Then, if never before, we begin an eager quest for evidence that shall satisfy the soul concerning the reality of the life unseen. . . . Do away with Christ and His teaching and His life and we have no assurance that the God in whom we believe will choose to give us enduring life. The character of God, which makes it impossible that He will suffer us to perish, is revealed to us only through His Son. But Jesus Christ has not contented Himself with making God known in terms of fatherhood, that from this knowledge of God man may draw an inference. He has given explicit assurance of the life beyond death. Again and again He spoke great words of promise concerning that which we cannot see but for which our hearts long. And then, knowing the hunger of the human soul after certainty, He validated all His promises by rising from the dead. Man may find in his heart or in the world outside that which hints at the answer to his desire for immortality, but satisfaction is found only in Jesus Christ. By word and by victory over death He has "brought life and immortality to light." Our weary quest is ended when we find Him, for in Him we have the full justification of our "great hope."—*The Standard*.

THE SPIRIT of true piety is one of steadfast obedience, and perseverance in the ways of God. True religion does not manifest itself in fits and starts. Paroxysms belong to superstition, fanaticism, and hypocrisy. He that puts his hands to the plough, and looks back, is not fit for the kingdom of God.—*Lutheran*.

Department of Social Service

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THE BOSTON CHARITIES MEETING.

IT is practically impossible to give even a birdseye view of the wonderful series of meetings held in Boston, June 7th to 14th, under the auspices of the National Conference of Charities. The proceedings of last year made up a volume of one thousand pages. This year's will equal, if not surpass, that record. In fact the Boston meeting is generally considered, with the exception of the Philadelphia meeting of several years ago, to have been the most successful of the series. Homer Folks of New York was president of the conference. This means he was the presiding genius and delivered the annual address, rather than that he was the presiding officer. To have served as the latter would have meant that he was gifted with the ability of being in several places at the same time, for there were from two to four meetings running simultaneously.

For the first time in the history of the conference the question of the Church and Social Work received special attention, a number of sessions being set aside for the consideration of that subject. There were a number of good things said along these lines, of which the following report will give some idea:

Rev. George L. Cady, speaking on "The Value of Social Work to the Church," said that nothing could be more unfortunate than the divorce of the Church from social activity in the community. This separation he thought not so prevalent as many supposed and declared that there was a great deal of ignorant criticism of the Church by men who had not been in church for two decades. "There are two theories in regard to the Church's connection with social work," he said; "First, that the Church should go into active work, have hospitals, charity organizations, medical dispensaries, and second, that the Church should be the power-house for social activity, rather than be the activity itself. I'm not clear in my own mind whether the Church would not do a larger thing by furnishing the men and the power." Taking up the reactions of social work on the Church itself, Mr. Cady said that social work is here to keep the Church democratic and to keep men's faith in mankind. "It becomes increasingly difficult," he said, "to keep one's faith in mankind, but to lose it is the greatest loss that can come to anyone. There is a dignity and virtue among these very poor people, suffering as only humanity can suffer, that puts to shame our lackadaisical attitude. Another reaction is to keep human sympathy alive. There is a danger to-day of a paralysis of human sympathy. We are getting too methodical, to businesslike. We've got to get down and mingle with the people if we would keep our sympathy. The Church needs to sit at the feet of the social workers to-day to learn faith in all the great verities of human life."

Frederic Almy, secretary of the Buffalo Charity Organization Society, said: "Modern social work is vitally religious, although it has neglected the religious appeal. The success of the new national organization depends on whether it can reach the hearts as well as the heads of the people." Mr. Almy said he feared for the future unless social work becomes less utilitarian. It needs the poetry, passion, inspiration, and interpretation of its message which the Church is able to give. He considered that the insufficiency of the alliance between the Church and social work was the fault of the social worker. Referring to the necessity of special training for social work, Mr. Almy said he hoped the time would come when a degree would be necessary, just as in the case of clergymen, physicians, and lawyers. "The present century," he continued, "is often called material, but I think it will be most known as the age of charity, and being charitable, it is also religious. I don't think the world has ever been more religious, not in forms and creeds, but in the sense of loving its neighbor."

In connection with the conference a meeting of the Church's General Social Service Commission was held. There were present the Bishops of Massachusetts and Michigan; the Rev. John Howard Melish, and Messrs. Frederick Deknatel of Hull House, Chicago; Robert A. Woods of Southend House, Boston; John M. Glenn; Dr. Jeffrey R. Brackett of the Boston School of Social Workers; William Fellowes Morgan of Orange, N. J., and Clinton Rogers Woodruff of Philadelphia. Bishop Lawrence presided over a session of interest, at which the report of the temporary Executive Committee was discussed at length, as was also the relation of the Commission to the Christian Social Union and the Church Association in the

Interests of Labor. No formal conclusion was reached in the matter, the questions being referred to the new executive committee, which was subsequently appointed by the chairman, Bishop Lawrence, to consist of the Very Rev. Walter T. Sumner of Chicago, John M. Glenn, the Rev. J. Howard Melish of Brooklyn, William Fellowes Morgan, Robert A. Woods, II, D. W. English of Pittsburgh, and Clinton Rogers Woodruff, with the chairman *ex-officio*.

PRISON REFORM "TOO PLEASANT"?

Presiding at the annual meeting of the Metropolitan Prisoners' Aid Society of England the other day, Mr. Justice Channell delivered an interesting address, in which he spoke of the apparent increase of offences committed for the purpose of getting the offender back to prison. He is reported in the *Law Times* to have said that "it seemed to him that it was absolutely essential that prison should not be made too pleasant, and he believed that this was a consideration which was somewhat apt to be forgotten in the desire—the very praiseworthy desire—to bring about the reformation of the individual and to turn him into a respectable member of society. Prison nowadays was made too pleasant, and he could not help thinking this was producing results which were far from satisfactory."

As this is the kind of thing which is being said, and probably thought a good deal just now, it seems to deserve notice. The English Penal Reform League made this comment on the Justice's remark:

"We would briefly suggest the following considerations:

"(1) A large proportion of the people who prefer prison to the workhouse or to other conditions outside are feeble-minded, older, or shiftless persons, who should never be sent to prison. They should either be given employment, trained to work, or permanently cared for in conditions where they can lead useful and happy lives under supervision.

"(2) It is not the business of prison administrators to consider whether prison life is pleasanter than the life of their charges outside, but simply and solely whether it is such as to enable them to lead a useful life outside again. If prison is pleasanter for these people than their life outside, then that is a great disgrace to the world outside and is the business of people outside to remedy. It is not the business of prison administrators to make prison life worse, but for the other people to make outside life better. A great many honest people are constantly short of food and necessities. Ought the prison officials, therefore, to starve their prisoners?

"(3) The question about our prisons is not whether they are too pleasant or otherwise, but whether they develop character and enable prisoners to earn an honest livelihood when they come out again, and whether we are sending people to prison who ought not to be sent there.

"(4) If it is intended to suggest that our prisons are particularly attractive to the loafer, then that is surely a most scathing condemnation of them, and one which, we fear, is not without foundation. What sensible people complain of is that prisoners are taught to loaf, or work in a dead-and-alive way, without exertion of mind or will or moral faculty."

PROFESSIONAL MUNICIPAL WORKERS.

Governor Wilson believes that "Should the form of commission government be generally adopted it would undoubtedly result in the growth of a professional class very much to be desired—the development of a body of men whose business it would be to understand the various departments of city government and to take charge of them. Our bureaus of municipal research are producing men who might easily be trained for such purposes, and it is not beyond hoping for that we may be able to conduct our cities with real business efficiency at the hands of experts. It cannot be an accident that the best governed cities in the world are those in which there is a short ballot, concentrated authority, and, by consequence, expert service; for expert service is bound to come in America, as elsewhere, by reason of this concentration of authority and simplification of political methods. There is no reason why our cities should not have a practical, permanent corps of expert officials."

SOCIAL IMPORTANCE OF TOOTH SCRUBBING.

Five minutes of the time heretofore given to study will now be devoted to scrubbing the teeth by the 60,000 school children of Cleveland next term. This has been decided by the school officials following dental experiments made with a group of twenty-seven pupils at the Marion school. In the presence of Dr. Wille, of the Marine Hospital Service, and Dr. J. S. Marshall, of Columbus Barracks, representing the Federal Government, and a number of physicians, dentists, and school officials,

the twenty-seven children of the group showed that their powers of perception, keenness of observation, and general quickness of mind were better developed than those of their schoolmates. The great improvement shown in their studies after they had been submitted to a dental treatment has resulted in the tooth scrubbing order.

A SOCIALIST FAREWELL.

"Cheating, lying, misrepresentation, adulteration, murder of the workers by neglecting proper safeguards, are merely every-day occurrences. And it is no wonder when you remember that what we call business is merely taking advantage of your neighbors' necessities, and that the best business man is one that takes the most advantage of his neighbors' necessities."

So declared Daniel Kissam Young, a Socialist, just before he committed suicide, and so he revealed the fatal weakness of his creed. No movement can grow to greatness through dwelling upon and emphasizing weaknesses and defects. Progress lies in emphasizing, developing, maturing the strong and wholesome tendencies which everywhere exist. They will become prevailing tendencies as they are backed up by men who love their fellow men. They will fail and falter as men distort the facts and the perspective of our view.

The New Jersey Diocesan Committee on Social Service reiterated the recommendation made in its report last year that Churchmen make a special study of social problems in their respective localities, to the end that they may form an intelligent judgment upon the same, and prepare themselves to advocate and work for a proper solution. It cannot be too strongly urged that without zeal, knowledge inevitably tends to nullify the best intentions, and to destroy the influence of those who desire to aid the cause of social service. In this connection, it is pertinent to quote the words contained in a letter addressed to the chairman of the committee from an official connected with the State Department of Labor:

"I was glad to notice in your report of the diocesan committee on Social Service that your aim is to arouse an intelligent interest among Churchmen that will give them a sense of duty toward Social Service. Social workers need the influence of all Christians, but so often it is found that well meaning people hinder the work of social uplift because they have not been trained in right thinking."

AN INTERESTING FEATURE of the 1911 report of the California Social Service Commission is a directory of the various institutions located within the bounds of the diocese. Group 1, for instance, relates to those dealing with the delinquent; group 2, with the dependent and defective; group 3, with those working for improved social conditions.

These various general groups are subdivided. The work is being carefully and intelligently done, and constitutes a very helpful guide to those social activities in the diocese with which Churchmen should be acquainted.

THERE EXISTS at the present time, throughout the entire country, a thorough appreciation of the whole relationship between the milk supply of municipalities and the life and health of its citizens. The Mayor of the city of Philadelphia, and the Department of Public Health and Charities, realizing the importance of this relationship, recently appointed a commission to study and report upon the conditions of production, transportation, and distribution of milk as they exist in Philadelphia, and to suggest measures by which the objectionable features of these processes might be eliminated. The report of this commission has been submitted and published. A milk exhibit was also provided for and successfully carried out.

WORD COMES from San Francisco that there is to be established in that city a municipal shop to do the work required on the city's vehicles, as requested by a joint committee of the Carriage and Wagon Workers' Union and the Patternmakers' Association. The committee asks that provision for the shop be made in the budget, asserting that the work of the various municipal departments can be done more economically and satisfactorily in it than under the present contract system.

"THE SCHOOL AS A CIVIC GUARD" is the title of an attractive pamphlet issued by the Rhode Island Department of Education. It gives some good advice and interesting information on the training of children as citizens.

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.

TO "KNOCK OUT KING ALCOHOL."

To the Editor of *The Living Church*:

HERE are two items in your edition of June 10th, one in the middle and one at the very end of the paper, which need to be brought together. You quote Mr. Riis as saying: "One-half of the drinking is due to bad cooking at home. You can knock out King Alcohol with the toasting fork." The other item gives the information that "Iceland has no jails, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island, and its 78,000 people are total abstainers, since they will not permit any liquor to be imported."

Mr. Riis may be right in his major premise, but he scarcely draws a logical conclusion. It puts me in mind of the woman who had a very sleepy husband. The baby was crying in the night, and this time she shook him and said: "John, wake up and quiet the baby: he's half yours!" "All right," he answered, "you put your half to sleep and then I'll attend to mine." King Alcohol can hardly be put to sleep by knocking out "one half of the drinking." Not long since, here in Cincinnati, there was a murder committed by a boy scarcely out of his teens. His victim was a boy of his own age, and they were playing pool in one of our "poor men's clubs." Under the influence of liquor, they quarrelled, with a fatal outcome. At the trial the boy claimed that he was drunk, and did not know what he was doing. He was sent to the reform school for a term of years, while the criminal who illegally sold him liquor was let off with a \$200 fine. I question if bad cooking had anything to do with that.

I have just been reading that the city of one of my former rectorships, New Castle, Pa., is now the one "dry" town of the state, the judge, supported by public sentiment, having refused all licenses. As to the effect on the sobriety, peace, and safety of the community, your readers have only to write to the prosecuting attorney, Thomas Diekey, who is a friend of mine, and a prominent member of Trinity parish.

It seems to me that to oust King Alcohol completely, the toasting fork needs to be supplemented with Iceland's pitchfork.

Church of the Epiphany, Cincinnati, O. J. D. HEMOX.

"FUNDAMENTALS."

To the Editor of *The Living Church*:

DON'T suppose that I am the only one viewing with grave concern the terrible laxity prevalent among the people in regard to church attendance and public worship generally. I feel though that the remedies being applied are by no means adequate to produce a cure. It seems to me that we have managed to water down our remedies to such an extent that the people have literally "no fear of God." The prevailing disregard of the Church and public worship has come about simply because we have failed to tell the people in plain and strong language what is going to happen to any one that is indifferent to these things. We have been hobnobbing too much with bodies of professing Christians who are teaching fundamental error. If we had a St. Paul or a St. Peter among us today he would very soon tell all such "where to get off," instead of winking at these grave errors and talking sentimentally about "Unity." To my mind it is this weak milk and water attitude which is causing dire disaster.

I have on my desk a series of books being put forth as "Fundamental," by such writers as Rev. A. C. Dixon, Philip Mauro, Rev. R. A. Torrey, etc. These books contain some very excellent things, but the trouble is that among these good things we find the Great Sacraments of the Gospel absolutely ignored, or fundamentally misconstrued. We find Regeneration mixed up hopelessly with Conversion and taken away completely from its proper connection with holy baptism.

Philip Mauro, an attorney at law, in writing on "Life in the Word" in this series, quotes our Lord's discourse in St. John 6, which He gave after the marvellous feeding of the multitude on the hillside, in which He tells about "giving them Himself to eat." In this article Mr. Mauro strikes the attitude taken by most men of his type. Our Lord's discourse is completely emptied of its meaning. Instead of this being a sermon to prepare the apostles and disciples for the great Mystery of the Holy Sacrament established at the last Paschal Supper, in which our Lord plainly shows the apostles in some measure "how He will give them His Flesh to eat," it is made to mean simply the "hearing of the gospel."

Now, sir, "what agreement hath Christ with belial"? We cannot have "unity" with men who persist in wresting these Scriptures.

The Church of God has interpreted her Bible in one way for over eighteen centuries in regard to these "Fundamentals" and I cannot see why we Churchmen should permit any tampering with them whatever. To be extremely plain, I believe we are face to face with the "doctrines of devils" spoken of by the apostle. For what could be more devilish than to take the lifegiving Sacraments of the Saviour, empty them of their reality, and cast them aside as fragments of formalism, and then substitute some plausible scheme for them?

This is an age of substitution. Such tactics need to be vigorously exposed and not glossed over. The priests of the Church of God must rise up with all their might and tell forth God's Truth both to modern "churches" in error and to the great heedless world sleeping in darkness.

Our Lord warned His apostles that they would be hated of all men for His Name's sake. Why? Because of their fearless attitude toward all error. If a priest gets up and does this same thing today he will meet with much the same treatment. So long as we go on preaching platitudes and "Unity" talk with those who tell us plainly that they do not believe our gospel we shall gain nothing but the contempt of the world and the present slipshod laxity will continue: but if we rise up in our might as the Church of the Living God and uncompromisingly proclaim its gospel and its splendid promises to those who obey, but its certain pronouncement of doom to those who refuse, we clergy may suffer for what we do, but our suffering will produce the state of things which God expects.

One great fundamental fact seems to be forgotten in this day of latitudinarian religion, and it is this: Our Lord promised His Spirit to the Church, *not* to the world. He promised the Spirit as a guide into all Truth, and as a Comforter to His Church; but through the Church as a force which would *reprove* the world. He promises to save only the Church; and therefore men must be gathered into it. The attitude of the average person one meets to-day is that God's Spirit is in the world and that men will be saved apart from the Church. This is the great error of this age. It must be met fearlessly and openly refuted at every turn, even at the risk of salary, popularity, or the general approval of the world.

