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THE DOCTRINE OF THE HOLY GHOST

FOR WHITSUNDAY (MAY 26TH).

When the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me.—*St. John 15: 26b.*

A GREAT teacher of philosophy once said in private conversation, "When I consider, in spite of all the monstrous evils of human life, how compelling are the arguments for the reality of God, not only as existing but as loving us and willing our good, it seems to me that it is all a struggle of the great world spirit to express and realize his life in human life." It has since seemed to the one who heard these words that this modern philosopher was but restating in untechnical terms, the Christian doctrine of the Holy Ghost: that Christianity means this—the struggle of the Spirit of Christ, which is the world-spirit, the God-spirit, to realize Himself in men.

Accustomed as we are to think of God as all-powerful, we forget the limitations, self-imposed, under which He works in human life: we forget that He works with a race possessed of free wills, free to make or mar its eternal fortune, which to a great degree has misused its freedom by choosing evil, and has created a gulf between itself and God by disobedience. We do not need to be convinced of sin or of our freedom to choose the evil. But we do need ever afresh to be convinced, in the face of the mysteries of sin, that goodness is positive and desirable, that there is truth to be known and righteousness to be achieved; that the Spirit of Almighty God contends with us; and that to have living faith in these things is to realize the highest and best that life has to give.

Act in daily life according to our best impulses, in line with our ideals and aspirations, and we have begun the life of such faith; then argument will appeal, evidences confirm, and faith deepen more and more into knowledge of divine things.

If the Spirit of God is working with such life and faith, then the surest proof of Him will be in our spiritual, our inner, lives. He works spiritually, not manifestly, openly or by outward miracle, but invisibly, inwardly, quietly. Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit."

Even so, as the wind. How we know the winds as they race over our country, unresting, unceasing, most familiar and yet most mysterious of natural phenomena; confining or releasing the rain, clearing the skies for sunshine to warm our soil, drenching the ground with fertilizing mist, binding and unbinding the forces of the earth. Even so in our burning, restless, busy lives strives the Spirit of God, seeking to make us His own, seeking to free all those latent forces of our spirits that make for nobler life; failing, succeeding.

We shall best understand how He works in the world, in society, in the Church, by realizing how and to what ends He works in us. *The Comforter, the Strengtheners*, Christ called His Spirit. So that His mission is to strive not merely against the wrong in us, but with the good in us—for us.

And as we strive with the Spirit for the things of God, more and more shall we realize our sonship to the Heavenly Father, for the Spirit witnesses to the Christ, by producing in us characters like unto and one in spirit with the Christ, the perfect Son of God. To produce such character, is to make ever more real the Kingdom of God. It is in and through such spiritual character that the Church will triumph over her difficulties and problems, justify her faith in the perpetual guidance of the Holy Ghost, until she be presented to Christ, when this world has reached the climax of its life, a glorious Church, without spot or wrinkle or any such thing, holy and without blemish, identical and coextensive at last with the Eternal Kingdom of God.

L. G.

JANE ADDAMS'S "CHALLENGE TO THE CONTEMPORARY CHURCH"

IN the *Survey* for May 4th we find an address delivered by Miss Jane Addams before the Conservation Congress of the Men and Religion Forward Movement entitled "A Challenge to the Contemporary Church." Following, as this does, immediately upon the publication of Miss Addams's latest and most suggestive book, *A New Conscience and an Ancient Evil*,* and a year after the invaluable report of the Vice Commission in Chicago, it affords ground for most serious consideration, not only as to the duty of Americans as good citizens with relation to the vice problem of our cities, but also to Churchmen as such. It is to the leaders in organized Christianity that Miss Addams has addressed herself in her paper that is printed in the *Survey*.

At the outset we may acknowledge that a difficulty of the last generation has been overcome in recent years. It was the fashion of social workers who were outside the sphere of organized Christianity to view "the Church" with contempt as not worthy of consideration as a force for moral and social reform. To what extent that was justified we shall not now inquire, though the philanthropic institutions that dot our land, very many of which are the immediate foundations of organized Christianity, show that Christian people, even in the last generation, were seriously trying to solve the problem of caring for the derelicts of our social system. Probably it is true that only in our own day has the conviction taken deep root among us that, as Christian men and as the Christian Church, we must go farther and both find and remove the causes that produce these derelicts. At any rate it is a hopeful sign that the secular workers in social reform now earnestly desire the coöperation of the Church. They may not fully recognize—apparently Miss Addams fails to recognize—how truly the development of the spiritual nature of the individual is the solution in that individual of some considerable part of the social problem; but probably it is also true that Churchmen have failed to recognize how unnecessary it is that those whose spiritual nature has been developed—those, in theological language, who may be considered to be in a "state of salvation"—should also seek to remove the hindrances to a similar spiritual development in those who are the victims of our social system, and, indeed, to reform the system itself.

MISS ADDAMS'S "Challenge to the Contemporary Church" begins with a presentation of the social system of to-day in its relation to vice and of the causes of organized vice in our cities, and she is able to illustrate that condition by specific examples from her own observation. She indicts the Christian Church for hardness to woman:

"In less than four hundred years after the death of Jesus," she writes, "St. Augustine asserted that the heart of a woman was the gate of hell, so quickly had the fear and contempt of the harlot spread out from her as the center of irreligion, that it had by then included all womankind. The very word woman in the writings of the Church fathers stood for the basest temptations. The pagan woman had been oppressed and despised but the woman of Christendom came to be hated and feared as the chief emissary of the devil himself, and this in spite of the fact that the Virgin was worshipped and many women canonized as saints."

This, we can only say, is gross exaggeration. "Do not hold women in abomination," wrote St. Ignatius of Antioch—and it must be remembered that his words were directed against a pagan and not a Christian viewpoint—"for they have given thee birth and brought thee up" [*Ante Nicene Fathers*, I, 113]. This counsel is repeatedly found in the writings of the fathers; and the rigors of the monastic system, with the fleeing of many women as well as men, from the vices of the city to the seclusion of the wilderness, in no sense presuppose the view of the early Church which Miss Addams takes. St. Augustine's earlier history affords, we believe, a sufficient interpretation of the sense in which his words are to be understood.