Very truly yours, HUGH J. SPENCER.

Windsor Park, Chicago, June 12, 1911.

THE NORFOLK CASE.

To the Editor of *The Living Church*:

YOUR issue of May 20, 1911 (at page 102), contains an article entitled "The Sad Case of Christ Church, Norfolk." The writer of the article concluded with a partial copy of our congregational resolutions, at the end of which he affixed my name without the usual attestation clause. On this account, the impression seems to have been created that I was the author of the article; and I have received a number of letters evidently written on that theory.

Permit me the privilege of your columns to state that I did not write it, and that I knew nothing of it until it had been out for some days.

Permit me to add that I did not sign or certify the copy of the resolutions contained in the article, and further that it is not a correct copy. The third resolution as therein given omits a large portion. It should read:

"That the Bishop be most fervently urged to set an early date for his visitation to Christ church for the confirmation of the large class of earnest souls awaiting his ministrations; and we beg to assure him that if he will visit our congregation, we will receive him with the love and affection we have always felt for him."

As I do not care to be placed in the position of certifying a mutilated copy or of being held responsible for the compositions of others, I take this method of setting myself right.

Yours truly, ROBERT M. HUGHES.

Norfolk, Va., June 12th.

[We very gladly give place to the foregoing letter. The resolutions were printed in THE LIVING CHURCH precisely as they were received, except that the words "A copy, *teste*," before Mr. Hughes' signature were omitted, the fact that a printed form is only a copy seeming sufficiently obvious. The omission from the third resolution was designated in the customary form by periods, and so appears both in the copy sent us and as printed, but we regret that the full text was not furnished us as, certainly, it should have been.—EDITOR L. C.]

THE CREED AT WEEK-DAY EUCHARISTS.

To the Editor of *The Living Church*:

THE issues of the last two weeks of THE LIVING CHURCH have contained references by two different writers with regard to the omission of the Nicene Creed when Mass is said on a week day. Both the reviewer of the book, *The Ceremonies of a Choral Eucharist*, and "Presbyter Ignotus," speak of such omission as being a running after Italian ways, and their remarks to my mind seem

to convey the idea that there exists no Anglican precedent for such a practice.

Whilst I am not contending for the omission of the Creed from the Mass by those priests who have not beforehand recited the divine office, according to the rubrics of the Book of Common Prayer; yet in the interests of liturgical students I beg to state that there does exist an Anglican precedent for such omission, and that it need not necessarily imply a running after Italian ways generally, because they are Italian.

In the first Prayer Book of Edward VI. the following rubric is printed immediately after the blessing in the office of the Holy Communion: "When the Holy Communion is celebrate on the workelday, or in priuate howses: Then may be omitted, the Gloria in Excelsis, the Crede, the Homily, and the exhortacion beginning; Dearely beloved, and etc."

In the interests of the American Catholic Church it would be well if the clergy of the "Catholic party" would agree to adopt a settled and simple form of ritual; avoiding on the one hand all elaborations, whether Italian or Old Sarum, and on the other carefully conserving all the essentialities of Catholic practice. I venture to suggest that such a ritual is found in the office for the Mass in the First Prayer Book of Edward VI., and that the adoption of this form of rites and practice, together with a proper observance of the rubrics of the Book of Common Prayer, would do much towards dispelling the fears entertained by our Evangelical brethren of Romanising practices on the part of those who are labelled "High Churchmen."

Yours sincerely in Christ,
Toledo, Ohio, June 16th. THOMAS J. BENSLEY.

FATHER DOLLING'S PARISH.

To the Editor of The Living Church:

IT will be within the memory of some of your readers that in the year 1896-7 Father Dolling paid a visit to America, and met with a hearty and affectionate reception from American Churchmen, which touched him greatly, and comforted him not a little in the soreness he was feeling at having to part from St. Agatha's. As part of the result of that visit, he handed to me a sum of over £300 towards the rebuilding of the schools, which he had intended and which was carrying out.

Nearly sixteen years have now passed since he built St. Agatha's; and, though we have taken many small steps forward, much still remains to be done towards the completion of this noble church. In particular the altar-canopy is unfinished; we have only the beginning of an organ; and the walls, except in the chancel, are still of rough uncovered brick. These three needs could be met for £1,200; or the first two for £600. We are anxious to raise at least this smaller sum during the present year; but we have towards it only £60. Out of their deep poverty our parishioners are contributing their pence and half-pence every week; and I feel therefore that I am justified in asking others to come to our aid.

I write to you, sir, not as making an appeal to American Churchmen in general, which I have no right to do, but in order to ask those who met and admired Father Dolling in 1896 to do something for the Church and the people who were so dear to him.

I am myself resigning St. Agatha's at Michaelmas, after fifteen and one-half years, and am anxious that the money should be forthcoming by then.

G. H. FREMERE.
St. Agatha's Parsonage, Portsmouth, England.

STATEMENT FROM REV. J. A. SCHAAD.

To the Editor of The Living Church:

HAVING spoken in general terms editorially regarding the deplorable circumstances, diocesan and parochial, which led to my resignation as rector of Grace Church, Kansas City, will you kindly permit me personally to give a few of the vital facts in the case?

1. A question of individual liberty. The whole thing turns upon this point. I did not see my way clear to second the nomination of a certain candidate for Bishop when urged to do so during our recent episcopal election, and thereupon asked to be excused. This greatly incensed certain influential persons, most of whom were non-communicant pewholders.

2. Following this comes a question of honor. In order to coerce my action in the council, official preferment was offered and threats were made. These threats specifically covered both the regular financial support of the parish and of the social service work in which I was engaged. The threats have since been made effective by methods as unethical as their original delivery was un-Christian and un-American.

3. A question of duty. The Church is greater than any man in it. Finding that the personal attack which was directed against me from a certain quarter would, if continued, seriously impair the efficiency of Grace parish in its great work, I resigned, and have since done my utmost to protect the work for my successor.

There has been no controversy between either vestry or parish, or such, and myself. On the contrary, the most cordial and happy relations always have and do now exist.

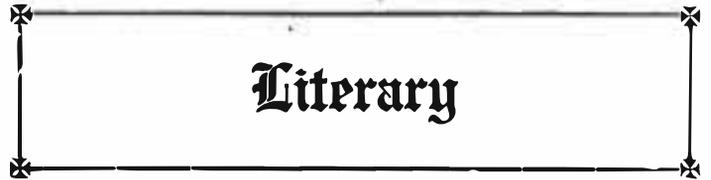
Sincerely yours,
J. A. SCHAAD.

FILES OF CHURCH PERIODICALS WANTED.

To the Editor of The Living Church:

WILL you allow me to say that in my work of research I am very much in need of the *Gospel Messenger*, edited by Rudd; the *Episcopal Watchman*, published in Hartford and edited by Dr. G. W. Doane, then professor, and the *Church Journal*, edited by John Henry Hopkins. I should like to get if possible a complete file of these three publications and am ready to pay a fair price for them. If complete files are unattainable I should be glad to receive as many copies of the issues as possible.

Yours truly ARTHUR LOWNDES.
New York, 143 East Thirty-seventh street, June 14, 1911.



HISTORY OF OLD TESTAMENT CRITICISM.

History of Old Testament Criticism. By Archibald Duff, D.D., LL.D. London and New York: G. P. Putnam's Sons. Price, 75 cents.

This book, written by the professor of Hebrew in the United College, Bradford, England, is one of a series which aims to present, in brief and popular form, an historic record of each of the great divisions of science. In reading this particular volume of two hundred pages, it is to be remembered, therefore, that on its face it only seeks to tell us how the principal scientific discoveries about the Old Testament have been arrived at and the names of the workers to whom such discoveries are due.

The arrangement of the book is clear and definite. The author discusses first the existence and meaning of criticism among the Hebrews themselves. Then he goes on to tell us how the early Christians regarded the Old Testament writings, carrying the story up to the time of St. Jerome. He then traces the development of criticism among Jewish rabbis from the first century to the Reformation and the work of Baruch Spinoza. And finally, after a brief survey of the post-Reformation period down to Astruc, he tells us the great tale of modern critical activity.

It makes an interesting book. We have no doubt that most of the statements made in it, perhaps all of them, regarded simply as statements of fact, are true. Yet there are hints here and there, throughout the book, that give us pause. There are broad statements and wide generalizations that make the reader ask, not whether this or that sentence is true, but whether the author of the book is a man whom a Christian can trust.

We shall quote some of these remarks noted as the book was read. On page 76 we read as follows: "But now we can turn to another large section of the literary activity of those days, which was particularly a spiritual kind of literature, or which was, we might say, a thoroughly devout class of utterances; and as we turn to this first field we shall learn—how deeply spiritual, even in the best present-day sense, a great part of those Jews were."

What can the man mean? If he had written "in the best New Testament sense" one might have seen some glimmer of light. But as it reads it is quite exactly as if Mr. Charles Frohman should remark that, "when we turn to the writings of Aeschylus and Sophocles we shall learn how really dramatic, even in the best present-day sense, some of those Greeks were." Or, as if Mr. Edward Bok, in his admirable *Journal* should tell us that "when we turn to the New Testament epistles we shall learn how highly moral, even in the best present-day sense, some of those early Christians were."

Now it is quite likely that this phrase slipped into the book unaware. But all the more does it show, in that case, the attitude of mind, in men who are called critics, to which the Christian man must take exception. We suspect a man who patronizes the book of Psalms. We suspect a man who thinks he knows what the Bible means when we can see plainly that he hasn't a notion what the Church means. We have an increasingly strong feeling that many a critic would be willing to write several volumes on the Names of God in the Old Testament who might not be deeply interested in yielding himself to the will of God.

Again, on page 85, in speaking of our Lord's use of the Old Testament, the author says that "New Testament students, hard as they are toiling, have not yet shown us with sufficient certainty how far the Old Testament quotations attributed to Jesus were really made by Him." Now we are quite willing to admit the late date of Daniel, to recognize in the second half of the book of Isaiah the work of an exilic prophet, and to believe that the second gospel probably represents a norm after which the first and third gospels were fashioned. A few such facts have undoubtedly emerged and they are instructive and interesting. But we have seen no evidence which leads us to expect, from many decades of "hard toil," such a result as Dr. Duff so confidently heralds in the above passage.

Perhaps we may say that, in a word, the book is too rosy an account. The different critics, like the saints in ancient hagiologies, are all wonderful and noble and perfect. There is never a sugges-

tion that the work of any one of them might possibly be vitiated by the fact that he was an unbeliever. All are equally reliable; and when we remember that among them are included Marcion and Celsus, who are credited with creating an atmosphere "well-fitted to keep men's minds clear and sweet," whereas St. Jerome and St. Augustine are excluded from the list, we begin to exercise that clear right which criticism itself must allow us, the right to criticize the critics.

HARVEY OFFICER, O.H.C.

DR. WATERMAN'S LECTURES.

God's Balance of Faith and Freedom. Being the Mary Fitch Page Lectures at the Berkeley Divinity School, 1910. By the Rev. Lucius Waterman, D.D. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.10.

The thesis which Dr. Waterman maintains in this book is presented by means of certain blocks of history given to the reader in a series of fascinating, all-absorbing chapters. The author's ability to make the past vivid and alive reminds one of that peculiar and intense interest which the late Canon Bright of Oxford gave to dead issues and dead men. In Dr. Bright's lecture room no student was challenged to project himself into a bygone age, but rather was startled to find himself face to face with men who, being dead, yet seemed to speak and to move among folk to-day. This too is Dr. Waterman's peculiar gift.

Quite apart from the question of following Dr. Waterman's contentions, the reading of this book is like the actual entrance of Irenaeus and others among "the fathers" into the problems of the Church of to-day. To be sure, others have invoked the fathers for the settlement of modern problems, and this quite to the disgust of many "up-to-date" folk, but the distinguishing feature of this book is that Dr. Waterman does not use the fathers as a quotation box to bolster up his own ideas and ideals; his quotations have nothing to do with the argument of his book; they have only to do with its spirit. It is the spirit of the fathers which he invokes, and he seeks to join their spirit with yours and with his, rather showing the temper of the early Church than giving his pet ideals a modern vogue by some literal statement which, in semi-miraculous fashion, corroborates his view or views.

What commends this book and makes it epochal in our American Church is twofold: first, it gives a stronger grasp upon the faith in its essentials as a definite and tremendous factor in the Catholic Church. Secondly, it gives a striking and vivid picture of what remarkable freedom those fathers and the post-apostolic Church allowed. We are asked whether we shall demand more than they demanded. It will be really refreshing for any who have considered those selfsame "fathers" to have been narrow, old-time writers, to have them appealed to as broader than we of to-day, while as yet they conserved the Faith essential. The book comes as a warning to us that we demand no more than we have a right to demand, and that our vaunted Catholicity is in danger of becoming Donatistic and pseudo-Catholicity. "Sanity without Prejudice" is Bishop Brewster's characterization of this writer.

B. C. R.

OTHER RELIGIOUS BOOKS.

The Servant of the Lord. By R. H. Kennett, D.D. New York: Longmans, Green & Co.

This is the published form of four lectures delivered at Cambridge University, where the writer is fellow and professor of Hebrew. The endeavor is to show what the phrases alluding to the "servant of the Lord" might have meant to contemporary readers. The reasoning is very solid, and if the premises are granted, the author's conclusions are inevitable. One premise is the assumption that the term must have had a local application, the opening wedge, before this, of doubt of Messianic prophecy. The other is the frequent use of an appeal to the poetical form of the Hebraistic style. For instance, it is customary to find two antithetical clauses in statements of prophets and psalmists. Where the two are not metrically similar the author assumes that they must have been so originally. Therefore he substitutes words that will complete the meter. If the author has invented this idea he has prolonged, by a new lease of life, destructive criticism. His conclusion, however, is that the term "Servant of the Lord" cannot possibly refer to an individual. Chronologically it must refer to a portion of Israel whose doings are described by these references. He decides upon the Maccabees as the persons referred to. He grants, however, that there may be a secondary reference to some one else in some other time. The book is most interesting as an example of critical methods freely applied yet not with sinister intent.

The Philosophy of the Plan of Salvation. London: The Religious Tract Society.

The crying need of the time for handbooks in the department of Apologetics is beyond a doubt met by this work, within its limits. The reasoning is sound, clear, and convincing, and the arrangement such as leaves no gaps to be bridged, no inferences to be made, and nothing to be taken for granted. The departure from the antiquated

form of argument is plain and very refreshing. It would be difficult to imagine a more convincing document than the chapter in which, by *reductio ad absurdum*, the author establishes the moral certainty that Christ is God. It is unfortunate that he has not extended his argument to the proof of the dispensation of Grace. But so far as the work goes it ought to be of great value, not only to the parish priest in his dealings with unbelief, but also to instructors in theological institutions.

F. S. P.

Christianity and the Modern Mind. By Samuel McComb. New York: Dodd, Mead & Co., 1910.

We are agreeably surprised to find the author treating this subject constructively for the most part rather than critically, although his construction is not always that of Catholic Christianity. We find ourselves drawn also to the spirit and manner in which he is writing. We find him, however, neither a thorough going Modernist nor a consistent Catholic. We are in accord with so much of the book that when suddenly the author comes to some unorthodox conclusion, we cannot but think that he has failed to be true to his own instinctive purpose. Space does not permit a detailed account of the work. Dogma as revealed truth certified by the Holy Ghost to the mind of the Church, is rejected; in fact, that view is not adequately presented at all. The picture of the "historical Jesus" is drawn unconventionally yet reverently; but it leaves out of account many of the significant words and acts which have always been referred forward to the Church as determining her character and life. Of the Resurrection of Christ, the author speaks haltingly and not always uniformly. He contrasts "the new belief in prayer" with the old belief, and holds that "Religion and therefore prayer, without mysticism, would be quite powerless to answer the deepest needs of the soul."

Dr. McComb's book may prove an introduction to serious study on the part of men of the day outside of the Church; but we feel that it will neither appeal to the rationalism of the modern mind, nor adequately present Christianity to men ignorant of its logical system.

P. R. F.

John G. Paton, D.D. Later Years and Farewell. By A. K. Langridge and his son, Frank H. L. Paton. New York and London: Hodder & Stoughton.

In this book the readers of the Autobiography of Rev. John G. Paton have a final instalment of the life of that wonderful man who, in 1907, full of years, and literally worn out by his unceasing labors, laid down his burdens and entered into eternal life. The book is the work of a warm friend of Dr. Paton, working in conjunction with his son. The literary style is excellent, and the matter of absorbing interest.