But without admitting any sufficient justification for her indictment of the historic Church, we are more than ready to try, with Miss Addams, to meet the issues that are presented in this twentieth century. She may over-estimate the amount that the Church can do, even if we were all fully awakened to the seriousness of the condition, and she may underestimate the value of what the Church is already doing, as a spiritual force;

* *A New Conscience and an Ancient Evil*. By Jane Addams, Hull House, Chicago. New York: The Macmillan Co. Price, \$1.00 net; postpaid \$1.10.

but she does not exaggerate the evils of to-day, nor the duty resting upon all of us to combat and overcome those evils.

THE FOLLOWING is Miss Addams's challenge, after presenting a picture of the social evil of the day:

"The Christian Church cannot hope to eradicate the social evil until it is willing to fairly make it the test of its religious vitality, to forget its ecclesiastical traditions, to drop its cynicism and worldliness, to go back to the method advocated by Jesus Himself for dealing with all sinners, including not only the harlot, but, we are bound to believe, even those men who live upon her earnings and whom we call every foul name. The method of Jesus was nothing more nor less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the loving kindness of his brethren, the breaking up of long entrenched evil by the concerted good will of society.

"The new publicity in regard to prostitution in itself forces the Church into radical action; understanding of the sinner has ever been essential to his forgiveness, knowledge of conditions has ever preceded social reforms. If it is discovered that the brothels are filled with overfatigued and underpaid girls, procured by young men "too poor to marry," then it is obviously the business of the Church to secure legal enactment which shall limit the hours of labor, fix a minimum wage, and prescribe the conditions under which young people may be permitted to work; if it is found that the army of girls and men required in this vile business is constantly recruited from the young, heedlessly looking for pleasure in vicious dance halls, on crowded excursion boats, in careless amusement parks, then it is the obligation of the Church to guard and cleanse these pleasures and to provide others free from danger; if the new publicity continues to disclose on the one hand the enormous number of little children who are pushed into an evil life through the very congestion of the city's population, and discloses on the other hand the large number of young people in dreary country communities who are drawn into vicious practices through sheer reaction from the monotony and grayness of their lives, then a nation-wide Church in the crowded city must advocate measures to lessen the sensational evils of overcrowding, and in the village it must offer social organization to all the solitary young people of the country side; if it is made clear that youth is ensnared because of its ignorance of the most fundamental facts of life, then it is the duty of the Church to promote public instruction for girls and lads which shall dignify sex knowledge and free it from all indecency; if it is found that degenerate children born of diseased and vicious parents become an easy prey for the brothel, it is clearly the obligation of the Church to challenge all applicants for marriage and to work out through modern eugenics the admonitions of the Hebrew teachers as to the responsibility unto the third and fourth generation."

Let us disregard the unhappy manner, which savors of a bygone generation, in which Miss Addams presents her case, and let us remember that it cannot possibly be "the business of the Church to secure legal enactment" for anything, simply because it is not the "business" of the Church to do anything that she cannot possibly do, and the Church does not "secure" legislation at her own pleasure in this American republic. Dean Hodges better stated the case in a sermon printed in the *Churchman* of May 11th, when he said:

"Never has the Church so realized that its mission is to inspire rather than to direct the activities of society. The Church in the past has desired to stamp its name on all education, law, medicine, and politics; to be the mistress of the arts, and the trustee of the sciences. It is not now so anxious as it has sometimes been to get the credit of its good deeds. It is more content to send out men and women, filled with the Christian spirit, to do social service apart from all ecclesiastical control. The main thing is to get the social service done. The supreme purpose is to get the good life lived. The ideal aim is ever more and more to extend the horizon of the truth."

But the subject matter of the programme which Miss Addams offers to the Church is one that may well receive our attention, viewed from the truer perspective which Dean Hodges has expressed. The contributing causes to the social evil which Miss Addams has stated do undoubtedly cry out for new legislation, and that legislation is being enacted steadily in most of our states, as rapidly as the best thought of citizens is able to discern how to do it. This is far from an easy task, and the legislative programme which Miss Addams compresses into a single paragraph simply bristles with difficulties—difficulties that must be considered and met, but which cannot possibly be solved off-hand by the half contemptuous requirement that "it is obviously the business of the Church to secure legal enactment." It is "obviously" Miss Addams's "business" quite as much as it is that of the Church. It will require many years of the most careful thought and work to carry this programme into effect. First, we must all recover from this feeling that it is *somebody else's business* to "secure legal enactment." The

forces that make for social uplift have not, thus far, solved the problem of working together—perhaps Miss Addams's present tone relative to the Church will suggest one of the reasons why. To say that the way for this to be accomplished is for "the Christian Church . . . to forget its ecclesiastical traditions," etc., is but superficial. The Church cannot accomplish social reform by resolving herself into a vast social settlement on humanitarian lines. The one thing that she can accomplish as a Church is to furnish the spiritual impetus to her children to lead them to *wish to accomplish* the results, and to impel them to work for the salvation, spiritual and physical, of all their brothers and sisters, because of the oneness of all humanity in Jesus Christ. This she does, first, by seeking them out and bringing them, one by one, into closer spiritual relationship with Jesus Christ and with each other by holy Baptism; secondly by strengthening their spiritual natures by Confirmation, by the Holy Communion, by prayer, by good associations, by seeking to place good environments about them, by encouraging them to cast all their care upon One who cares for them; by teaching them that the way to solve the problem of life is to treat everything from the standpoint of eternity, the only perspective that is big enough to place all the factors in this life in proper relationship to each other and to life as a whole. And wherever these ideals of the Church are successfully carried out, men and women, boys and girls, are living to-day, amidst all the difficulties of our faulty social system, lives that vindicate the Church in her attitude toward them.

But of course it is not enough for us to stop there; and because Christian people have not sufficiently seen this, they have failed to do their full duty with respect to the evils of society.

We cannot produce the best spiritual results in human lives without removing dangerous obstacles to those results, and Miss Addams has clearly presented many of the most serious of these. We do need legislation to remove those obstacles which she has enumerated. We do need to limit women's hours of labor and to prohibit child labor; to establish, if it be possible (which is uncertain), a minimum wage; to provide substitutes for vicious dance halls and careless amusement parks; to prevent overcrowding in the home and give the opportunity for decent privacy; to provide social opportunities in village and country life; to encourage proper sex education; to protect the innocent from unwise marriages, though we are not prepared to "challenge all applicants for marriage" or to "work out through modern eugenics the admonitions of the Hebrew teachers as to the responsibility unto the third and fourth generation"—a phrase that is too obscure to be accepted without reserve. All these are enterprises that our Social Service Commissions may well take under consideration, as many of them have already done. We believe that more careful scrutiny by these commissions of bills introduced into our several legislatures ought to be expected as an integral part of their duty, and experience has shown that legislators welcome the counsel of our Social Service bodies concerning bills of great social and moral import which may be before them, simply because they recognize the disinterestedness and good faith of the commissions, which are formed to give expression to the conscience of the Church in matters of this nature. Miss Addams will learn with pleasure that the Church is really trying, in a corporate way, in many places, to bring her influence to bear to secure better legislation on these lines. In some places she is even succeeding.

In some ways Miss Addams's book, which we have cited at the outset of this consideration, does fuller justice to her large-mindedness than does her Conservation address. In the former she states and seeks to work out those problems which we describe in bulk as the "social evil," without seeming to stand in an accusing attitude toward the Church. In six chapters she presents her subject, and it is a pleasure to find that she is able to do so in a distinctly optimistic way. "Those of us who think we discern the beginnings of a new conscience in regard to this twin of slavery," she says, "find a possible analogy between certain civic, philanthropic, and educational efforts directed against the very existence of this social evil, and similar efforts which preceded the overthrow of slavery in America." The analogy is a strong one. It was long sought to regulate slavery; then finally the national conscience became so aroused as to justify a campaign of extermination, and slavery was exterminated. Only a generation has passed since then, but the children of those who fought against emancipation could not possibly be induced to reenact slavery. Similarly may be the history of the white slavery or the social evil. Both slaveries are as old, appar-

ently, as the human race, and if one can be exterminated, the other can be. Regulation has long been tried and it has been a failure. If a nation could not survive half slave and half free, neither can a city maintain a condition in which prostitution shall be tolerated in one part and not in another. We need a mighty effort to arouse the American people to abolish white slavery and public prostitution as they abolished black slavery and the slave trade.

In our judgment, three steps must be taken at the outset. One is to remove so much of the cause of the evil as can be traced to bad social conditions, and this must be done by legislative enactments such as Miss Addams has suggested. This is negative progress, and in the nature of things, it will be slow. The second is to close the sources of supply of young girls for purposes of prostitution. This is positive progress, and it can be done when public opinion demands it. One cannot enumerate off-hand how it shall be done; but it is clear that young girls, living away from their homes, as unskilled laborers at factory wages, are in the greatest danger and should be *taken from boarding houses into homes*. If they have parents, it is criminal to allow them to be living and working alone in a city. If they have none, homes should be found for them. It is a crime against civilization that multitudes of girls are trying to support themselves in boarding houses at six dollars a week and under. The third step is to extend a deeper, truer chivalry among young men, so that they will be impelled to protect womanhood everywhere. If "women and children first" can be the recognized though unwritten law of the sea for Anglo-Saxons, why not for the land as well? If the life of women is to come first, though men must choose death for themselves to give it, why may not a like protection be thrown about that nature of woman which is more sacred than her life? These three steps will not eradicate the social evil from our cities, and nobody supposes that it can be eradicated by one fell swoop; but they will go far to make its extermination possible at a later day, and nothing short of extermination may be the goal at which we must aim.

In the meantime all the forces of the Church—her sacraments, her prayers, her sermons, her instructions, her influence, the activities of her Social Service Commissions—should be directed toward the accomplishment of these first three steps.

WE trust that American Churchmen, at least, will not be misled by superficial views concerning the Welsh Disestablishment bill that is now pending in the British parliament and that passed its second reading last week by a vote that indicates its ultimate passage by the House of Commons.

The Welsh bill is a "trade," in which Irish Home Rulers give their votes for the measure (in spite of the fact that Roman Catholics have always stood emphatically for the principle of an Established Church) in return for Welsh support of Home Rule. The Welsh care nothing for the Irish bill, nor the Irish for the Welsh bill, but they have entered into partnership to obtain both.

If this were a movement to liberate a State-ridden Church, many American Churchmen would give it their enthusiastic support. It is not. It is a bill which uses the brute power of the State to disrupt the Province of Canterbury and its ancient Convocation, without even consulting the Church; and to steal from her the greater part of her ancient endowments in Wales, where Church and people are poor, diverting them, not to other religious uses, but to wholly secular objects. How the "Non-conformist conscience" of which we have heard so much in recent years can tolerate this deliberate steal, passes one's comprehension.

Of course the taunt that much of the aristocracy of England has derived its wealth from similar steals—not from the Roman Catholic Church as was stupidly alleged in debate, but from the same Church of England—is well founded. But if "Liberals" have concluded that the thefts from the Church under Henry VIII. were wicked, why, in all conscience, are they now doing precisely the same thing on a larger scale?

This is a sad chapter in English history which is now in the making.

ANSWERS TO CORRESPONDENTS

W. C. P.—We have no knowledge of official current inquiries by dioceses into the question of uniform records except those in the dioceses of Pennsylvania and Harrisburg.

BLUE MONDAY MUSINGS

MY unknown friends all over the country keep me well supplied with ecclesiastical curiosities. I can speak of only a few here, though all that come to me afford amusement, and some, pain. Here, for example, from a Wisconsin paper is an account of the Palm Sunday observance where, "in recognition of the day, everyone who attended the Presbyterian church received at the door a warm greeting of welcome and a beautiful carnation, a large quantity having been supplied by five friends of the church. Those who had been detained from the service by age or illness were remembered also." Doubtless it is something to have Palm Sunday recognized at all; but I wonder why our Protestant friends are always so much quicker to lay hold of the feast days than the fast days.

FROM A LONELY ISLAND on the Maine coast comes another tribute to our unfortunate legal nickname. No religious service of any sort was held in this place; and an associate of one of our sisterhoods undertook to initiate Church services. A Church of England woman, who had recently arrived, was found; and when the matter was proposed to her she answered, "I am very sorry, but in my own country I was never allowed to go to dissenting chapels."

"But this is not a dissenting chapel. The Church in this country is a branch of the Catholic Church and we are in communion with your own Church of England."

She looked her disbelief and replied, "I have seen your Prayer Book, and on the title-page it plainly reads, 'According to the use of the Protestant Episcopal Church in the United States of America.' I never heard of such a Church."