Most people know that some fifty years ago Dr. Paton, with his heroic wife, went as a missionary to the New Hebrides islands. The people were savages, cruel, fierce, and revolting in their lives, and hated the whites. The work of the Patons on these islands was wonderful and was carried on in the face of the gravest dangers. The story of their efforts is wildly exciting, and their deliverances from perils by savages were wonderful. This present volume brings the story down to the end, and shows us the continued self-sacrifice and devotion of this man of God; and the results on the people of the New Hebrides, who to-day are a Christian, God-fearing people. Dr. Paton's battles in behalf of his people against the "Kanaka traffic," etc., show his intense love and devotion for his spiritual children. It is a story which, while stirring the heart, brings the blush of shame when we contrast our easy-going lives with that of this saint of God.

A Study of Greatness in Men. By T. N. Larned. New York: Houghton, Mifflin & Co. Price, \$1.50 net.

This book sets forth the subject of human greatness in attractive form. The elements which enter into it are enumerated, those which are moral and beneficent being separated from those which are merely forceful in accomplishing results. Then the opportunity is given of testing this presentation by four concrete examples: Napoleon, a Prodigy without Greatness; Cromwell, Imperfect in Greatness; Washington, Impressive in Greatness; Lincoln, Simplest in Greatness.

The book is a healthful counteraction of much in these days which tends to give to men and boys false ideals of greatness.

The Ascended Christ. A Study in the Earliest Christian Teaching. By Henry Barclay Swete, D.D. London: Macmillan. Price, 80 cents.

Any book by Dr. Swete must receive an eager welcome from students of the New Testament. In the present volume he appeals not only to scholars but to the great body of the clergy and of thinking men. Short as it is, it abounds in suggestion of special, timely value at this season of the Church's year. We should like to make long extracts, particularly from the chapters on The Presence in the Midst and The Coming One, but we will forbear and urge our readers to purchase and investigate for themselves.

C. C. E.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

ties, and work, and children; to study methods and acquire wider knowledge of the general subject, might well be arranged. These are as practical and useful assistants as can be found.

SUCH SCHOOLS can be graded, as well as others. How far these grades can be carried, will depend on the size of the school and the number of the teachers. At the very least we would urge the following division:

- Grade A: Children under 9 years;
- Grade B: Children from 9 to 12 years;
- Grade C: Children from 12 to 16 years;
- Grade D: Persons 16 years and over.

The subdivision in these grades might well be called first, second, and third years. This makes about the same number of yearly grades that one finds in the more elaborate schemes. But it does not contemplate while the school is small, more than four grades being taught in any one school year. The plan is to have the teaching of each grade cover three years, and to hope to have the children continue in the school and advance from grade to grade.

Neither is there any attempt here to separate the sexes, though in Grades B and C this would be a distinct gain. To such an extent is this true that if it were a question of subdividing these grades into boys' and girls' departments, or of having the grades subdivided, we feel sure it would be better to hold the whole grade in one year and separate the boys and girls.

THE CURRICULUM for such a mission school must involve these things: clear Church teaching, definite and within reason complete in each year; simplicity of plan so that it can be readily followed; inexpensive text books; and real progression from year to year and grade to grade. One hesitates a little about proposing a schedule for such a curriculum, but the following will serve as a basis. It is arranged for three successive years, with four grades in each year, with the proposed text books.

FIRST YEAR, Grade A: *Church Teaching for Little Ones*, Miss Tew; accompanied with stories on some of the chief events of the Old and New Testament (selections may be found in various primary guides, or the schedule of the Joint Diocesan Lesson Committee); memorize the Lord's Prayer, Creed, and Ten Commandments.

Grade B: *The Church Catechism*, learned by heart, accompanied by *A Junior Text Book on the Church Catechism*, and further stories from the Old Testament (cf. *Old Testament Stories*, N. Y. S. S. Com.).

Grade C: *The Gospel in the Church*, Gwynne. Middle Grade. Two Parts.

Grade D: *History of the Christian Church*, Part II. (N. Y. S. S. Com.).

This whole work is to be supplemented with weekly instruction, for ten minutes, on the Church's missionary work as outlined in the Sunday school department of the *Spirit of Missions*, and, in the first three grades, should include the hymns, and psalms; and ought to find expression in some definite activity. (For suggestion as to this, see the curriculum put forth by the Chicago Sunday School Commission, Rev. F. C. Sherman, secretary, Adams street, Ashland boulevard, Chicago, Ill.)

SECOND YEAR.—This will continue the work of the first year, along these lines:

Grade A: *The Young Churchman's Second Catechism*, with more stories from the Old and New Testament, together with a review of those given in the first year.

Grade B: *The Life of Christ*. There is difficulty here about the text book, suitable for younger children. The lessons printed in the *American Church Sunday School Magazine* for 1910-1911 are excellent, but for our work impracticable. *The Life of Jesus Christ Our Lord*, Junior Course (N. Y. S. S. Com.), will serve best, if the expense, 10 cts. for half yearly part, is not prohibitive; if so, *Questions on the Life of Christ*, by Miss Robinson, is a good substitute, though of an entirely different method. It costs 15 cents.

Grade C: *The Ways and Teachings of the Church*, Haughwout. (Grade D): *What a Christian Should Believe, Know, and Do*, Mrs. Romanes. This will prove a valuable guide for real study.

In this year, as in the first, and again in the third, and afterwards, will be instruction in missions, in devotional forms, and activities.

THIRD YEAR. Grade A: *The Christian Year*, Register.

Grade B: *Early Christian Leaders*, N. Y. S. S. Com.

Grade C: *History of Old Testament Times*, N. Y. S. S. Com.

Grade D: *The Prayer Book Reason Why*, Boss.

THE Sunday school in the small mission is one of the most important factors in the life of the Church in such fields. This importance lies partly in the fact that it is largely through the children that these mission stations must grow, and partly in the necessity for holding the Church's children. Parents, whatever they may feel about their own position, are generally anxious that their children should have some religious instruction on Sunday.

This is especially true in smaller towns, where the secularization of the day has not taken from it its religious aspect. In not a few towns of this character the Church has been started, and for a while has prospered. Then either the real workers left town, on account of some economic condition, or the missionary was transferred to a larger field and an interval, made long by the small number of available men, followed with no clerical leadership and most of the time with no services. There had been a good Sunday school and other children were coming to it, but now all has collapsed. These other children go back to the other schools, and generally are lost to the Church. Some of our own are taught at home; others have no instruction. Of others the parents say: "I thought they ought to go somewhere, so I sent them to the ——— school. I wish we had a school of our own, for as they grow up they will want to join that Church instead of being confirmed." The loss that the Church sustains in this way is larger than we realize. We must wake to its inroad and check it.

ONE REASON for the collapse of the Sunday school under these conditions is that no one knows how to go on with it. The plan of instruction, the policy of the school, if it exists, is unknown to the teachers. They recognize that some plan is needed but they cannot make one. If they have read of any of the more fully developed plans of the modern day, they feel that they are too elaborate for their little school. Even the modifications of them that are proposed seem beyond the range of possibility. If for no other reason, they are too expensive. The newer text books are beyond the reach of the small, struggling mission on account of first cost, and none of the teachers has any idea of how to use them.

ANOTHER REASON for the collapse is often found in the policy of the clergy. It is true that the Church puts the responsibility of the teaching upon the individual priest. It is true that every man has the right to change the course of instruction as he sees fit. But there is another and a broader way of looking at this responsibility. The Church lays down a general scheme of instruction in the Prayer Book and the canons. Curricula by which this instruction may be given have been put forth with and without authority. As we are told about certain questions of criticism, there is "practical agreement" on certain principles and methods. Is it not, then, the part of wisdom for a priest, on entering a new field, to be quite sure that the course in use in the Sunday school is not the best, before he changes it? One of our wisest Bishops, speaking on this subject, said the great trouble is that every priest feels he knows more than any one else about the Sunday school.

Again, it will be a great safeguard to the continuity of the Sunday school if the plan and policy be well understood. There is a school where this was the case that in a nine months' vacancy in the rectorate actually increased in numbers. It is a sad contrast for people to say: "We all somehow found our selves out of the Sunday school." And it ensures collapse.

BUT WHAT of the unorganized, decadent, or dead school in a mission? For the reasons we have given it must be organized and revived and made aggressively alive. The plan and policy of the school must be clearly impressed on the minds of the individual teachers, and every effort used to give it stability. If there is no missionary then the leading Church workers in the mission, under the direction of the proper diocesan authorities, should proceed to organize. The very best available person, man or woman, should be chosen—or appointed—as superintendent. He should secure the best teachers available and do the utmost in his power to make them understand, before beginning to teach, what is involved. Meetings to discuss poli-

DEFINITE TEACHING, such as this, or akin to this, will ensure a firm grasp of the Church's life and faith, and develop in the children of the Sunday school a real love for the Church, if only the teaching be made practical by having some definite expression in Church life and activity as well as in community life. Then the Sunday school will serve as a missionary force, and in spite of interims between resident priests and the changes of the people in the mission, the Church's children will be held loyal to them, and they and others be won back to her.

ON BECOMING AN OPTIMISTIC-PESSIMIST.

BY HELEN VAN VALKENBURGH.

PESSIMISM has been scorned as weak; treated with contempt as cowardly, and sneered at as arising from morbid self-interest and introspection. No virtue seems to be in it; yet only through pessimism can the ultimate good be reached, and it is only the optimistic-pessimist who can "see life steadily, and see it whole."

The confirmed optimist, surrounded by an aura of self-satisfaction, sees in life only that which he determines to see. Convinced that all development is toward good, he believes such development will go on, irrespective of his personal reaction upon the situation in which he finds himself. Beginning and ending at the point where the optimistic-pessimist leaves off—the recognition of some good in every one—all character growth is denied him, for the phrase is to him a mere set of words, an empty husk, while to the other it is a creed, the discovery of which has been as balm to his bruised experience. Since the optimist has always been such, the pendulum of his personal equation has inevitably a limited swing, and the very optimism on which he prides himself becomes a variety of complacent selfishness. He has, as yet, failed either to think or to see, for both thought and sight are dangerous to the equilibrium in which he has established himself. Fate may ordain that he shall be shaken from his comfortable calm, which, on the whole, would be too bad, since the confirmed optimist is not without honor in his own country.

Thought and observation necessarily result in pessimism. The great, complex puzzle—life—bewilders the individual, and right and wrong become confused, so that for a time everything is wrong and the world is without good. Extreme pessimism, that reaction from the childish illusions with which the world was filled, while painful, brings with it a passionate desire for a clearer and better understanding of the present. The hypothesis, repeated so glibly by the optimist, that all development is toward good, is flung aside by the impatient pessimist. In his efforts to see behind the veil, to find the motives which have brought about conditions that sicken him, he comes very close to life, and, believing, with Schopenhauer, that it is all a losing game, he drags himself on, held to the wheel by a sort of curiosity; curiosity as to what the other fellow is making of it all.

So he reaches the dregs of pessimism, a painful and harrowing experience, to be sure, but a salutary one, and having drunk of the bitterness in the cup, he finds it empty. But since there is no stopping in the mighty game, since each individual is forced forward in spite of himself, the pessimist, having reached the bottom, goes upward again. His mad search for truth and right has left him without illusions; those ideals which graced the beginning of his journey have been shattered, and he looks down at their ruins as from a high hill, finding himself with no desire to pick up the pieces. Saddened and disheartened, he turns toward what he conceives to be a hopeless blank. He believes his suffering to have been without reward, and he wishes that he had remained the complacent optimist—ignorant, yes—but happy.

But he fails to reckon upon the growth which has come to him. Having discovered that life, mirror-like, reflects that which is held up before it, he lives so that this reflection may be as pleasing as possible. Added to this discovery have come three others: one, the value of being square, makes him careful in his attitude toward those about him; another, the impossibility of judging people fairly, has led him to gain in charity; and a third, the realization that others have experienced even those same heart aches which have been his lot, has taught him to be very tender to the fellow next.

Through his pessimism he has evolved a creed which par-takes of a working hypothesis, and since he has abandoned the chase of the ideal, and having seen behind the veil to his heart's content, he settles down to live by this creed, and the birth of the optimistic-pessimist is close at hand.

Having learned to think; also, having uncovered the fes-

tered places in the life about him, he is sure that nothing more remains to be discovered. Since salvation to the pessimist lies in working toward good, he adopts such work, and it is through it that he comes in contact with a side of life which has been hidden from him, and hidden, equally, from the optimist. Working side by side with others who have passed through the temper of the fire, he finds each filled with a similar passion for good. Good stands out as a thing to be desired above all else; as the one thing which makes life pay. Amazed that this motive in those about him has not appeared before, he looks more closely, and realizes that his eyes, veiled by the *murk* of his extreme despair, have made it impossible.

At first he can only discern those veins of good in the people about him which are broad and wide. But gradually his creed opens the way to smaller veins. By not judging, he gains the good-fellowship of all who know him; by being square, he wins his way into their hearts; and by being tender and helpful he becomes their friend. As is always the case, the reward is greater than the effort. He finds good in each heart; only a little good sometimes, but good. No life passes across his way, but in it he sees a something which betters. People who would have appeared influences of pure evil, a short time before, have unexpected corners where a little of the divine is hidden away: hidden, sometimes consciously or shame-facedly, often unknowingly. Seemingly heartless, they possess hearts; and seemingly soulless, a soul lies in their keeping, which the eyes of a little child may discover when an older person's have failed.

He is still saddened by present conditions; he still sorrows over social maladjustment, with its ensuing evils, and is still grieved by the heartaches which lie about him. He rebels, as much as before, against the wrongs which stare him in the face, but under all his rebellion he clings closely to his new-found belief in the ultimate good, a belief which has wiped all the bitterness out of him and left him clear eyed and inspired upon the road to the future. Illusionless? Yes, but in the place of the broken dreams, there has come a faith that fills the void left by those half-gods who have slipped away.

The ideal has come very quietly, come in the night, and the pessimist has not seen the coming. One day, finding it, he bows and worships, knowing that this ideal has grown out of suffering and disillusion and a clear-sighted knowledge of life, and no matter how terrible the tempest, will not forsake him. And this ideal he names the *ultimate good*, and on the day he recognizes it he has become an optimistic-pessimist. Sometimes the fog of doubt may hide it, and the old pessimism rise to haunt him, but always, with the weakening of his courage, he will find a little good turning up in an unexpected corner, which will pierce the fog like a ray of sunshine.

Thus the optimistic-pessimist arrives at the hypothesis of the optimist; but with what a difference! The compensation which lies very close to suffering has been his gain, and no matter what experience may rise to baffle him, he has learned to say with Browning:

"My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst.
Nor what God blessed once prove accurst."

THE PLUM TREE AND THE STAR.

Watching through the seasons from afar,
High above my plum tree hung the star:
And the enduring fire and stone and metal
Spoke with falling leaf and fleeting petal.

"Man beholds in me
Still a symbol of eternity."
"In my drifting leaf,
Sees he only that his life is brief."

Perfume, faint and strange, one April night
Breathed where round buds opened, silver-white;
Hushed, unstained, as at a shining portal
Stood the plum tree, like a thing immortal.

"Tell souls what they are,
Thing of timeless beauty," said the star,
"Now, with moth and rust,
Man, I cry, is dust, and worlds are dust."

ELISABETH M. WARREN FAY.

IF A MAN habitually has kind thoughts of others, and that on supernatural motives, he is not far from being a saint.—Faber's *Kindness*, paragraph edition.

Church Kalendar



June 25—Second Sunday after Trinity.
 " 29—Thursday. St. Peter, Apostle.
 July 2—Third Sunday after Trinity.
 " 9—Fourth Sunday after Trinity.
 " 16—Fifth Sunday after Trinity.
 " 23—Sixth Sunday after Trinity.
 " 25—Tuesday. St. James, Apostle.
 " 30—Seventh Sunday after Trinity.

CALENDAR OF COMING EVENTS.

June 28—Dioc. Conv. Kansas City; Conv. Miss. Dists. of Asheville and Wyoming.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. GEORGE GREY BALLARD, JR., of the class of '98, at present rector of the Church of the Redeemer, Lexington, Mass., has been appointed chaplain of Hobart College, Geneva, N. Y. Besides being chaplain, Mr. Ballard will also act as instructor in history.

THE Rev. B. T. BENSTED, while remaining in charge of the missions at Harriman and Rugby, Tenn., has changed his address to R. F. D. No. 1, Oakdale, Tenn.

THE address of the Rev. ROBERT R. CLAIRBORNE is changed from 229 East Fifty-ninth street, New York, to 168 Convent avenue, New York City.

AFTER June 25th the address of the Rev. E. H. CLARK, in charge of St. John's, Springfield, Ill., since January, 1906, and five years secretary of Synod, will be 75½ East Twenty-eighth street, Portland, Ore.

THE address of the Rev. EDWARD HORACE CLEVELAND is changed from Middleborough, Mass., to Riverside Hospital, North Brother Island, The Bronx, New York City.

THE Very Rev. C. B. COLMORE, Dean of the Cathedral, Havana, and the Ven. C. M. STURGES, Archdeacon of Central Cuba, will return to the United States about July 1st for a rest. Mr. Colmore will go to Sewanee, and Mr. Sturges to Guthrie, Okla. In the interim, the Ven. W. W. STEEL, Archdeacon of Havana, will take charge of the Cathedral, with the assistance of Canon Lopez-Guillen.

THE Rev. WILLIAM HOWARD DAVIS has resigned the curacy of St. Mary's, West Philadelphia, and has accepted the charge of the mission at Prospect Park, in the Chester Convocation of the diocese of Pennsylvania.

THE present address of the Rev. JOSEPH H. EARP is 2051 Christian street, Philadelphia.

THE Rev. CHARLES H. EVANS should after this date be addressed at Hodono Naka Cho, Akita, Japan.

SECRETARY of the Convention of the Diocese of Pennsylvania is the official title of the Rev. C. L. FULFORTH. All matters pertaining to the business of the convention should be sent to 2640 East Huntington street, Philadelphia.

THE Rev. THOMAS HORTON has been placed by the Bishop of the diocese in charge of Boone, Iowa, and commenced his duties there on the First Sunday after Trinity.

THE Rev. FLOYD S. LEACH, Ph.D., has resigned his position as chaplain of Riverside Hospital on North Brother Island and as chaplain of the Branch Workhouse on Riker's Island in the Department of Correction, New York, and is now assistant superintendent of St. Luke's Hospital in the same city.

THE address of the Rev. ROBERT T. MCCUTCHEN is Sagada (Mountain Province), Philippine Islands.

UNTIL October, the address of the Rev. J. M. McGRATH will be Mount Pleasant, Bretton Woods, N. H.

THE Rev. RANDOLPH H. McKIM, D.D., rector of the Church of the Epiphany, Washington, D. C., on the direction of his physician goes to Nauheim, Germany, for treatment, sailing June 21st. He expects to sail on his return voyage August 30th.

THE Rev. BENJAMIN S. SANDERSON enters upon the rectorship of All Hallows' Church, Wyncote, Pa., Sunday, June 18th, and should be addressed accordingly.

THE Rev. HOWARD MORRIS STRICKERT, now junior curate at the Church of the Saviour, Philadelphia, will become curate at St. Mary's, West Philadelphia, July 1st.

THE Rev. F. C. STEINMETZ, rector of Christ Church, Norfolk, Va., will sail for Europe on June 27th for a much-needed rest.

THE Rev. GEORGE VERNOR has retired from missionary work at Dexter, Mich., and other near-by missions, after a ministry of forty-six years, and will reside at 802 East High street, Davenport, Iowa.

THE new address of the Rev. Dr. W. H. VIBBERT is 145 East Thirty-fifth street, New York City.

THE address of the Rev. WILLIAM WALKER until October 1st will be Weymouth, Mass.

ALL communications for the Standing Committee of the diocese of Louisiana should be addressed to the Secretary, Mr. G. R. WESTFELD, 528 Gravier street, New Orleans, La.

DEGREES CONFERRED.

CHICAGO LAW SCHOOL.—LL.D., upon the Rt. Rev. T. N. MORRISON, D.D., Bishop of Iowa.

PRINCETON UNIVERSITY.—D.D., upon the Rt. Rev. E. S. LINES, D.D., Bishop of Newark.

St. STEPHEN'S COLLEGE.—M.A., upon the Rev. LEWIS G. MORRIS. D.D. upon the Rev. WALKER GWYNNE. Doc.Sc., upon the Rev. ERNEST C. SAUNDERS and ROBERT G. ROBB, Professor of Mathematics and Science, St. Stephen's. LL.D., upon EDWIN C. UPTON, Professor of English, St. Stephen's. LL.D., upon NELSON P. LEWIS, Civil Engineer for the City of New York.

SYRACUSE UNIVERSITY.—S.T.D., upon the Rev. JAMES EMPHINGHAM, rector of St. Paul's Church, Syracuse.

UNION COLLEGE (Schenectady, N. Y.).—D.D., upon the Very Rev. DONALD H. BROOKMAN, Dean of All Saints' Cathedral, Albany, N. Y.

UNIVERSITY OF PITTSBURGH.—LL.D., upon the Rev. GEORGE HODGES, D.D., Dean of the Episcopal Theological School, Cambridge, Mass.; D.D., upon the Rev. THOMAS JAMES GARLAND, Bishop Suffragan-elect of the diocese of Pennsylvania.

UNIVERSITY OF THE SOUTH.—D.D., upon the Rt. Rev. FRANCIS KEY BROOKE, D.D., Bishop of Oklahoma. D.C.L., upon EDGAR GARDNER MURPHY, author of *The New Basis of Ascendancy*, etc.

ORDINATIONS.

DEACONS.

ATLANTA.—On Trinity Sunday, in Emmanuel Church, Athens, Ga., by the Bishop of the diocese, HENRY LEE JEWETT WILLIAMS. The candidate was presented by the Rev. Troy Beatty; epistoler, Rev. John D. Wing. The sermon was preached by Bishop Nelson. Mr. Williams was graduated with honors at the University of Georgia in Athens, and while a student there was presented for confirmation by the Rev. Troy Beatty, and led by him to become a candidate for Holy Orders. He was graduated from Oxford, England, as a Rhodes scholarship man, and will return there this fall to complete a thesis for his Oxford master's degree. During the summer Mr. Williams will assist the Rev. Mr. Bunting of Macon in some work in that city at Christ Church mission.

CHICAGO.—On Trinity Sunday, June 11th, KENNETH OWEN CROSBY, FREDERIC SYDNEY FLEMING, and WALTER SCHOEMAKER POND were ordained to the diaconate at the Cathedral of SS. Peter and Paul. The Rt. Rev. Dr. Anderson, Bishop of the diocese, officiated and the Very Rev. W. T. Sumner preached the ordination sermon. Mr. Crosby was presented by Dean Sumner, Mr. Fleming by the Rev. H. L. Schnlewind, and Mr. Pond by the Rev. Dr. Page. After the ordination the Bishop appointed Mr. Crosby on the Cathedral and City Mission staff, Mr. Fleming as Curate at St. Bartholomew's Church (the Rev. H. L. Schnlewind, rector), and Mr. Pond in charge of Holy Trinity Church, recently left vacant by the resignation of the Rev. H. C. Kinney.

KANSAS.—On Trinity Sunday, at St. John's church, Wichita, by the Bishop of the diocese, EDWARD ROBERTSON TODD and WILLIAM M. KEARONS, both candidates from St. John's,

Wichita, and recent graduates from Seabury Divinity School. The candidates were presented by the Rev. Dr. Percy T. Fenn, the rector of the parish, who also preached the ordination sermon. The Rev. Mr. Todd has been given the charge of St. Andrew's, Fort Scott, Kan., and the Rev. Mr. Kearons will have charge of St. Stephen's, East Wichita, or St. Paul's, Wellington, Kan.

NEBRASKA.—In the Bishop's chapel, Omaha, on Tuesday, June 13th, by the Bishop of the diocese, GEORGE SHEPHERD SOUTHWORTH. The candidate was presented by the Rev. F. C. Taylor, rector of Christ Church, Central City, and the Bishop was assisted in the service and at the Eucharist by the Very Rev. J. A. Tancock, Dean of Trinity Cathedral, and the Rev. Messrs. W. H. Moor, T. J. Collar, D. C. Colegrove, and J. A. Williams. The Rev. Mr. Southworth will continue in charge of St. Stephen's Church, Silver Creek, which has prospered greatly under his ministrations.

NORTH DAKOTA.—On Whitsunday, at St. Paul's church, Grand Forks, at the opening of Convocation, the Bishop ordained C. B. UPSON, a graduate of the Seabury Divinity School.

PITTSBURGH.—On Sunday, June 18th, at Calvary church, Pittsburgh, by the Bishop of the diocese, JOHN GILLESPIE MAGEE. The sermon was preached by the Rev. George Hodges, D.D., LL.D., of Cambridge, Mass., and the candidate was presented by the Rev. J. H. McIlvaine, D.D., rector of Calvary parish, of which Mr. Magee is a communicant. The Rev. Mr. Magee graduated this year from the Cambridge Divinity School, and after being advanced to the priesthood will take up missionary work at Nankin, China. During his diaconate he will do work among students at various colleges in this country.

WESTERN MICHIGAN.—On the First Sunday after Trinity, June 18, 1911, by the Bishop of the diocese, in St. Luke's Church, Kalamazoo, EDWIN WINFIELD HUGHES. The Rev. Frank Roudenbush presented the candidate and the sermon was preached by the Bishop. Mr. Hughes will be for the present assigned to work at St. John's Church, Grand Haven, Mich.

DEACONS AND PRIESTS.

HARRISBURG.—In St. James' church, Lancaster, by the Bishop of the diocese, ROBERT ALGER SELHEIMER, CHARLES EDWARD BERGHAUS, CHARLES WESLEY STREINER, and FRANK RAMSEY ALISON were ordered deacons, and the Rev. GEORGE DAVID GRAEFF to the priesthood. Messrs. Alison and Graeff were presented by the Rev. G. F. G. Hoyt of St. Paul's, Columbia, and Messrs. Streiner, Berghaus, and Selheimer were presented by the Rev. F. Gardiner of Yeates School, Lancaster. Rev. William Groton, D.D., preached the sermon.

MICHIGAN.—On Thursday, June 15th, in the Cathedral of St. Paul, Detroit, by the Bishop of the diocese, WILLIAM LINCOLN ROGERS was ordered deacon, and Rev. Messrs. LIONEL C. DIFORD, JOSEPH E. RYERSON, and JOHN A. SULLIVAN were advanced to the priesthood. Fifteen other clergy were present. The vested choir of the Cathedral rendered the music for the service. The sermon was preached by the Rev. Dr. William D. Maxon. The Rev. Mr. Rogers will have charge of St. Thomas' Church, Detroit; Mr. Sullivan will continue in his charge of Sandusky; Mr. Ryerson has Christ mission, Flint, and Mr. Difford will take charge of the mission at Durand, where it is hoped to build a church in the near future.

PRIESTS.

SOUTHERN OHIO.—On Trinity Sunday, at Christ church, Cincinnati, by the Bishop of the diocese, the Rev. HENRY BOYD EDWARDS, who for a year past has been assistant at Christ church, and who was presented by his father, the Rev. George H. Edwards, for eighteen years Archdeacon of the diocese and now in charge of the Church of the Ascension, Middleton, Ohio, and the Rev. A. J. J. GRUETTER, who is in charge of St. John's Church, Cambridge, who was presented by the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati. Dr. Nelson and Archdeacon Edwards also joined in the laying-on of hands. The sermon was preached by the Bishop. For the present at least both the newly ordained priests will retain the charges they now hold.

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

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Three Years of Sunday School Work. Report of the General Secretary. Thirtieth International Sunday School Convention.

Church Literature in Japan. Report of the Japan Church Literature Fund for 1910.

Year Book, Christ Church Cathedral, Louisville, Ky., 1911. For year ending April 30, 1911.

Spiritual Renaissance: An Essay in Protestantism. By Charles Henry Babcock, D.D., General Chairman of the Church Congress of the Protestant Episcopal Church in the United States.

On the Question of the Union of the Churches. An address by His Grace, Archbishop Platon, in charge of the Russian Churches in North America.

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THERE WAS BLESSED and dedicated at Grace church, Canton, N. Y. (Rev. C. Thacher Pfeiffer, rector), just after the procession and before the late Eucharist on Whitsunday a very handsome hand-carved Calvary of oak, given by a number of friends in memory of Leslie Wead Russell, sometime warden of the

try—Dr. J. C. Willson, in conjunction, and with the advice of the rector, a number of such much needed additions have been made within the past two years. Among such have been a chancel wall of oak to match the choir stalls; pulpit of carved oak in memory of the late Rev. William Alexander Rich, a former rector of the parish, and his wife, Sarah, Louisa; new gradines and tabernacle of walnut (to match the altar); six stand-

that state. The room is the northeast room of the building fronting on Clifton avenue, and is well lighted, furnished, and ventilated. Over the bed is a silver plated tablet with the inscription: "Philiscipoma. In memory of Carrie Headley Henry, 1910." On the door leading to the Memorial room is a plate which reads "Henry Room." A large, full size picture of Mrs. Henry hangs on the wall facing the bed, a gift from her husband to the home. Mrs. Henry was for many years a communicant of Trinity Church, Newark, N. J., and was very active in Church, charitable and philanthropic work. She was ever progressive and public spirited, and always interested in the welfare of the community.

ON THE MORNING of Trinity Sunday, June 11th, a handsome memorial tablet was unveiled with appropriate services in the Sunday school room of the Church of the Messiah, Baltimore. The tablet bears the following inscription: "This room is a memorial of Trinity Church, Baltimore, in grateful remembrance of the generous contribution of its vestry to the rebuilding of their church after the fire February 7, 1904." The rector, Ven. Peregrine Wroth, officiated and interesting addresses were made by Mrs. Annie Leakin Sioussat, daughter of the first rector of Trinity Church, the Rev. G. A. Leakin, D.D., now in his 93d year; and by Mr. Florence W. MacCarthy, on the last rector of Trinity Church, Rev. Julius E. Grammer, D.D.

ON TRINITY SUNDAY a very interesting service was held at the Church of the Messiah, Providence, R. I. (Rev. F. I. Collins, rector), at 4 P. M., when a bronze tablet was unveiled in memory of a former rector and rector emeritus, the Rev. DeLancey Gwilliam Rice. The speakers were the Hon. James A. Pirce, senior warden; Rev. Joseph M. Hobbs, rector of St. Andrew's Church, and Rev. Samuel H. Webb, rector emeritus of Christ Church. The tablet was unveiled by two little boys, Masters Walter M. Saunders and Theodore L. Sweet, representatives of two of the oldest families in the parish.

AN EVENT of interest to Churchmen generally, in connection with the functions of commencement week at Hobart College, Geneva, N. Y., was the unveiling of the memorial to President Hale, immediately succeeding the alumni dinner, and the address at that unveiling by the Hon. Andrew D. White, Ph.D., LL.D. The memorial is set in a large panel of the north wall of Coxe Hall and has a marble background framed in bronze. It consists of a marble bust of Dr. Hale set on a bronze pedestal with an inscription in bold relief on a bronze tablet.

BY THE WILL of the Rev. Warren Calhoun Hubbard, filed June 13th, among other charitable bequests, \$500 is given to St. Paul's Church, Brooklyn, and a like sum to Zion Church, Fulton, N. Y., in trust; the income is to be used in purchasing coal for the worthy poor of the two parishes.

ST. MARY'S MISSION, Marysville, Ohio, has recently received a memorial gift of an altar service book and brass altar desk, in memory of the late Mrs. Ann T. Kendrick.

FUNERAL OF REV. CECIL M. MARRACK.

IN A PREVIOUS item was told of the death of Mr. Marrack as the result of an accident on Monday, June 5th. His body was taken to the church (St. Stephen's, San Francisco), on Wednesday afternoon, and from 3 P. M.



NEW ROOD BEAM AND CALVARY GROUP,
Grace Church, Canton, N. Y.

parish, late justice of the supreme court, state of New York, who died in 1903. The figures are the work of a nephew of the celebrated Anton Lang (the "Christus" in the Passion Play at Ober-Ammergau), and are wonderfully life-like, yet the Corpus is devoid of the gruesome, as is sometimes seen. The Calvary makes a welcome addition to the interior of the Church, giving a devotional atmosphere which it could not but lack without this pathetic scene in the history of man's redemption.

Grace Church parish was organized just seventy-five years ago. In 1903 a handsome new church of native granite was built. The interior is finished in cherry. In planning the church ample room was left for additions as they would be offered in the way of memorials. One much needed is a pipe organ, a space being left for it when the parish is fortunate enough to have that provided. Owing to the indefatigable efforts of a zealous layman—one of the members of the ves-

ard candlesticks of brass; silver bread box and cut-glass cruets given by confirmation class of 1910; and last of all, since the dedication of the Calvary, a handsome piece of lace for the altar, given by the Altar chapter.