No amount of reasoning could persuade her to set foot in the little chapel, nor would she allow her children to attend the Sunday school. Thus the only baptized and confirmed person in the whole community was lost to the work because of this misnomer attached to the Church on the title-page of the Prayer Book.

WHAT A TERRIBLE PLAGUE and pest these abominable "Tom Thumb" weddings are! I hear of them on all sides. In a large Massachusetts city recently the Parents' Association of a great public school arranged for such a performance with sixty children, all of them under 10 years old, taking part. The newspapers published pictures of the "bride" and "bridegroom," with a small boy arrayed in surplice and stole. Is it not strange that decent and pious people can be so utterly obtuse? I have got on track, I think, of one reason why this particular form of sacrilege is so common. It appears that women go about the country arranging these things on a basis of profit. In an Arkansas town the Methodists gave this abomination in Holy Week, under the direction of a Mrs. L. J. Ray. She was carrying about with her a letter of commendation from one of our clergy, rector at that time of a parish in Mississippi, who praised "the high moral character, the beauty and the interest of the piece, which was given for the Junior Auxiliary." Evidently we need to look at home, and consider whether our own clergy are rightly instructed in the sanctity of Christian marriage. A similar report is just received from a seacoast parish in Massachusetts. The shocking stories of precocious immorality among school children nowadays are evidence that what is needed is more plain and wholesome instruction about the sanctity of the body, and the holiness of the marriage relation, rather than such atrocious parodies on a holy mystery. I really believe that a mock baptism or a mock Eucharist would be less injurious in their influence upon those who take part and those who witness them than a mock marriage.

SPEAKING OF MARRIAGE, there is a question which comes up perennially in our American and English Church papers: I mean, whether the Church can take cognizance of the marriage of unbaptized persons. Nothing is said about this in the canons of the American Church; but of course it is understood that the Church legislates altogether for her own children, and not at all for those who are not under her jurisdiction. I am afraid it is undoubted that not a few of our clergy do not put the question to strangers who come seeking to be married, as to whether or not they are Christian people. Indeed I heard a Bishop not very long ago say that he always was glad to marry unbaptized people, because he thought it would draw them closer to the Church! Here, as in all that whole province,

we get very little light from the Roman practice; for though the Roman Church forbids the solemnization of marriage between a member of its communion and an unbaptized person, dispensations are habitually obtained whereby a legal marriage is performed by a Roman priest. The difference is that the marriage is never in the church and that it has no religious character, the name of God not being mentioned in the ceremony. It seems to me quite clear that the Marriage service in the Book of Common Prayer requires that both bridegroom and bride shall be baptized. As it is forbidden to use the burial service over an unbaptized adult, it follows *a fortiori* that the use of the Marriage service over one or two unbaptized adults is yet more contrary to the mind of the Church. And to ask an unbaptized person, upon whom the Name of the Blessed Trinity has never been named, to take a spouse solemnly "in the Name of the Father and of the Son and of the Holy Ghost," is profanation. In many of our parishes there is an elaborate question-blank which is required to be filled out by all persons seeking Holy Marriage. Information is there given as to whether either party has been married before, and whether, if so, the husband or wife then taken is dead, with the explanation that no man is a widower, and no woman a widow, until death has made them so. This is necessary, because many people salve their consciences by describing themselves as "widowed by law" when they have been divorced. Questions are also put as to whether they have been baptized, and whether they are in any degree of relationship by blood or marriage. At the end is a solemn affirmation, which both sign, that the statements made in their answers are true. Should it be desired, I would very gladly print such a form in this column. I am frank to say, however, that it seems really a thing to be wished that the clergy of the Church were empowered, in their discretion, to perform civil marriages, such as do not contradict the law of the Church and are in harmony with the law of the State. Believing, as I do, that it is an absolute violation of the Church custom to use the Prayer Book Marriage service where one or both persons are unbaptized, I wish that the Bishops might see their way to setting forth another form altogether, to be used under such conditions.

ANOTHER most desirable thing is the appointment in each diocese of a surrogate to take cognizance of matrimonial causes, where special knowledge of canon and state law is required, and where it might be important to secure evidence in a fashion not now possible for the individual priest. For example, here is a case lately brought to my attention: A Churchman, a devout and earnest man, was married to a woman; but the marriage was never consummated because of physical incapacity on her part. It was, therefore, null and void from the beginning; but in ignorance of what was best and with a foolish feeling that the course followed would be less humiliating, instead of suing to have the marriage declared null and void, he obtained a divorce from her on the technical ground of desertion. Later, he sought to be married by the Church. Of course, the facts being as stated, there is no doubt that he was in every way entitled to the blessing of the Church upon a perfect union; yet the letter of the canon made that impossible, unless some enquiry should set forth the fact that he had never been married at all.

SENATOR WILLIAMS' hideous parody of the Apostles' Creed does not stand alone, unhappily. Of late there has been an epidemic of similar parodies of the Ten Commandments; and not even the Beatitudes of our Blessed Lord have escaped. The Congregational minister in Oakland, Calif., has just addressed such a profane version to the "Quarter Million Dollar Campaign" in the interest of a new Y. W. C. A. building for that city. I notice one of them reads, "Blessed are the wealthy." Times surely have changed since our Lord pronounced a benediction on the poor, but had no word of praise for the rich as such.

OUR METHODIST BRETHREN in a western city recently held a "Golden Anniversary," with a "Fraternal Greeting to Sister Denominations." I notice with some amusement that on the printed order of service the first hymn indicated is, "Jesus calls us o'er the tumult." As I count seven different denominations represented in the list of speakers following, it seems singularly appropriate!

PRESBYTER IGNOTUS.

CANTERBURY CONVOCATION AGAINST WELSH DISESTABLISHMENT

Protest by Nearly Unanimous Vote in Both Houses

GREAT MISSIONARY MEETING IN INTEREST OF
S. P. G. WORK

The Living Church News Bureau }
London, May 7, 1912 }

THE convocation of the Province of Canterbury held its May group of sessions last week at the Church House, Westminster. Anti-Welsh Disestablishment was to the fore in the upper house on a resolution proposed by the Bishop of London. The Welsh bill was one, he said, which in its effect would cripple the work of God in Wales.