In connection with the observance of the seventy-fifth anniversary of the organization of the parish it is contemplated that a mission will be given by the Rev. Percy C. Webber and Rev. I. H. Webber-Thompson from September 24th to October 1st, and special festival services and other festivities from October 8th to 15th.

MEMORIALS, GIFTS, AND BEQUESTS.

PHILISCIPOMA, one of the leading clubs of women of New Jersey, has recently endowed a room in memory of Mrs. Carrie Headley Henry, wife of ex-Judge Thomas S. Henry, in the Home for Crippled Children located in Newark, N. J. Mrs. Henry was a native of Wisconsin and well known in

on Wednesday until the hour of the funeral at 10 A. M. Friday, June 9th, there was a continual watch kept by his brother clergy and by the Brotherhood of St. Andrew, with which he was in very close touch. The clergy had the day watches and the Brotherhood men took the night watches. The love of the people showed itself in the continual stream of men, women, and children coming to look at their rector in his coffin. On Friday morning there was a celebration of the Holy Communion, at which nearly one hundred clergy and laity received. The celebrant at this service was the Rev. W. R. H. Hodgkin, who graduated with Mr. Marrack from the Church Divinity School of the Pacific at San Mateo, and who was one of Mr. Marrack's closest personal friends. The clergy assisting at this service were the Rev. E. H. McColister, gospeller, and the Rev. E. W. Couper, epistoler and assisting in the administration of the Elements. At 10 A. M. the burial office was said by the Rev. W. R. H. Hodgkin, the Rev. John Bakewell, D.D., the Rev. C. N. Lathrop, and the Rev. E. L. Parsons. The church was crowded with loving friends. The choir was present in force, and sang the *Gloria in Excelsis*, and Hymns 674 and 423, "Peace, perfect peace" and "Lead, kindly light." There were nearly fifty clergy in the procession vested and with white stoles, and the whole service bore the atmosphere of Christian triumph and peace.

CONVENTION NEW ENGLAND ASSEMBLY, B. S. A.

THE TWENTY-THIRD annual convention of the New England Assembly, B. S. A., was held at Westerly and Watch Hill, R. I., June 9th, 10th, and 11th. Delegates from several chapters in New England arrived in Westerly Friday evening and registered at Christ church, where the rector, Rev. William F. Williams, had made abundant preparations for the comfort of all. Other delegates arrived on the several trains during Saturday and it was not until Saturday night that the convention assumed the proportions of previous years. Watch Hill, a half hour's ride by trolley, had been selected for the meetings and the Columbia Hotel at that place had opened its doors for the occasion, furnishing abundant hospitality and a charming place to stay; the Watch Hill Union chapel assembly rooms made an ideal place for the meetings and addresses. The address of welcome was made by the Rev. Mr. Williams of Christ Church, Westerly, at 9:30 A. M. At 10 o'clock the Rev. John S. Littell of Keene, N. H., delivered the principal address of the morning on "Work Among our Foreign Born population." At the general conference at 10:45 the Hon. Frederick W. Dallinger of Cambridge, Mass., presided, making a telling address on the ultimate aim of Brotherhood work by way of an introduction. Many of the delegates gave interesting reports of the work done in their several chapters.

After luncheon at the hotel a Junior conference was held at 2:30 P. M., presided over by Mr. F. A. Colton of Concord, N. H. At this conference papers were read by Master Raymond Burgess of St. Paul's Junior Chapter, Pawtucket, on "Work in the Sunday School," by Master Fred R. Stoll of St. James Junior Chapter, Hartford, Conn., and by Master A. S. Sears of Epiphany Chapter, Providence, R. I., on "Recruits." The business meeting was held at 4 o'clock. The secretary's report showed 172 chapters in New England with a total membership of about 1,500. The officers elected for the ensuing year are as follows: President, John E. Bolan, St. James' Church, Providence; vice-president, W. S. D. Hopkins, All Saints', Worcester; secretary, Charles Hewitt Smith, St. Stephen's Church, Providence; treasurer, Fayette G. Dayton, Church of the Messiah, Boston; chaplain, Rev. William F. Williams,

Christ Church, Westerly. At 7 o'clock a special car brought the delegates back to Westerly to take part in the service of preparation for the corporate Communion. On account of Christ church undergoing alterations, this service was held in the Sunday school room, conducted by the Rev. F. E. Aitkins, curate at Church of the Advent, Boston. The Brotherhood corporate Communion was held on Sunday morning at 8 o'clock in the Sunday school room of Christ church. Breakfast was served by the women of Christ Church in the rooms of the Masonic lodge in the Barber Memorial building, which had been placed at the disposal of the Brotherhood. The anniversary sermon was delivered at 10:30 o'clock by the Rev. Roderick J. Mooney of Attleboro, Mass.

A very fully attended conference was held Sunday afternoon on the general topic, "The Brotherhood at Work"; chairman, Mr. W. S. B. Hopkins, Worcester, Mass. The speakers were Mr. Thomas Wheelan of Pawtucket on "Visiting in the Homes," and Mr. George H. Randall of Boston on "Confirmation Campaigns." Mr. Leonard V. Webb, New England field secretary, was present and told of his work and the work of several of the chapters he had visited and also made an interesting report of the national convention at Buffalo. The next New England Assembly will be held at Boston.

COMMENCEMENT AT SEWANEE.

THE FORTY-THIRD commencement of the University of the South occupied the week June 8th to 15th. One of the most important steps taken by the Board of Trustees in providing a more definite method of handling the financial affairs of the University of the South was establishing a Board of Regents to take the place of the former executive committee of the Board of Trustees. The Board of Regents consists of twelve members—three Bishops, three clergymen, and six laymen, elected for terms of three years, four of whom shall be retired annually. Under this new arrangement this new board has all the powers of the Board of Trustees while they are not in session and no matter affecting the financial affairs of the university may be taken by the trustees without the approval of the Board of Regents. The following persons were elected to the Board of Regents: for one year, the Rt. Rev. C. Kinloch Nelson, D.D., Rev. Carroll M. Davis, Dr. John H. P. Hodgson, and Mr. Armstead C. Lee; for two years, the Rt. Rev. Frederick F. Reese, D.D., Rev. Stewart McQueen, Messrs. William Dudley Gale, and William Wade Hampton; for three years, the Rt. Rev. Charles E. Woodcock, D.D., Rev. Charles T. Wright, Col. Zadok Harrison, and Mrs. J. Swinton Whaley. Three of these regents may be elected outside of the membership of the Board of Trustees elected by the twenty-one dioceses affiliated with the university.

The annual report of Vice-Chancellor Hall to the Board of Trustees showed progress in every important department of the university. The enrolment in the academic department for the year was 82, in the theological department 17, and the Sewanee military department 106—a total gain in all departments of 25 students. The endowment fund showed an increase of over \$10,000 and now amounts to a third of a million dollars. The alterations of the chapel grounds under direction of Chaplain Tyson have improved the appearance of the whole campus. On the site of Hodgson Infirmary, which was burned, has been erected the operating room of a memorial hospital by a gift of \$10,000 from a friend of the diocese of Tennessee. To this has since been given by the same person an endowment fund of \$15,000 and other amounts totalling nearly \$15,000 more. The insurance fund of \$16,000 which was received after the destruction of the Hodgson

Infirmary may now become the Hodgson Endowment fund of this hospital. Many valuable gifts have been received by the university, notable among which were the library of the late Rev. Francis Hilliard, a handsome altar book for All Saints' Chapel from the Bishop of Salisbury, a memorial rood for All Saints' chapel from the Rev. Dr. Tidball, etc.

The commissioners of endowments reported that over half of the dioceses affiliated with the university had adopted the Nelson plan for raising a two million dollar endowment and the other dioceses are earnestly urged to take steps to put the same in operation.

The commencement sermon was preached by the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma, and the programme of Commencement Day follows: Opening service; Latin salutatory, Richard William Galbraith of South Carolina; university oration, Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri; award of medals and prizes; conferring of degrees by the Vice-Chancellor; conferring of honorary degrees by the Chancellor; valedictory oration, Charles Bruning Braun of Kentucky; closing service.

The alumni banquet was an unusually well attended and enthusiastic function on the evening of the 14th.

Learning that Miss Laura Drake Gill, D.C.L., formerly president of Barnard College, now president of the Associated Alumnae of Women's Colleges, etc., is interested in establishing a great woman's college in the South with a possible endowment of two or three million dollars, this college to be affiliated with some existing university, the trustees extended to Miss Gill an invitation to place this institution upon the Sewanee domain with the understanding that upon the adjustment of proper details, affiliation with this university would be welcomed.

In filling the vacancy in the chair of History made vacant by the going of Dr. Sioussat to Vanderbilt University, Rev. William Lloyd Bevan, Ph.D., who was formerly at Sewanee, was elected by the Board of Trustees. The board also elected Mr. Collin M. MacKall, now doing chemistry work of the U. S. department of agriculture in Washington, D. C., to the chair of Chemistry.

HOSPITAL FOR LANDER, WYO.

BISHOP THOMAS visited Lander, Wyo., May 30th. In the afternoon he met with the Board of Trustees of the Bishop Randall Hospital at the rectory. The Bishop reported that he had \$14,000 in cash and pledges, and that the plans for the hospital would arrive in a few days, so that the board could at its discretion proceed to advertise for bids, etc. After the election of Fred F. Noble as treasurer and George F. Westbrook as secretary, the Bishop appointed the following committee to carry on the work: Rev. Dr. Schepp, J. R. McLaughlin, F. F. Noble, E. C. Coon, E. W. Hainworth, G. F. Westbrook, V. H. Stone, S. C. Parks, H. E. Wadsworth, W. H. Rhein, E. H. Power, and E. H. Fourt. The following four memorial brass tablets, which are to be placed in the respective rooms, by a fortunate coincidence arrived by express on Memorial Day, and were laid on the altar and dedicated. The first is the gift of the Bishop, and will be placed in the room which is to be a memorial of his father, the second Bishop of Kansas. The inscription is: "To the glory of God, in loving memory of Rt. Rev. Elisha Smith Thomas, S. T. D. This room was erected and furnished by his sons." The second: "To the glory of God in blessed memory of Rt. Rev. George Maxwell Randall, D.D. This room was erected and furnished by the parish branch of the Woman's Auxiliary of the Church of Messiah, Boston." The third: "To the glory of God, in loving memory of Hugh Anderson. This room was erected and furnished by his devoted wife."

And the fourth: "To the glory of God, in loving memory of Colonel Edward Prince, this room was erected and furnished by his daughters." The Bishop also said that he hoped in time to add to the hospital a sanitarium, so that Lander might take its place with such resorts as Colorado Springs. The citizens are indeed grateful for the good work he is doing in their city, and his visits are always looked forward to with pleasure.

CENTENNIAL OF ST. JOHN'S CHURCH, PROVIDENCE, R. I.

ST. JOHN'S CHURCH, Providence, R. I., began the celebration of the one hundredth anniversary of the consecration of the present church edifice on Trinity Sunday, June 11th. At 11 o'clock the Holy Communion was celebrated by the rector, the Rev. Lester Bradner, Jr., Ph.D., and the anniversary sermon was preached by the rector of St. Paul's, Boston, the Rev. Dr. Edmund S. Rousmaniere, who reviewed the history of the Church and incidents in the lives of several of its rectors. The church was consecrated by Bishop Alexander Veits Griswold and must have been among the first of his episcopal acts as Bishop of the Eastern diocese. The rector of the Church at that time was the Rev. Nathan Bourne Crocker, D.D. It is interesting to note that the money for building the church was largely raised by lottery, duly authorized by the General Assembly. A replica of one of the lottery tickets is printed on the souvenir programme: "No. 6695. Providence Episcopal Church Lottery." "This ticket will entitle the possessor to such prize as may be drawn against its number if demanded within six months. By order of the General Assembly of the state of Rhode Island, November, 1797."

A feature of the celebration is the parish exhibits in the guild house, showing the work of the Sunday school and parish guilds and societies, which has been modeled on the work done by some of the larger downtown parishes of New York. There are also exhibited several historic pieces of communion plate.

The programme of this anniversary is as follows: Monday, June 12th—8 P. M., social evening. Tuesday, June 13th—Children's entertainment 4 to 6; reminiscences of one hundred years ago 8 P. M., Bishop Perry presiding and addresses by Professor Poland of Brown University, representing the First Baptist church, founded 1638; Rev. Augustus M. Lord, D.D., of the First Congregational church, founded 1721; Mr. Charles Sisson, representing the Friends' Meeting, founded 1656; Mr. William A. Spicer, representing Beneficent Congregational church, founded 1743. Wednesday, June 14th—8 P. M., centennial of St. John's Sunday school. A play, "The Little Pilgrims and the Book Beloved," enacted in St. John's churchyard (weather permitting). Thursday, June 15th—parish reception in the parish house.

The Rev. James Honyman, a missionary of the S. P. G., arrived in Newport in 1704 to take charge of the newly formed parish of Trinity and became the real founder of the Church in Rhode Island. He retained his post until his death in 1750. The people of Providence gathered £770 to build a church and laid the cornerstone on St. Barnabas' Day, June 11, 1722. In 1723 the S. P. G. sent the missionary of Stratford, Conn., the Rev. George Pigot, to Providence to take charge of this work—a man well known in the Rhode Island Colony, whose wife was a native of Newport. The church was known as King's Church until the Revolutionary war. After serving this congregation for eighty-eight years this edifice was torn down to make way for the present building, the one hundredth anniversary of the consecration of which is now being celebrated.

NOVA SCOTIA PRIEST BURNED OUT.

PARTICULAR hardship has befallen the Rev. S. J. Andrewes, incumbent of the parish of Churchover, Nova Scotia. Early in June his portion of the parish was swept by a forest fire. The rectory with all its contents and an outlying barn and wagon shed were totally destroyed. Clothing, furniture, books, all are gone. Mr. Andrewes laments especially for the lost books, the accumulation of thirty years, many of which can never be replaced. He asks whether any Churchmen will assist him now with books; "Catholic literature only desired," he adds. His address is: Rev. S. J. Andrewes, Gunning Cove, Shelburne county, Nova Scotia.

BISHOP HALL'S HEALTH.

THE BISHOP OF VERMONT continues to improve slowly. Last week he was permitted to sit up for ten or twenty minutes a day. He is still seriously ill however, and some considerable time must elapse before complete restoration to health can be anticipated.

DOUBLE ANNIVERSARY AT ANTIGO, WISCONSIN.

SUNDAY AND MONDAY, June 11th and 12th, were great days in the history of St. Ambrose's parish, Antigo, Wis., being the twenty-fifth anniversary of the founding of the parish by the Rev. Joseph Jameson of Jacksonport and of the ordination of the present vicar, the Rev. A. W. Griffin, to the priesthood. The festivities began with a celebration of Holy Communion by the Bishop Coadjutor on the morning of Trinity Sunday, followed by a High Celebration at 10:30 with the Rt. Rev. R. H. Weller, D.D., as preacher and the vicar as celebrant, served by Rev. W. F. Allen, who was vicar during the building of the new church. The Bishop also preached at Evensong. On Monday, the Feast of St. Barnabas, Holy Communion was celebrated by the Rev. W. Fred Allen; and in the evening what the vicar designated as a family supper was held in the Hotel Butterfield. A large and representative gathering sat down to a delightful banquet. Speeches were made after the repast by the vicar, his topic being, "The Past"; the Rev. W. Fred Allen, rector of All Hallows', Snow Hill, Md., on the "New Church"; the Rev. W. Everett Johnson of St. John's, Wausau, on "What our Neighbors Think of Us." The Archdeacon of Oconto gave some "Good Advice," while the Bishop Coadjutor closed with an address on "The Future," urging that the future for the parish depended on the use made of the present. Tuesday morning, the vicar's birthday, Mr. Griffin celebrated with special intention for the "Birthday League" of the parish and the welfare of the founder of the parish, Rev. Joseph Jameson, who was detained by illness. And on Tuesday evening a social gathering was held at the vicarage under the auspices of St. Catherine's Guild. This guild has been the backbone of the mission through all its vicissitudes; maintaining the Sunday school, providing for the maintenance of the services and working for and purchasing a splendid lot, the best site in the city, on which was subsequently erected the present church.

In 1907 the Rev. W. Fred Allen of St. David's, Scranton, was appointed vicar by the Bishop with the avowed object of building a stone church. A vestry was organized, building committee formed, plans obtained, funds solicited, and the present churchy building erected and finally opened for worship on Easter Day, 1909. On Low Sunday Mr. Griffin celebrated the Holy Eucharist for the first time in the new church and was called to the vicariate, which he assumed late in the summer and entered the new comfortable rectory in October of that year. In

the meantime, the Rev. R. J. Campbell, present Archdeacon of Oconto, acted as *locum tenens*. The future of the parish is assured and a spirit of confidence and hope fills pastor and people.

SINGULAR ACCIDENT TO A CANADIAN CHURCH.

DURING morning service in the church at Adgala, Simcoe county, diocese of Toronto, Canada, on Trinity Sunday, a storm came just as the rector was finishing his sermon. While he was telling the congregation not to be alarmed, a great gale of wind lifted the entire roof completely off the church. Then the rain came down, soaking the congregation, organ, carpets, and decorations lately put in. There was no panic in the church and no one was injured.

GOOD WORK OF ST. PAUL'S, BROOKLYN.

THE INCOME of the trust fund of \$100,000 recently given to the corporation of St. Paul's Church, Clinton street, Brooklyn, amounting to about \$4,500 per annum, has been devoted to the employment of a trained nurse to attend the sick poor of the parish free of charge. She began her duties on June 1st.

On July 1st a dispensary for the treatment of poor children will be started in the parish house, 491 Clinton street. Four physicians have volunteered their services. An Italian mission will be conducted during the summer months as an experiment, and special services will be held in the guild hall every Tuesday evening. The free kindergarten, now attended by about fifty little ones, will be enlarged and developed.

On the vacant lot, facing Carroll street, a commodious clergy house will be built at once from the proceeds of another special fund. The Lady Chapel and the chancel of the church will be improved this summer. The rector, Rev. Andrew C. Wilson, has gone to Canada for a vacation of three months.

PARISH HOUSE OPENED AT MAPLEWOOD, N. J.

THE NEW parish house of St. George's Church, Maplewood, N. J., was formally opened on Monday evening, June 12th. Bishop Lines, a number of clergy and officers of the diocese met with a large number of Maplewood residents. The new building adjoins the church and rectory on Clinton avenue. It is very attractive in appearance; it has reading and recreation rooms on the main floor, and an assembly room on the top floor. The Rev. Elmer N. Owen, rector, was warmly congratulated for his work.

PAROCHIAL IMPROVEMENTS.

WORK ON THE parish house of Holy Innocents' Church, Indianapolis (Rev. Edward C. Bradley, rector), has been begun. The building will be of wood and concrete block. The plans call for an auditorium seating two hundred persons, a permanent stage, and other modern features. A large part of the work will be done by the men of the parish.

THE EASTER offering at St. Paul's church, East Cleveland, Ohio, aggregating more than \$5,000, was for the benefit of the parish house fund. The original plan was to reconstruct the chapel built in 1845, and which was the parish church until 1896. It has been decided to pull down the chapel and build a modern parish house on its site.

THE NORTHERN and eastern part of the new parish house of Epiphany Church, Washington, D. C., embracing the offices of the clergy and rooms for the various societies, kitchen, gymnasium, and shower baths, is

now nearly completed, and work will soon begin on the new lecture hall on the west side of the lot.

THE PLANS for the new Cathedral House at Louisville, Ky., have been accepted, the contract let, and the work of razing the buildings adjoining the church begun. The building is to be of brick with stone trimmings, containing three stories and basement, which without the furnishings will cost about \$40,000, the full amount of which has already been pledged.

PREPARING FOR SECOND DEPARTMENT COUNCIL.

THE ANNUAL council of the Second Missionary Department, consisting of the various dioceses in New Jersey and New York and the missionary district of Porto Rico, will be held in Newark, N. J., October 24th, 25th, and 26th next. The following publicity committee has been appointed: Rev. William P. Taylor (chairman), Rev. George D. Hadley, G. S. Evans, Edward Q. Keasbey, Wallace M. Scudder, and G. Wisner Thorne. The main features of the suggested programme follows:

October 24th, at 8 P. M.—A public meeting, presided over by Bishop Burgess of Long Island, president of the council. October 25th—Celebration of the Holy Communion at different churches; organization and business meeting, with addresses by Bishops Lawrence and Lloyd. October 25th—Celebration of Holy Communion at different churches; organization and business session; conference session, with reports from the department secretary and from each diocese; recess; business session; conference session; service of intercession; dinner for men. October 26th—Celebration of Holy Communion; business session; conference session; speakers, Bishop Guerry and others; service of intercession; business session; conference session. Concluding meeting at New Auditorium at 8 P. M. Speakers, Bishop Greer and John R. Mott.

HUNDREDTH ANNIVERSARY OF ST. ANDREW'S, HANOVER, MASS.

ST. ANDREW'S CHURCH at Hanover Four Corners, celebrated its 100th anniversary on Thursday, June 15th, and the numerous services and exercises were attended by a large number of people. Many invitations had been sent out to clergy and laity from other parts of the diocese. The day was opened with a celebration of the Holy Communion with the rector, the Rev. Marcus H. Carroll, officiating. At 10:30 there was another service at which Bishop Lawrence was present and made an address, while the anniversary sermon was preached by the Rev. Dr. Mann of Trinity Church, Boston. A feature of this service was the dedication of the new organ, which was designed by the rector. The sacrament of confirmation was administered by the Bishop to a large class. In the afternoon there was an organ recital by Ernest Mitchell of Trinity Church, Boston, and the choir of St. Andrew's Church was supplemented by the choirs of Christ Church, Plymouth, and other neighboring parishes.

The church edifice recently has been considerably remodelled and improved and a new parish house has been built near the church. The parish is noteworthy as having had but three rectors within a period of sixty-four years, from 1841 to 1905. It stands with St. Paul's Church in Newburyport (two hundred years old); St. Michael's, Marblehead; Christ Church and King's Chapel, Boston, and Christ Church, Quincy, among the oldest parishes in the diocese of Massachusetts. In the sanctuary of the church may be seen the curiously carved box in which was sent from England in 1723 by the venerable Society for the Propagation of the Gospel, and therein well preserved, the Holy Bible from which for

many years the Scripture lessons were read at divine service.

The present rector of St. Andrew's, the Rev. Marcus H. Carroll, assumed the rectorship of the church on January 1, 1908. He is a musician of some note. He is a fine tenor singer and has composed a number of musical numbers. Some of his work has been played by the Boston Symphony Orchestra and others sung by various choral societies.

IN MEMORY OF REV. DR. R. N. PARKE.

ON SUNDAY, June 11th, a fine window executed by the Gorham Co., New York, and representing St. Paul on Mars Hill, was unveiled in St. Paul's church, Waterloo, N. Y. (Rev. Henry E. Hubbard, rector), in memory of Rev. Robert Nathan Parke, D.D., rector,



MEMORIAL TO REV. DR. R. N. PARKE, St. Paul's, Waterloo, N. Y.

from September 1, 1859, to February 1, 1871. The window is placed on the gospel side of the sanctuary, which is very fitting, as Dr. Parke was rector of this parish when the beautiful pure Gothic church was erected in 1863-5 and represents the contributions of the many still living who were baptized, presented for confirmation, or married by him during his rectorship. The rector preached a commemorative sermon and thirty-six who were in the parish while he was rector received the sacrament at 10:30 A. M. An unusual feature of this service also, was the fact that with the exception of the processional, every bit of music rendered was the composition of Dr. Parke. The *Venite, Te Deum, Jubilate*, and *Kyrie* were those published by the parish choir, but all others were from unpublished manuscript. The offertory anthem, "He shall come down like the rain" (Psalm 72: 6 and 7), was written for and dedicated to St. Paul's choir in 1871 after Dr. Parke became rector of Oshkosh,

Wis., and it was sung from the original manuscript. Dr. Parke was graduated from Hobart College, Geneva, N. Y., in 1849, and the General Theological Seminary in 1852, and held successively rectorships at Hammondsport, Addison, Albion, Waterloo, N. Y.; Oshkosh, Wis.; Binghamton, N. Y.; Bath, Maine, and Unadilla, N. Y. He died July 15, 1907.

PUBLIC LICENSING OF LAY READERS.

THURSDAY EVENING, June 15th, a service was held in St. Paul's Cathedral, Detroit, Mich., for the public licensing of twenty-three lay readers. As over the country at large, so here, the Bishop's written license has been deemed sufficient. More and more, however, the conviction has deepened both in the minds of those who wish to serve and those who have the responsibility of these men, that a preparation and training is needed, and that the office merits a solemn recognition by a service in the church. The Church Club of Michigan has sought to foster among young men the desire to take up this work. During the past winter banquets have been held at which the matter has been discussed, and for any who were willing to undertake the work, a system of instruction has been provided. This service of public licensing is the result. The number giving themselves to the work of lay reading has been most gratifying to the members of the club.

NAME DEFENDERS AT A LOSS FOR A NAME.

A NUMBER of the Washington (D. C.) clergy met together on Tuesday, June 13th, at the residence of the Rev. Roland Cotton Smith, D.D., rector of St. John's Church, for the purpose of holding a conference on the State of the Church. The particular subject of discussion in connection with the state of the Church was the necessity of maintaining its Protestant character and the assertion of the same in the formularies of the Church herself. With a view to this it was proposed to found an organization bearing the name, Prayer Book Defense Association. The matter was fully discussed, speeches being made by Dr. McKim, Rev. Mr. Johnstone of Laurel, Dr. Devries, Dr. George Williamson Smith, Rev. Mr. Nelms, and others. Eventually, however, says the account in a daily paper, the proposed name not meeting with general acceptance, action was deferred for the present. In the meantime a president and secretary were elected, these being, respectively, Rev. Herbert Scott Smith, D.D., rector of St. Margaret's Church, and Rev. E. S. Dunlap, assistant minister of St. John's, Lafayette square. At the next meeting, which is to be held in the fall, a suitable name for the organization will doubtless be selected. Among clergy present were the host, Rev. Roland Cotton Smith, D.D., and Rev. Messrs. E. M. Mott, T. A. Johnstone, T. S. Childs, D.D., J. MacBride Sterrett, D.D., Oscar L. Mitchell, Herbert Scott Smith, D.D., William L. Devries, Ph.D., E. S. Dunlap, F. E. McManus, Henry Thomas, William J. Williams, J. Henning Nelms, Walter Williams, J. J. Dimon, and G. Williamson Smith, D.D.

DIOCESAN SYNODS IN CANADA.

THE HURON DIOCESAN synod opened in Stratford June 13th. Bishop Williams delivered his charge at the commencement of the business session in the afternoon. The statement of the financial affairs of the diocese showed unprecedented prosperity. In this connection a recommendation was made that the stipends of the missionary clergy should be increased and that larger grants should be made from the Widows' and Orphans' fund. Turning from purely diocesan matters to those of national importance, the Bishop took

a strong stand on the question of the religious instruction of the young. He declared that he firmly believed that a plebiscite taken among the people of Ontario would show a great majority in favor of having the Bible taught in the public schools. The Huron College jubilee fund was commended to the diocese. Prayer Book revision was approved. The Bishop stated plainly the stand he took on the *Ne Temere* decree. He said the decree which the Roman Catholic church attempts to enforce in the province of Quebec would have moral results which are appalling. There must be one law of marriage for the Dominion safeguarded by such penalties as would make it impossible for an ecclesiastical organization to interfere with the civil rights of persons so united, or with their offspring. A vigorous discussion took place at the second day's session on a proposal to give the Bishop more power to effect an exchange between two clergymen with reference to the congregations, with only theoretical reference to the clergy affected and without the two month's notice which is now required. The consent of the clergy to being changed, it was pointed out, would be always secured, and thus the preacher's license safeguarded. The idea in view is to take men out of parishes where they are not making a success and place them where they may do so. A second idea, significant at the present time in view of some difficulties in the diocese, is that the power placed in the Bishop's hands will enable him to take action in case of a dispute between a rector and his congregation. At present the Bishop has no power in this respect other than moral suasion. After a warm debate the matter was referred to a committee to be named by the Bishop and reported upon at next year's synod meeting.

THE ANNUAL meeting of the diocesan synod of Toronto opened in Toronto June 13th. The business sessions were held in the St. James' schoolhouse. Bishop Sweeny in his charge also made a strong protest against the *Ne Temere* decree. A resolution of congratulation to the king on his coronation was passed. On the second day Rural Dean Cayley of Toronto advocated Church union to include Anglicans, Methodists, and Presbyterians. Considerable discussion took place on a proposal by the Rev. L. Skey that all clergymen should be assessed one per cent. on their incomes for the superannuation fund. The synod adjourned on the afternoon of the second day to take part in a service in St. Alban's Cathedral, where a stained glass window and memorial tablet in memory of the late Archbishop Sweatman were dedicated. Bishop Sweeny conducted the service. The Assistant Bishop, the Rt. Rev. W. D. Reeve, D.D., gave the address.

ANNIVERSARY OF MILWAUKEE DIOCESAN AUXILIARY.

THE WOMAN'S AUXILIARY of the diocese of Milwaukee appropriately observed last week its thirty-fifth anniversary. Over 300 women met in St. James' church on Tuesday afternoon, June 13th, and were welcomed by the Bishop. In the course of his address Bishop Webb spoke of the splendid work accomplished by this Auxiliary, among the material results being the sum of more than \$70,000 contributed by it to the Church during its existence. The Rev. John E. Curzon, secretary of the Fifth Department, urged, as did Bishop Webb, the necessity of work and prayer for missions, and also the giving, by parents, of their children to answer the call of God in the mission field. After the addresses, two-minute reports from the different branches were received. An informal reception in the church parlors followed. The mystery play, "The Little Pilgrims and the Book Beloved," was given on behalf of the

Junior Auxiliary in the evening to a large audience, and was preceded by an organ recital by W. H. Williamson, organist of St. Paul's Church. The play was admirably presented, reflecting great credit upon those who had it in charge.

Wednesday's proceedings were opened with corporate Communion in All Saints' Cathedral at 8 o'clock, followed by a guild breakfast. A missionary literature exhibit was shown in St. Paul's parish house at 9:30 and following this the anniversary service was conducted by Bishop Webb, the sermon being preached by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The afternoon was filled by a model study class, conducted by Miss Frances Camp, who has thoroughly mastered this phase of teaching and gave illuminating, practical methods of class work; a workers' conference, presided over by Mrs. G. W. Moore; and a closing service by the Rev. Holmes Whitmore, rector of St. Paul's Church. At 3:30 o'clock the visitors were taken for an automobile ride. A special contribution of over \$700 was made by the Auxiliary towards the work at Sagada, Philippine Islands.

ORGANIZATION AND STAFF OF WASHINGTON CATHEDRAL.

THE CHAPTER of Washington Cathedral held a meeting June 14th in the Riggs National Bank, at which it organized the Cathedral work and created the Cathedral staff on the foundation provided by the legacy of Hon. John A. Kasson, for the maintenance of the Cathedral work, both before and after the erection of the Cathedral building. It was decided to appoint three residential canons, who shall have charge of the worship, the preaching, and the spiritual work of the Cathedral in equal shares. In addition, each will be assigned by the Bishop his own special sphere of work in connection with the missionary, educational, and charitable work of the Cathedral. It was determined at the same meeting that regular worship should begin in the Bethlehem chapel, when completed, which it is hoped will be not later than next All Saints' Day, 1911.

The three Canons appointed at the meeting were Rev. Drs. G. C. F. Bratenahl, W. L. Devries, and Rev. R. P. Williams. The two former have been connected with the Cathedral work since Bishop Satterlee began it in 1898, and the latter since 1909. They will reside at Mount St. Alban, and will give their thought and time to the development of the work and will assist the Bishop in procuring funds for the building of the fabric. The chapter also appointed as organist and choirmaster Mr. Edgar Priest, for some years the successful choirmaster and organist of St. Paul's Church, Twenty-third street, who will relinquish his position at St. Paul's and give his whole time to the Cathedral and the choir school. Provision was also made for the selection of special preachers to deliver the sermons at the Peace Cross and to pay their expenses.

CHURCH AND GUILD HOUSE DEDICATED IN BUFFALO.

THE NEWLY ERECTED St. Matthew's church, Buffalo (the Rev. Charles W. Hakes, M.D., rector), was dedicated by Bishop Walker on Monday evening, June 12th. Many of the city clergy were present beside a congregation which filled the church. The building is a frame structure with oak panelled ceiling and oak pews. Its seating capacity is 250. It was erected at a cost of approximately \$6,000, including furnishings. The debt remaining is about \$2,700.