The BISHOP OF EXETER, in seconding, believed it to be their duty to protest against and resist to the utmost of their power a measure which was intended, without any reference to Church or nation, to rend that ancient and honorable House of Bishops in two. The BISHOP OF OXFORD did not think the resolution should be passed without any expression of dissent. It appeared to him that the case for Disestablishment was irresistible, and Parliament was bound to take cognizance of it. There were provisions in the bill with which he did not agree, such as the actual proposals for Disendowment, and the detachment of the Welsh dioceses from Convocation. He had no doubt, however, that they could get the bill amended in these particulars, if they were content to take a "reasonable view" in regard to Disestablishment. He approved of some measure of Disendowment. The BISHOP OF ST. ALBANS maintained that it was impossible for Wales to be treated separately on this subject. The BISHOP OF BATH AND WELLS, speaking from his experience in Australia, did not think that non-establishment tended to promote Christian unity. The BISHOP OF HEREFORD associated himself with the remarks of the Bishop of Oxford. The BISHOP OF ST. ASAPH said that there was a remarkable and profound change of feeling in Wales in regard to Disestablishment. He had received a large number of letters from Dissenters on the matter, and one of them had said to him, "I have carefully thought over this subject from the point of view of religion and the welfare of religion, and I have been torturing my own conscience at the unrighteousness of the proposals of the Government." The BISHOPS OF BIRMINGHAM and WINCHESTER also shared the general view of Churchmen. The BISHOP OF ST. DAVIDS was surprised that the Bishop of Oxford should wish them to "violate their consciences in order to obtain better terms." The ARCHBISHOP, in closing the discussion, said that it was impossible for Churchmen to take any other action than they had done in this controversy. The resolution was carried by 21 votes to 3, their Lordships of Hereford, Lincoln, and Oxford being the three dissentients.

The Archbishop announced that it had been decided to convene the Representative Church Council in the first week of July. Presumably the council is to meet especially to consider the situation created by the Welsh bill. A resolution was adopted unanimously declaring that a further extension of the diocesan episcopate was essential to the advancement of the Church in this country, and recommending that the urgent necessity of facilities for the Bishops' bill should be impressed on members of the House of Commons. It was also resolved that the Archbishop be requested to appoint a committee to consider the creation of additional dioceses in the Province of Canterbury and the adjusting of the boundaries of the existing ones. The Archbishop made a statement in reference to misconceptions which existed outside convocation on the action of the house in respect of their proposed reply to the Royal Letters of Business on Prayer Book revision. A resolution was adopted for the appointment of a day of intercession for home missions, following the precedent of that for foreign missions, and asking the Archbishops of the two Provinces to decide whether it should be in Rogation-tide or one of the Ember days.

In the lower house, Welsh Disestablishment was also discussed and considered impossible by a practically unanimous vote.

The DEAN OF ST. ASAPH, in moving that the House concur in the Anti-Disestablishment resolution passed by the Upper House, thought that the case against the Church was based upon a considerable lack of logic and also upon a considerable lack of real knowledge of the Welsh people. The DEAN OF ST. DAVID'S maintained that the present Welsh political representation was entirely misleading as to what was the general feeling in Wales concerning Disestablishment. The resolution was carried with only one solitary dissentient. A resolution was also carried directing the Committee on the Relations between Church and State to take into consideration the change which it is proposed to effect, by Parliamentary authority alone, in the constitution of that House by the Welsh Bill, and to report whether any action should be taken by the House. It was pointed out that

if the bill was passed, the Archbishop, in the performance of his duty to summon all the Bishops and clergy of his Province, would be brought into conflict with the new statute which said in effect that the Welsh Bishops and other clergy were no longer members of the Provincial Synod. A pretension was being made by the Government to "cut and carve about" the Church by Parliamentary authority alone, and that was a "usurpation" which ought to be resisted in every possible way. A rather one-sided discussion ensued on a resolution, proposed by the Archdeacon of Ely, regretting the proposals to open Divinity degrees at Oxford and Cambridge to persons irrespective of their belief or disbelief in Christianity, and suggesting that the universities should alter the conditions conferring these degrees so that Protestant Dissenting preachers might be eligible for them. The Dean of St. Paul's, Canon Mason, and the Dean of Christ Church all spoke in favor of the relaxation. The Dean of Westminster even went further as an exponent of this Liberal theological movement, and moved an amendment to the effect of committing the House to the proposal to open the Divinity degrees at Oxford and Cambridge to "competent students" without restriction to those in Holy Orders. The Dean of Canterbury seconded the amendment, which was adopted and became the substantive motion. This astounding and mischievous proceeding on the part of members of convocation, however, was checked by the Dean of Lincoln moving the previous question and carrying the House with him by 46 votes to 38. Both Houses of Convocation were prorogued until the July group of sessions.

The *Times* states in its "Political Notes" that the uneasiness in the Liberal party with regard to the Welsh Disestablishment bill is increasing. It is even anticipated in the party that the division on the second reading of the bill may be less satisfactory than that on the first reading. Among those who are perplexed as to the action which they ought to take are Liberal members for country divisions and Scottish Liberals. Not a few members of the party, of course, are Churchmen, and there is a good deal of private discussion on the subject. In particular it is felt that the Church is being treated very ungenerously.

"A Roman Catholic" (observe the proper prefix to "Catholic") writes to the *Times* to protest against the action of Irish and Welsh Romanist members of the House of Commons in supporting Welsh Disestablishment.

"To all appearances," he says, in these remarkable words, "they are breaching the breakwater against infidelity, they are overturning the chief upholder in this country of religious truth, they are aiding and abetting those who believe little, and those who believe nothing, of the truths of Revelation in action, tending directly to destroy what remains of Christian belief, Christian traditions, and Christian education amongst us."

In his monthly letter to the clergy and laity of his diocese the Archbishop of York refers to the Welsh bill. It has been presented and received, he says, without any enthusiasm. The truth is that it represents no pressure of public opinion:

"It is the product of the bargaining of political groups in the House of Commons. It could not be sure of its first reading until the Irish Nationalists had crossed the Channel to vote for it." Are these the circumstances, we may ask with some indignation, the Archbishop adds, under which for the first time in the history of England and Wales, the nation is to tear out of its corporate life that public recognition of the Christian Faith which for long centuries has marked our national history?

The Archbishop of Canterbury presided over the annual meeting of the S. P. G., held at the Church House in connection with the celebration of its 211th anniversary in the last week of April. In a summary of the annual report, the secretary (Bishop Montgomery) gave a survey of the world-wide operations of the society. From all sources the total income for the last twelve months was £212,000, being £3,000 more than in a normal year.