ON THE afternoon of the First Sunday after Trinity the Bishop of Western New

York dedicated the new guild house of the mission of the Advent in Kenmore, a growing suburb of Buffalo, just north of the city line. This mission is in charge of the Rev. G. H. Gaviller, rector of All Saints' Church, Buffalo, under whose leadership the guild house was built. The guild house has a seating capacity of 200 and will be used for services until a church can be erected.

ALBANY.

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

Archdeaconry of Albany Meets—Progress at Hudson.

THE SPRING meeting of the Archdeaconry of Albany was held in Christ church, Hudson, June 12th and 13th. The speakers, introduced by Archdeacon Battershall, were the Rev. Dr. Nickerson of Lansingburgh, the Rev. John Harding, secretary of the Second Missionary Department, and the Rev. Franklin J. Clark, a secretary of the Board. The addresses were thoughtful. That of the Rev. Dr. Nickerson was of unusual strength and was appreciated most deeply by the clergy and laity present. After luncheon, the clergy reassembled in the church to hear a most scholarly essay on "The History and Development of the Holy Eucharist" by the Rev. Stephen F. Sherman, Jr., of All Saints' Cathedral.

CHRIST CHURCH, Hudson, under the efficient leadership of Mr. Adams, is making great progress. The church has lately been redecorated. The rector emeritus, the Rev. Dr. Theodore Riley, is now occupying a handsome cottage near the church. The rectory is to be repaired and occupied by the rector.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Recovering from the Ross Station Disaster.

THE REV. HUBERT C. CARROLL, who was injured at the same time that the Rev. C. M. Marrack was crushed to death, is reported out of danger, but suffering from a broken leg which will keep him in bed for six or eight weeks. The other clergy who were injured at that time are all well on the way to recovery.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

New Deanery Organized.

THE CLERGY of the northern part of the diocese assembled at St. Paul's church, Wellsboro, on June 13th and organized the Northern Deanery of the Archdeaconry of Williamsport. The Rev. W. H. Overs of Wellsboro was elected dean and the Rev. A. E. Dunham of Westfield secretary and treasurer. The meetings are expected to be held bi-monthly in various parishes and the next meeting will be held in Westfield July 12th and 13th.

INDIANAPOLIS.

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

Open-Air Services at Muncie—Successful Campaign in Indianapolis—Personal.

IN ORDER to bring the Church and that for which she stands in touch with non-Church people, the Rev. Edmund A. Neville, rector of Grace Church, Muncie, is holding service on Sunday evenings in a large open-air theater in the center of the city. The services are splendidly attended, the number of men present being unusually large. The order of service consists of a shortened form of Evensong, with popular hymns, and a short address on some practical duty of Christian living. The services will be continued during the summer.

THE CAMPAIGN for the raising of funds

for the payment of the mortgage on St. George's Church, Indianapolis (Rev. George G. Burbank, vicar), has been successfully ended. The full amount of the balance (\$1,750) is in hand, \$1,550 of which is in cash. The early ending of the campaign is due largely to the liberality of friends outside of the parish, resident in Indianapolis. Mr. Alfred Grindle, the architect of the Cathedral and Trinity church, Bloomington, is preparing sketches showing a proposed porch and tower, and certain ornamental details. The mission possesses a church, parish house, vicarage, and a lot 120 feet square. The plant is located among working people, and is well equipped for serving their needs.

THE REV. JAMES D. STANLEY, rector of Christ Church, Indianapolis, preached the baccalaureate sermon to the graduating class of the State Normal School, Terre Haute, Ind., on Trinity Sunday morning.

KENTUCKY.

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

Joyful Occasion at Louisville.

A SPECIAL service was held in St. Stephen's chapel, Louisville, of which the Rev. F. W. Hardy is priest in charge, on Sunday evening, June 18th, to commemorate the freeing of the building from debt. Addresses were delivered by the Rev. Richard L. McCready, rector of St. Mark's, the Rev. William Cosby Bell, rector of St. Andrew's Church, and the Rev. F. W. Hardy. Probably no church in the diocese has had more phenomenal growth. In the beginning of its early struggles, it was taken over as a parochial mission by St. Andrew's Church, under whose fostering care for the past eighteen years it has grown into a thriving work. A few years ago, a lot in a similar but more desirable location was secured and a new and handsome brick building erected, which has since been twice enlarged to meet the needs of the rapidly growing congregation and the Sunday school, which is the largest in the diocese. at a cost of \$5,000. All of this sum having been paid and all obligations met, this special service was one of great rejoicing. The intention is eventually to build a new church on the corner of the present lot, for which there is ample room, using the present building for a parish house and for the Sunday school. An excellent reading room with recreation facilities and free library is already being maintained there and much good work being done to combat the influence of the many saloons of that neighborhood. The service was also in the nature of a thanksgiving on the part of Mr. and Mrs. James Edward Hardy, parents of the priest in charge, for the fiftieth anniversary of their marriage, which occurred the day before. Mr. Hardy has been for many years past the senior warden of St. Andrew's parish.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Anniversary of Trinity Church, Northport—Two Events at the Cathedral—Reception at Far Rockaway.

TRINITY CHURCH, Northport, celebrated the twenty-fifth anniversary of its organization on its name day. Archdeacon Duffield preached in the morning. The evening preacher was the rector, the Rev. A. W. Merrick. The parish has had but four rectors in its history: the Rev. E. L. Sanford, the Rev. William Holden (now Archdeacon of Suffolk county), the Rev. C. E. Cragg, and the present incumbent.

TWO EVENTS occurred at the Cathedral of the Incarnation, Garden City, on Trinity Sunday. Dr. William W. Woodcock, for many

years the accomplished choirmaster and organist, was unable to play the organ, owing to a sprained wrist, occasioned by a fall some days ago. In the evening Archibald Roosevelt was confirmed by Bishop Burgess. Colonel and Mrs. Roosevelt attended the service with their youngest son and a party of friends.

THE WARDENS and vestrymen of St. John's Church, Far Rockaway, gave a reception on Wednesday afternoon, June 14th, from 5 to 7 o'clock in the parish house, to meet their new rector, the Rev. W. A. Sparks, and Mrs. Sparks. There was a large and enthusiastic attendance, including people from neighboring towns. The congregation of St. John's includes residents of Far Rockaway, Lawrence, Cedarhurst, Woodmere, and Edgemere.

ABOUT three hundred and fifty people attended an entertainment in the parish rooms of St. Andrew's church, Fourth avenue and Fiftieth street, Brooklyn, on a recent evening. The proceeds of the evening were added to the fund which the Women's Guild of the parish are raising to purchase a suitable memorial for the late rector of the parish, the Rev. William N. Ackley.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Sunday School Celebrates Seventy-third Anniversary—Shut-In Society and B. S. A. Meetings.

THE SEVENTY-THIRD anniversary of the Sunday school of the Church of the Ascension, Baltimore, was made the more interesting as it also marked the beginning of the rectorship of the new rector, the Rev. Richard W. Hogue, who was present and made the principal address. It is an interesting and remarkable fact that there are three persons, regular communicants in the parish, who were scholars in the Sunday school when it was first organized, one of whom is the venerable and dearly beloved superintendent, Mr. John Black.

THE REGULAR monthly meeting of the Shut-In Society was held in the Holiday Home at Pikesville, Baltimore county, on June 12th. The meeting was preceded by the dedication of the Eccleston Memorial room. This room represents the first completed public tribute for the perpetuation of the revered memory of the late Rev. J. Houston Eccleston, D.D., and was the result of contributions from many persons representing almost all classes and creeds, who loved, honored, and mourned Dr. Eccleston. The room is unusually spacious and airy and will be provided with four beds. It is most attractively furnished. Over the mantel hangs a fine portrait photograph of Dr. Eccleston, given by Mr. Meredith Janvier, while above the entrance is a handsome bronze tablet, given by Mr. J. Arthur Limerick. The Holiday Home was formerly an old post-road tavern, and is now loaned by Mrs. R. Brent Keyser, a prominent Churchwoman, to the Shut-In Society as a fresh-air home for its pensioners. It is kept open during the warm months and about 100 invalids, who otherwise would be totally deprived of the sorely needed change and fresh country air, are brought out from the city and carefully tended and provided for, each season.

THE REGULAR bi-monthly meeting of the Baltimore Local Assembly, B. S. A., was held at Emmanuel church on the evening of Tuesday, June 13th. Two interesting and inspiring addresses were made, by the Rev. Romilly F. Humphreys, rector of St. Peter's Church, on "The Brotherhood of St. Andrew and Social Service," and by Mr. C. C. Rohr of Johns Hopkins University, on "Organized Charity."

MASSACHUSETTS.

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

Summer Charities and Services—Work Begun on Trinity House, Boston—Personal.

THE MOTHERS' REST, one of the beneficial charities conducted during the summer by the City Mission at Revere Beach, opened for the season on the afternoon of June 12th, and was largely attended by the friends of the work. Among those who made addresses were Rev. S. G. Babcock and the Rev. Frederick B. Allen, superintendent of the mission. Afternoon tea was served as a part of the programme. This season the house is in charge of Mrs. Groves, the Trinity Church parish visitor. The enlarged living room at the Rest has been made possible through the generosity of the Sunday school of Trinity Church.

SUMMER SERVICES are being held this season as usual at Union chapel, Magnolia, and those of the Church who are taking part are Rev. S. G. Babcock, the Rev. John McGaw Foster of Boston, the Rev. J. H. C. Cooper of Gloucester, and Professor Max L. Kellner of Cambridge.—SERVICES of the Church will be conducted at Annisquam, on the North Shore, during July and August by the Rev. John W. Suter of Winchester.

WORK HAS begun on Trinity House in St. James' avenue, Boston, which it is hoped will be ready in the fall for the use of the boys and men. This has been one of the pet schemes of the Rev. Dr. Mann of Trinity, who says of its value: "It means not merely an opportunity for social enjoyment and physical recreation to many, but it means much more. It means Bible classes for boys and men, it means lecture courses, and it means work for boys and men by boys and men. Work that is worth while." The building will be fitted up for all sorts of guild and society work and it is planned to open it with a parish reception.

THE REV. SAMUEL SNELLING of Emmanuel Church, West Roxbury, and Mrs. Snelling have gone abroad for a long summer's vacation.

MILWAUKEE.

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

The Clergy and Their Vacations—St. Matthew's Church, Kenosha, on the Honor Roll.

VACATIONS will be spent by the Milwaukee clergy as follows: The Very Rev. S. P. Delany, Dean of All Saints' Cathedral, will commence his vacation July 1st and will spend it in company of the Rev. Dr. J. G. H. Barry, rector of St. Mary the Virgin, New York, at New Castle, N. H. He will also attend the commencement of Harvard University, it being the fifteenth anniversary of his graduation. The rector of St. Paul's, the Rev. Holmes Whitmore, will spend his vacation in Norway. The Rev. Frederick Edwards, rector of St. James', will while away his vacation at Camp Arcady, New Brunswick, Canada, his summer home, for which place he leaves on July 25th. The church will be kept open all summer, however, the services being taken by the assistant, the Rev. Allen C. Prescott. The Rev. C. H. Linley, rector of St. Stephen's, has not definitely decided as to where he will spend his holiday, but thinks it will probably be in Canada, the month of August. During his absence the services will be kept up by lay readers, of whom there are three connected with St. Stephen's. The Rev. James Slidell, rector of St. John's, will visit England.

ST. MATTHEW'S CHURCH, Kenosha, has joined the roll of those who have paid in full their apportionment for general missions. The amount apportioned (\$247) has in fact been exceeded. The duplex envelope has been of

great service in meeting both the apportionment for general missions as well as the allotment for diocesan missions.

MINNESOTA.

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

Death of Mrs. George B. Whipple.

MRS. GEORGE B. WHIPPLE entered into rest at Faribault on Trinity Sunday, June 11th, being also her eighty-second birthday. She had made her communion at the earlier hour and then decided to attend the later service, which was the last one for the school year at which students of St. Mary's and Shattuck Schools attended at the Cathedral. Soon after the service began she became suddenly unconscious, and passed away a few moments after being taken from the church. She was buried from the Cathedral on Tuesday morning, June 13th. Mrs. Whipple, then Miss Mary Mills, went to Faribault in 1858 as a teacher in the Church school, in company with Rev. Dr. Breck and her sister, Mrs. Breck. Three years later she was married to Rev. George B. Whipple, a brother of Bishop Whipple. Since his death in 1888, she has lived quietly in Faribault. It was eminently fitting that God's call should have come to her in the church which she loved and among the members of those schools in whose history she had borne an honorable and influential part.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Annual Meeting of the Paterson Clericus.

THE ANNUAL meeting of the Paterson Clericus was held in the parish house of St. John's Church, Newark, N. J., on Monday, June 12th. The elections were: President, Rev. Henry H. Hadley; secretary and treasurer, Rev. Charles W. Popham; executive committee, Rev. John Keller and Rev. Elliot White. The retiring officers were given a vote of thanks, and the women of the parish and the rector (Rev. R. S. Nichols) were cordially thanked for the hospitalities of the day.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.

EDWARD M. PARKER, D.D., Bp. Coadj.

Choir Guild Festival at Portsmouth—A Long Delayed Communion.

THE CHOIR GUILD of New Hampshire held its fourteenth annual festival at Christ Church, Portsmouth, Whitsun week. Choirs were present from Claremont, Concord, Keene, Manchester, Exeter, Nashua, and Portsmouth, over two hundred men and boys, with Rev. C. LeV. Brine, rector of Christ Church, as precentor. The festival served the purpose also of celebrating the fifteenth anniversary of the Rev. Mr. Brine as rector of Christ Church.

AT A RECENT service in St. James' church, Keene, a man made his first communion who had been confirmed in England forty years ago.

NEW JERSEY.

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

Convocation of Burlington.

THE REGULAR meeting of the Convocation of Burlington was held in St. Stephen's church, Beverly, on June 12th and 13th. The dean of the convocation presided in the absence of the Bishop. There was a missionary service on Monday evening, at which addresses were made by the dean and the Rev. Messrs. Armstrong and Townsend. On Tuesday morning the dean celebrated the Holy Communion. The annual election resulted in the continuance of the existing officers. The Rev. R. Bowden Shepherd was the preacher at the morning service. The principal inter-

est of the day was the discussion and interpretation of the missionary canon adopted at the last convention. It is expected that in a short time, under the provisions of the canon, a diocesan board of missions will be organized, and an Archdeacon of the diocese appointed. Other possibilities are the subdivision of the convocations, and the establishment of a diocesan house at Trenton. The purposes of the canon, which it is hoped will be realized, are local concentration of interest and effort, and at the same time unification of the missionary work of the whole diocese, which hitherto has been somewhat divided by convocational lines.

OHIO.

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

Parochial News Notes.

ST. THOMAS' Mission Church, Berea, has been placed under the charge of the Dean of Trinity Cathedral, with Mr. L. J. Boutall as lay reader. The revived interest on the part of the communicants and many of the people of Berea is a source of encouragement. At Trinity church, Fostoria, extensive repairs and improvements have been carried out, and the parish reports a year of substantial progress.

ST. PAUL'S PARISH, Steubenville, in its 115th year of service is rejoicing in the unity and loyalty of its people, which is the secret back of the substantial progress made within the past two years. Five hundred communicants are identified with the parish, one hundred have received holy baptism, and seventy-five persons have received confirmation. The Sunday school has multiplied its number threefold and the parish is free from indebtedness.

PENNSYLVANIA.

ALEX. MACKAY-SMITH, D.D., Bishop.

Personal Mention.

THE Rt. Rev. J. DEWOLF PERRY, D.D., Bishop of Rhode Island, will act as chaplain at the Commencement exercises of the University of Pennsylvania on June 20th.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Anniversary of St. Barnabas' Home, McKeesport.

ON MONDAY, June 12th, the St. Barnabas Free Home for Convalescents and Incurables, near McKeesport, observed its anniversary, beginning with a celebration of the Holy Communion in the chapel at an early hour, for the inmates, by the Rev. Scott Wood, one of the chaplains of the institution. At 11 o'clock, the Bishop of the diocese officiated at a celebration of the Holy Communion, and made an address, the congregation being composed of the inmates, officers, and friends of the Home. Other clergymen present during the day were the Rev. W. N. Clapp of the St. Mary Memorial, the Rev. C. M. Young of Oakmont, the Rev. H. G. Buisch of Tarentum, the Rev. J. H. Fairlie of Braddock; the Ven. T. J. Bigham, Archdeacon of Pittsburgh, and Rev. Messrs. A. Alexander and T. J. Danner, chaplains. At 3 o'clock, in the rotunda of the home, addresses were made by Bishop Whitehead, a Roman Catholic priest of Pittsburgh, a Methodist minister, and the superintendent of the home, Mr. Gouverneur P. Hance, the addresses interspersed with the singing of hymns. At 8 P. M. there was Evensong in the chapel, with addresses by the Rev. Messrs. Alexander, Fairlie, and Wood. The home is now entirely out of debt, and the superintendent is hoping to erect in the course of a few years a fire-proof building in which to care for the helpless incurables, and to turn the present frame structure into a home for aged and infirm old men, for whom little provision has been made in and around Pittsburgh.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

St. Barnabas' Guild Meets at Avondale—Retreat at Glendale.

THE CINCINNATI branch of the Guild of St. Barnabas for Nurses met on Saturday, June 10th, at Grace Church, Avondale. After the usual service and admission of a new member and a practical and helpful address by the chaplain, Rev. Wallace M. Gordon, rector of that parish, the members went to the beautiful rose gardens surrounding the home of Mr. and Mrs. C. H. Burton, where they elected officers for the ensuing year. Miss H. L. Woodward was chosen delegate to the council meeting in Chicago in November and a nurse is also to be selected to attend. Miss Margaretta S. Grider, who is soon to leave for work in Alaska, and who was the efficient secretary of the branch for some time, was present at the meeting, which became a sort of farewell reception to her.

A RETREAT for the associates of the Community of the Transfiguration was given at Bethany Home, Glendale, on June 16th and 17th, conducted by Canon Reade.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

"Catholic Clericus" Formed for Southwestern Salina.

"THE CATHOLIC CLERICUS of southwestern Salina" was formed on June 8th and 9th. All the clergy were present except one, who was unavoidably detained through sickness in his family. A celebration was held on Thursday morning when the rector of Kingman was celebrant, assisted by the Rev. Norman Inwood and the Rev. M. I. L. Kain. Business was taken up first, the Rev. Richard Cox being elected as president for the first year and the Rev. Howard Cady as secretary-treasurer. During the afternoon very interesting and instructive papers were read as follows: "Penance," by Mr. Inwood; "The Holy Communion," by the Rev. C. S. Sargent, D.D.; "Sunday School and Catechism," by the Rev. M. I. L. Kain; and "Confirmation," by the Rev. Howard Cady. Bishop Griswold arrived at 7:20 and was present at Evensong when the sermon was preached by the Rev. C. S. Sargent, D.D. On Friday the Bishop held a Quiet Day and took as his subject "The Life and Duties of the Priest." At 7 P. M. Evensong was said, and at 8 P. M. the rector presented two candidates for confirmation. The Bishop preached a most eloquent

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and earnest sermon to the large congregation on the Catholic Church. The rector of Kingman has been visiting Pratt recently and on Monday, June 7th, baptized two candidates. The Bishop has promised to visit Pratt during September and hold a mission. Pratt is a county seat of 3,000 people, and is also a divisional point of the Rock Island Railroad. There are at least twelve communicants, who badly need a place for worship, but being a small congregation it is a difficulty to collect enough to buy lots and build without outside help.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Arrangements for the Indian Convocation.

THE BISHOP has announced that the convocation of the Indian clergy and people, commonly called the Niobrara convocation, will meet this year July 14-17th. The convocation will be the guests of the Standing Rock mission, whose superintending presbyter is the Rev. Philip Deloria. The grounds will be established and the booths built about a mile from the group of buildings which comprise the St. Elizabeth's Indian Boarding School and the St. Elizabeth's church. During the last two years a railway has crossed the Standing Rock reservation and runs near to our Church buildings. Those who travel to the convocation by railway will leave the train at Wakpala, S. D., on the Chicago, Milwaukee & Puget Sound road. Wakpala is about 100 miles west from Aberdeen and about ten miles west of the Missouri river.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

The Question of a Coadjutor.

THE BISHOP has received the following communication anent a Bishop Coadjutor: "Your committee have investigated the question of the ability of the diocese to support a Bishop Coadjutor. Under the conditions as they appear to us at this time, we do not feel that we can make any guarantee to the General Church that the diocese will provide the necessary funds."

WESTERN NEW YORK.

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

Summer Services at the Chautauqua.

ARCHDEACON AYRES of Buffalo has been appointed by the Bishop of the diocese in charge of the chapel of the Good Shepherd, Chautauqua Assembly grounds, for the season—June 30th to August 28th. The Rev. Messrs. F. L. Metcalf of Dunkirk and F. W. Burge of Westfield will assist the Archdeacon, taking the Sunday and week-day services for the first four weeks in July.

CANADA.

News Notes from the Church in the Dominion. Diocese of Toronto.

AN UNUSUALLY large number of men received holy orders at the Trinity ordination held by Bishop Sweeny in St. Alban's Cathedral, Toronto. Several of them were ordained by Letters Dimissory from the Bishop of Calgary and the Bishop-elect of Niagara. Archdeacon Warren and the Rev. Canon Brough-hall presented the candidates.

Diocese of Montreal.

THE REV. CANON LONGHURST, rector of St. George's Church, Granby, has been appointed by Bishop Farthing to be Archdeacon of Bedford, to take the place of Archdeacon Davidson, deceased.—THE JUNE meeting of the Brome Clericus was at Mansonville. After a celebration of Holy Communion in St. Paul's church, the members spent some time

in Bible study. Archdeacon Naylor, rector of Farnham, preached.

Diocese of Ontario.

IN RESPONSE to Bishop Mills' pastoral there was a commemoration service on Trinity Sunday in all the churches in the diocese, in memory of the election of the first Bishop of Ontario, fifty years ago, on June 13th. The first Bishop was the Rev. J. T. Lewis, who, as Bishop and Archbishop, presided over the diocese for nearly forty years. Bishop Mills held an ordination in St. George's Cathedral, Kingston, on Trinity Sunday, ordaining two priests and two deacons. The Rev. Griffith Thomas, D.D., of Wycliffe College, Toronto, preached.

EDUCATIONAL.

(Continued from page 254.)

was one of the graduating fifth formers, and by the Rev. F. C. Cowper of Woodsville, N. H., who also had a son in the same form. In the prize speaking contest the judges awarded the first prize, the Frost gold medal, to Gerald Dempsey of Lowell, Mass. The rector made special mention of the unselfish thoughtfulness for other which had been shown throughout the year by Charles F. Ward of Burlington, Vt., and in token of appreciation presented him with a handsomely bound copy of Lowell's Poems. The honor of attaining both the highest aggregate and the highest average marks for the year was won by Robert C. Cowper, to whom was also awarded the school's highest honor, the gold medal for manliness. After a brief summing up of the year's work by the rector, Judge Peaslee of Manchester conferred the school's diploma upon Walcott Chapin, Barrington, R. I.; Robert C. Cowper, Woodsville, N. H.; George W. Close, Toledo, Ohio; Paul Upson, Baldwinville, N. Y.; Allen Usher, Providence, R. I.; Ward Webster, Malden, Mass.; and a certificate of work accomplished upon Victor M. Sarti, Guatemala, C. A. The year's

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work was brought to a close by a Compline service in the chapel of the Holy Cross.

THE FIFTY-FIRST annual convocation of the alumni and students of St. Stephen's College, Annandale, N. Y., took place the week beginning Sunday, June 11th, and was concluded in the commencement exercises on Thursday, the 14th. The commencement began with a celebration of the Holy Communion on Sunday morning, at 7:30. At the later service at 10:30 the Rev. Harry S. Longley, rector of St. Luke's Church, Evanston, Ill., was the preacher. The Rev. Dr. Barry, rector of St. Mary's Church, New York, preached the baccalaureate sermon in the afternoon. On Monday evening the annual dance was given by the junior class to the students and alumni, and a reception was held at the home of Mrs. G. W. G. Anthony at Annandale. The burning of the algebra by the senior class and a concert by the Glee Club took place on Tuesday evening. On Thursday the alumni celebration of the Holy Communion was held at 7:30 o'clock in the college chapel of the Holy Innocents, followed by the meeting of the Board of Trustees and the Alumni Association. The exercises of the graduating class were held at 11 A. M. on the college campus north of the beautiful library building. The salutatory and oration were delivered by Harold Holt, who also captured the MeVickar prize in oratory; the valedictory address was given by William T. Sherwood. Prizes and awards were then announced. The alumni dinner was given in Preston Hall immediately after the commencement exercises, the president of the college, the Rev. William C. Rodgers, D.D., presiding. Interesting speeches were made by Mr. Nelson P. Lewis, the Rev. Walker Gwynne, D.D., and Mr. John J. Chapman of Barrytown. The Rev. Robert Johnston, rector of St. Saviour's Church, Philadelphia, preached the missionary sermon on Wednesday evening and also made one of the after-dinner speeches. A fund of about \$1,200 was raised among the alumni and friends for the purpose of installing electricity for lighting the library, chapel, and college dormitories. Reports of progress were received from the committees in charge of the gymnasium building fund and the alumni scholarship fund. A fair representation of the alumni was present and the enthusiasm for St. Stephen's was as ardent as ever. Already applications for admission have been received from over twenty-five prospective students.

THE ANNUAL prize day exercises of St. Alban's School, Knoxville, Ill., were held Thursday, June 15th, in the school gymnasium. The annual senior assembly occurred the evening before, and the gymnasium was beautifully decorated in the school and class colors. There were many visitors and patrons of the school present. The order of exercises was as follows: St. Alban's chapel, 7:30 A. M., celebration of the Holy Communion; St. Alban's gymnasium at 11 o'clock: Address by the headmaster; graduation address, the Rev. Arthur Brittain of St. Louis; address by the Bishop of Quincy; valedictory by Mortimer Demorest Rathgeber; giving of prizes; bestowal of gold medal and diplomas by the rector. Class of 1911: Raymond Harris Bentley, Chicago; Richard Fardon Clark, Peoria, Ill.; John Leeming, Jr., Chicago; Mortimer Demorest Rathgeber, Manila, P. I.; John Newton Rollo, Chicago; Bertram Leon Smith, Chicago; William Wright Tanney, Washington, Pa. Medals were given to each winner in the field day events, Edgar S. Wyld receiving the gold medal for the highest number of points won, and Harold W. Leffingwell the silver medal for the second place. In the junior meet John Warner Hall received the gold medal, and Maurice Beam the silver medal. In the tennis tournament Charles

Lee Weems won the first prize—a tennis racket, and Philander Lewes the second prize, a box of tennis balls. Harold W. Leffingwell won the consolation prize. School "A's" were awarded to the members of the baseball team.

THE YEAR at St. Augustine's School, Raleigh, N. C., has just been completed with an enrolment in all departments of 339 pupils. The commencement sermon was preached on May 28th in the school chapel by the Rev. E. W. Daniel, curate of St. Philip's, New York City, who is an alumnus of the school. The annual commencement was held on Wednesday, May 31st, and the address was delivered by the Rev. Philemon F. Sturgis, rector of St. Peter's Church, Morristown, N. J. There were four graduates in the collegiate department, three in the academic, and eleven in the normal. The diplomas were delivered by the Bishop of North Carolina. During the next session, the classes called first and second year normal will become the seventh and eighth grades. At the end of these grades, the students will have the choice of entering the normal department for two years or the collegiate department for three years. Candidates for holy orders are able to pass directly from the collegiate department to the theological seminary. The American Church Institute for Negroes has enabled the school to raise its standard and to make a number of needed improvements. On Easter Sunday, twenty-eight students were presented to the Bishop of North Carolina for confirmation. Of these, eight had been baptized on Palm Sunday and seven by immersion. In the school chapel, a rough granite font stands immediately alongside a baptismal pool and candidates for baptism have the choice of either method.

COMMENCEMENT WEEK at St. Mary's School, Concord, N. H., began with a garden party on June 8th. The weather was perfect and the grounds were thronged with guests. Both houses were thrown open that all the guests might see as much of the school as they wished. The work of the Home Economics department in the lines of sewing, cooking, household accounts, and house decoration was shown and the notebooks of the history and English classes and the attractive work of the art classes were inspected. The graduating exercises were held in the gymnasium Saturday morning, June 10th, Bishop Niles presiding, assisted by the Bishop Coadjutor. The address to the school was made by Hon. Robert J. Peaslee, judge of the supreme court of New Hampshire. For the first time a school pin was given to each of the six graduates. Special prizes awarded were a set of Mendelssohn's works to Miss Ruth Merrill for exceptional work in music and a set of Shakespeare's works to Miss Dorothea Gerrish for especially appreciative work in English literature. Extremely good

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work was done by Miss Ruth Merrill, who played Mendelssohn's concerto in G-minor.

ON SATURDAY, June 10th, Saint Faith's School, Saratoga Springs, N. Y., finished the twenty-first year of its school life with appropriate closing exercises in the auditorium. The pupils, all dressed in white, formed the procession, singing their school hymn, "Sing We Now of Faith the Glorious." The rector, Dr. Carey, then gave the prizes for the year and the honor cards, ending with the silver cross for faithfulness, which was given by the vote of the entire school to the girl who had given the most faithful and devoted service throughout the year. The address of the day was made by the Very Rev. Donald Brookman, Dean of All Saints' Cathedral, Albany. It was a most stirring, earnest, and helpful address upon the happiness of working, the happiness of giving, and the happiness of loving. Several choruses were sung by the pupils with great precision and spirit and after the recessional hymn, "The School Year's Long Campaign is O'er," there was an informal reception for the pupils and the guests, followed by luncheon in the school dining rooms. St. Faith's first school year, back in its old home in Saratoga Springs, has been most successful and crowned with many blessings.

THE TWENTY-SECOND commencement of Waterman Hall, Sycamore, Ill., took place on Tuesday, June 6th. The exercises leading up to this day began with the services on Whit-sunday, the sermon being delivered by the rector. At the early celebration the corporate Communion of the entire class of graduates, together with a large number of other communicants was an inspiring feature. On Monday the class day exercises took place in the auditorium of the school. The Board of Trustees met and received the report of the Rev. Dr. Fleetwood, the rector and treasurer, showing the year past was one of the most successful in the history of the school. The commencement exercises were presided over by Bishop Anderson, the president of the Board of Trustees, who delivered the diplo-

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mas of the institution to sixteen graduates. The address was given by Prof. J. G. Carter Troop of the University of Chicago. A large meeting of the alumnae took place in the afternoon. The graduating class made their offering of \$100 to pay the balance due on the pews of the new chapel, the cost of which, \$547, was assumed by the members of the school last year.

THE SEVENTY-SIXTH annual commencement of the Hannah More Academy, the Maryland diocesan school for girls, was held on June 13th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 11th. On June 10th an operetta, "Princess Chrysanthemum," was given, and a musicale, in which the chorus class and twelve other pupils took part, on the evening of June 12th. On Tuesday at 10:30 A. M. the pupils, graduates, and teacher marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The principal address was made by the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore. After the announcement of honors and prizes, Bishop Murray made an address and presented the diplomas to the class of ten graduates.

ON JUNE 8th, the annual commencement of Harcourt School was held at the school buildings in Gambier, Ohio. The proceedings were marked by an unusual feature. Instead of being held in the audience rooms, the exercises were conducted out of doors, upon the broad staircase leading to the main house, and beneath the glorious shade trees on the lawn. Bishop Leonard made the invocation and pronounced the benediction. The Rev. Dr. Peirce, president of Kenyon College, gave the diplomas to the graduating classes, with an earnest and interesting address. The oration was delivered by Miss Perkins, professor of Latin in the College for Women, on the "Western Reserve Foundation," Cleveland. It was a brilliant and attractive address, and made a profound impression. Miss Harriet Merwin, the principal of the school, with her recognized skill and kindness, was a pleasing hostess.

THE TWENTY-SIXTH annual commencement of Howe School, Howe, Ind., was held Tuesday, June 6th. There were thirty-six graduates, the majority of whom go to college in September. Dean Briggs of Harvard made the commencement address. On the Sunday preceding commencement the closing sermon was preached by the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago. The highest honors in scholarship were awarded to the following, each being the leader of his class: Bernard C. Cartmell, Arthur B. Lloyd, Stewart E. Earle, Aaron B. Cutting, Charles Rollin Larrabee, Mearl R. Muddock.

THE SIXTY-FOURTH annual commencement exercises of St. James' School, near Hagerstown, Washington county, Md., which was accepted at the last convention of the diocese as the Maryland diocesan school for boys, were held on June 14th. Bishop Murray delivered the principal address and presented the diplomas to the twelve graduates.

ANVIL SPARKS.

In each life good begets more good; evil, fresh evil.—*Edwin Arnold.*

A prudent man is like a pin—his head prevents him from going too far.—*Douglas Jerrold.*

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