The ARCHBISHOP observed that all the momentous events in India during the past year had quickened their prayers for that mighty land, and their hope that in time to come it might not only be one of the great jewels in the crown of our sovereign, but one of the great centres of Christian force and thought for the benefit, not only of India, but of the world. Proportional to the immense increase in knowledge and interest concerning missionary work, there ought to be a great advance in both personal aid and money material available for the work. There always had been great individual devotion and sacrifice. But missionary duty called for corporate Church devotion and sacrifice as well.

The BISHOP OF MADRAS, who has been for nearly thirty years living and working in India, said that it was possible to appeal to the Brahmins, the educated class, to-day in a way never possible before in his experience. The one thing which the people of India

Romanist Protests
in "Times"

Archbishop
on Welsh Bill

Annual Meeting
of S. P. G.

required from them was that they should be approached in a spirit of Christian humility and with a real Christian affection. During the last fifty years the Church had rapidly been spreading among the very lowest classes of Indian society, and steadily rising to the top. The ARCHBISHOP OF CAPETOWN spoke of the white and black problem in South Africa, and he believed that what would help to solve it was the establishment and development of the Christian character which was brought about by the teaching of the Gospel of our Lord Jesus Christ.

At the Albert Hall in the evening of the same day there was a great popular demonstration on behalf of foreign missions. The Bishop of Salisbury, who presided over the vast gathering of 10,000 people, observed that such a meeting meant that a great old society was renewing its youth. The old S. P. G. was young again with all the youth of a new hope and impulse and inspiration and promise. The special speakers were the Bishop of Labuan and Sarawak (Borneo) and the Bishop Suffragan of Kensington.

The Rev. Father Puller, S.S.J.E., superior of St. Edward's House, Westminster, left town yesterday week for Moscow and St. Petersburg in order to give a course of lectures on the English Church to Russian Churchmen in both of those cities,

Churchmen Leave for Russia

at the invitation of the committee of the newly-formed Russian society for the cultivation of more intimate relations between the Anglican Communion and the Orthodox Church in Russia. He was accompanied by the Rev. H. J. Fynes-Clinton, general secretary of the Anglican and Eastern-Orthodox Churches Union.

The important appeal case of *Thompson v. Dibdin* and others, involving the legal question of the right of the appellant to refuse admission to Holy Communion of a man and woman in his parish who were living together as husband and wife under the Deceased Wife's Sister Act, was before the House of Lords yesterday, and the Law Peers reserved judgment.

Legal Question Left Unsolved

The Bishop of Truro (Dr. Stubbs) passed away from this world on Saturday night at his residence, "Lis Escop," Truro.

Death of Dr. Stubbs

It is understood that he had been suffering from cancer. The Prince of Wales had sent from Paris, through his tutor, a few days previously, a message of sympathy and affectionate greeting to the Bishop, which cheered him much. Prince Edward referred to the pleasure of his visits to Ely (where the Bishop was formerly Dean) and Truro Cathedrals under the Bishop's guidance.

J. G. HALL.

WELSH CHURCH BILL PASSES COMMONS AMIDST STORM

LONDON, May 18.

THE Welsh Church disestablishment bill passed its second reading in the House of Commons to-night by a vote of 348 to 267.

A stormy scene followed David Lloyd-George's reference to a political leaflet, in which, he said, the Duke of Devonshire charged the Liberals with "robbery of God."

"Doesn't he know," queried the chancellor of the exchequer, "that the foundations of his fortunes were laid deep in sacrilege and built on desecrated shrines and pillaged altars?"

Among the voices raised in angry protest, Lord Hugh Cecil's was the most conspicuous, to which Lloyd-George retorted:

"These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the Reformation. Their ancestors robbed the Catholic Church, the monasteries, the altars, the almshouses. They robbed the poor. They robbed the dead. Then when we try to recover some part of this pillaged property for the poor, their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege."—*Chicago Tribune*.

EVERY contradiction of our will, every little ailment, every petty disappointment will, if we take it patiently, become a blessing. So walking on earth, we may be in Heaven; the ill tempers of others, the slights and rudenesses of the world, ill health, the daily accidents with which God has mercifully strewn our paths, cause His peace to be shed abroad in our hearts abundantly.—*E. B. Pusey*.

A CONTEMPLATIVE life which has not cast any beam of heat of life upon human society is not known to divinity. Men should know that in this theatre of man's life it is reserved only for God and angels to be lookers-on.—*Lord Bacon*.

"RELIGIONS" IN FRENCH SCHOOLS

Taught as History Rather than as Systems

OTHER EUROPEAN ITEMS OF THE DAY

PARIS, May 3, 1912.

NOT religion but the history of *religions* has been made a subject of study in French schools. It is a subject which has naturally its own place at the universities of every country. The saying goes, however, that when at Oxford the question was asked why so few students took up this course, why the lectures were so badly attended, the reply was given: "Because the subject is one which *does not pay*," i.e., cannot be turned to good account in the struggle for existence.

One would think the history of the world's religions would be still less likely to "pay" as a subject of study in the general curriculum of boys and girls at school. French educational authorities seem to think otherwise. Young people here are now taught, not that there is for them and for mankind a religion, Christianity, which, be it under a Catholic or a Protestant form, is to be their religion, which they are to believe, on which to mould their lives and conduct, which is to be their guide and comfort; they are to learn the history of "religions" as they learn the history of the nations, of civilization, of science. They are to look upon religion apart from personal needs; to study the history of religion as a mere factor in the history of mankind. Special manuals have been prepared for use in French schools. To combat the influence of such manuals, works on the same subject have recently been published by noted Roman Catholic men of letters. To quote from one of these, *Christus*, by Pierre Rousselet:

"From among the reflections which arise spontaneously from the study of the multitudinous forms of religion spread throughout the world, three conclusions in particular force themselves upon us. The first is that man stands forth as essentially a religious being. In all latitudes, throughout all ages, among all races he seeks God, he adores Him, he prays to Him. He recognizes that he himself is little, dependent, necessitous, of limited capacities, insufficient of himself for the battle of life. Under this impression of humility he raises his eyes to heaven, he renders homage to the author of his being, he implores succor. . . . Languages differ, degrees and standards of civilization vary, interests clash, but one element is common to all peoples, the need of God. . . . What can be more at variance with the indifference of our own day? What a condemnation is this for the spirit of atheism and for those who would implant this spirit in our schools! Is there aught more comforting to a religiously minded man than to feel in harmony with the rest of humanity? The history of religions honestly told can never further the cause of scepticism.

"Secondly.—Man given over to himself falls into strange abnormal courses—that way leads to madness.

"Thirdly.—Admiration and gratitude fill one's heart when one sees what God has done to manifest religious truth to man . . . how He chose to Himself a people who, living in the midst of the heathen, was the depository of His promises, the guardian of His law. How in the institution of the Church the Christian life and practice, dogma, morality, worship, all harmonize in such a way as to be all manifestly worthy of God and fitted for the needs of man—the supreme wisdom of God and the exigencies of human reason meet and clinch."

Another ecclesiastical man of letters taking in hand "*Psychologie Scolaire et Psychologie Moderne*," writes:

"The study of agnosticism only shows us that the human mind does not, cannot of itself or by mere intuition, know its own nature, and that from the many efforts made to explain the individual by socialism or humanity, one must conclude that the soul instinctively seeks its *raison d'être* beyond itself. But as the ideal it conceives is higher than all social realities, one is forced finally to recognize that the existence of God alone explains the dynamics of psychological life and that humanity is not God. . . . Only when this is understood and recognized will the two *psychologies* be in agreement; but the new *psychologie* will no longer be distinctly a lay one."

As the gorgeous funeral procession of the late French statesman, M. Henri Brisson, passed through the Paris streets and boulevards to be laid without priest or prayer in the tomb at Montmartre, the people that congregated all along the line stopped their chatter or their jokes at the approach of the hearse. A hush fell upon the crowd, and while the men uncovered, many of the women from mere force of habit raised their hands to make the sign of the cross—then hesitated. This was a civil funeral; the dead man had been a proclaimed atheist. Some people may have considered that he who had died in

Funeral of M. Henri Brisson

unbelief had yet greater need of the prayer breathed consciously or unconsciously as the sacred sign is made. The question has also been asked of late: how are women who have renounced their faith and can no longer conscientiously make the sign of the cross, to show their respect for the dead? What outward mark of reverence can replace for them the Christian sign?

The Archbishop of Paris officiated at the Requiem held at the Madeleine for the souls of those who perished in the wreck of the *Titanic*. Requiem or memorial services were also held at the Anglican churches. No continental city was touched so nearly as Paris in the terrible disaster.

Writing on the subject of suicide after the supposed voluntary death of one or two of the officers of the sinking ship, a French journalist cites the martyrs of old as having virtually committed self-murder by the eagerness with which they rushed to death, ignoring utterly that if these Christians boldly gave up their lives it was in the belief that by such sacrifice they not only proclaimed their own strong and living faith, but furthered their glorious cause, while suicide, properly so called, has always a foundation of self-love, fear of suffering or shirking of responsibility. As well accuse of suicide the soldiers who go bravely into the thick of the battle, the doctors and nurses who go forth eagerly to tend the cholera-stricken.

There has been trouble for some time past among the Armenian Catholics of Constantinople. It is a comparatively little band, that of the Armenians who, following the Greek rite, are yet under the ecclesiastical jurisdiction of the Pope.

Twenty-four years have passed since in 1888 an assembly of forty members, thirty of whom were laymen, was established for the regulation of matters connected with this section of the Greek Church. This "National Assembly" claimed the right of appointing and deposing Patriarchs and of administering the pecuniary affairs of their Church. But things did not work smoothly and the originator of the assembly, Mgr. Terzian, ended by taking part against it. A council to consider the subject was held at Rome, and when last year it was found impossible on account of the dissensions to fill a certain number of vacant bishoprics, the Pope took upon himself to fill the vacancies independently of the National Assembly. Thereupon the Assembly had recourse to the Turkish government. The government took part against the Patriarch, Mgr. Terzian. This had the effect of influencing several members of the Assembly to rally to him. Strenuous efforts are being made to bring about a reconciliation, but although the public generally declares itself impartial, it is plain that the feeling of the country at large is against Rome. Certain French writers on the state of affairs take the same line. The Turkish government has interdicted the new Bishops appointed by the Pope. Mgr. Terzian is threatened with banishment if he does not voluntarily resign within a given time.

Armenian Catholics

I. S. WOLFF.

SUFFRAGAN ELECTED IN IOWA

[BY TELEGRAPH.]

DAVENPORT, IOWA, May 21.

THE convention of the diocese of Iowa to-day elected the Rev. Harry Sherman Longley, of St. Mark's, Evanston, Ill., Suffragan Bishop, having decisively voted down a proposition to elect a Coadjutor. The election took place on the sixth ballot, an informal ballot being first cast. Other leading candidates were the Rev. John C. Sage, Rev. John Arthur, Rev. William D. Williams, and Dean Marmaduke Hare. The final ballot showed 21 clerical votes for Mr. Longley, necessary to a choice 20; lay votes 55, necessary to a choice 46.

Mr. Longley is a graduate of the General Theological Seminary, 1894, and took his B.A. and M.A. degrees at St. Stephen's College after his ordination. His diaconate was spent as curate at St. Paul's Church, Troy, N. Y., after which he was successively rector at Trinity Church, Milford, Mass., and Christ Church, Binghamton, N. Y., until he entered upon his present rectorship last year. He was a deputy to General Convention from Central New York in 1910 and a member of the "Round Table" conference.

ENJOY the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—*Jeremy Taylor*.

DR. STIRES TO BE POLICE CHAPLAIN

Official Appointment of the Rector of New York Parish

NOTABLE PAINTING OF THE CRUCIFIXION IN GOVERNOR'S ISLAND CHAPEL

Seventh Regiment Attends Service at the Cathedral

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church }
416 Lafayette St.
New York, May 21, 1912 }

THE Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, Fifth avenue and Fifty-third street, New York, has accepted a position as police chaplain. The appointment was made by Commissioner Rhinelander Waldo, a member of St. Thomas' parish. In his letter of acceptance, Dr. Stires wrote to Mr. Waldo:

"You tell me that the office is an honorary one, carrying with it no salary, and requiring only such work as I may from time to time deem to be of aid to the men of the department belonging to our Church.

"You suggest that this might include holding an annual service for the police in St. Thomas' Church and having the sick members of the force visited in the hospital by myself or my assistants.

"I am glad to report that our parish clergy and a number of our laymen, to whom I have mentioned your invitation, are deeply interested, having expressed the hope that I will accept, and have promised their fullest cooperation in any way in which they may be able to serve the department.

"Under those conditions I feel I may safely accept your appointment. I think you know that here in St. Thomas' we are endeavoring to develop a very positive and useful type of Christian citizenship, and the rector gladly accepts the opportunity to come into close and sympathetic contact with the most critically important department of the city.

"I have already a high respect for the force, which I am certain a deeper knowledge will increase. I am entirely at your command for such help as I have in my power to give.

"With heartiest good wishes for your increasing success in the valuable service you are rendering to the city, believe me,

Sincerely your friend and rector,
"ERNEST M. STIRES."

A notable painting of the Crucifixion has been placed in St. Cornelius' Chapel on Governor's Island. This painting of the Crucifixion was made by Isydoras Stoll, a native of Warsaw, who has been in New York for a few years. Stoll studied in Warsaw and Paris and has painted a number of Crucifixions for churches in Europe. This one is in the spirit of Rubens' Antwerp masterpiece, and is called by the artist, "A Twentieth Century Rubens." The picture is life-size, the body being six feet in height, and it hangs on the north wall of the sanctuary, near the high altar, and was unveiled a few Sundays ago, after being exhibited at Knoedler's art galleries.

The painting was made to the order of Chaplain Edmund Banks Smith, by whom it is presented to the chapel, where it is the fifth of an interesting group, which includes a Pieta and a Solomon's Temple, brought in 1848 from Mexico by Colonel Thomas Stanniford at the termination of the Mexican war; an Adoration of the Magi, copy by Sargent, presented by Colonel and Mrs. Newcomb, and a copy of Hofmann's Christ Among the Doctors, formerly the property of Mrs. Winfield Scott Hancock, and presented to the chapel by her heirs.

The latest addition to the sacred pictures of the chapel is con-



THE CRUCIFIXION. (Isydoras Stoll.)
From painting in Chapel of St. Cornelius,
Governor's Island.

sidered a remarkable example of religious art, and has received much favorable comment from art critics.

The annual "Church Parade" of the famous Seventh Regiment of New York was held on Sunday afternoon, May 12th, at the Cathedral of St. John the Divine. The members turned out almost to a man. Colonel Daniel S. Appleton was in command. The Cathedral grounds were crowded. The regiment almost filled the building. There were many hundreds of friends who could not gain admission to the service.

Bishop Greer was for many years the regimental chaplain with the rank of captain, and is now honorary chaplain. The sermon was preached by the Seventh's chaplain, the Rev. William E. McCord. His text was from St. Matthew 40: 27, "The Law and the Prophets." These he described as the two forces in human society—the governmental and the spiritual. In a complete civilization one was needed to supplement the other. In early days of the race the law enforced a primitive morality, but the prophetic vision lured them on to the pursuit of ideals. The nations that stoned their prophets killed their ideals and where there was no vision the peoples perished. The man whose morality is only what the law requires cannot command his own respect. Always there have been men who believed in doing more than the law commanded, and because prophets held steadfastly to their visions, these ideals in time became embodied in laws. "Every beneficent act on our statute books has been put there through the influence of good men, who worked years to have it embodied in legislation," he said. "Through the ideals of service and obedience in the members of a regiment the organization is made powerful."

Assisting in the service were the Rev. Claudius M. Roome, chaplain of the Veteran's Association of the Seventh Regiment, Dean Grosvenor, Canons Jones and Voorhis.

Missionary for Italian Work

On May 7th Bishop Greer appointed the Rev. Carmelo Di Sano to be General Missionary for the Italian work on Staten Island under direction of the Diocesan. Mr. Di Sano will leave St. Ambrose Italian mission on East 111th Street about June 1st. The Benevolent Men's Club and nine other organizations connected with this mission will tender a farewell reception to their retiring pastor in the parish house on May 30th. Archdeacon Nelson has sent the following letter of appreciation: ". . . I beg leave to inform you that the directors of St. Ambrose Italian mission, at their last meeting, on being informed of the Episcopal action in reference to your new and more important appointment, requested me to express to the Rev. Carmelo Di Sano their warm and grateful appreciation of his earnest and faithful services at St. Ambrose Italian mission, and to assure him of their best wishes that abundant success may crown his labor of love as a missionary leader among the sons and daughters of Italy in the large and promising field to which he has just been called, in recognition of his fruitful ministrations in "Little Italy." "



REV. CARMELO DI SANO.

Bishop Greer, Joseph H. Choate, Henry Clews, and other prominent citizens of New York met Mayor Gaynor at the City Hall on Tuesday, May 14th, to consider plans for the erection of a permanent memorial of those who perished when the *Titanic* went down. The Bishop suggested that the memorial be something of beauty, rather than a mere utility, something symbolic of heroism. A committee of thirty, with power, has been appointed by his Honor, the Mayor. A great public meeting is planned to bring the matter before the people.

Memorial of "Titanic" Victims

Thomas Bloodgood Peck, a warden of the Church of the Transfiguration, and a prominent business man and philanthropist of the city, died at his home on East Thirty-fourth street, on Wednesday, May 15th, aged 80 years. Funeral services were held in his parish church on Friday morning. Mr. Peck was a trustee of the House of Mercy, a member of the American Institute, the Metropolitan Museum of Art, the Church Club, and other social and fraternal organizations. His widow and two sons survive him.

Death of Thomas B. Peck

Grace Church will begin its second season of services in Huntington Close, adjoining the church, on June 1st. A service will be held every Wednesday and Friday at 12:30, with preaching from the out-door pulpit. The chimes will play the hymn-tunes to accompany the audience. In case of rain the services will be held in the church. Bishop Guerry of South Carolina, Bishop Williams of Michigan, and Dean Hodges of Cambridge, will be among the summer preachers.

The Rev. Nathaniel B. Groton, curate in Grace Church parish, has been made temporary editor of the official organ of the diocese (Continued on page 123.)

PHILADELPHIA SUBURBAN CHURCH CONSECRATED

Culmination of Excellent Work at St. Alban's, Olney DIRECTOR OF PUBLIC SAFETY ASKS CHURCHMEN TO ASSIST THE POLICE

Large Development of Work at St. Timothy's Chapel

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau)
Philadelphia, May 21, 1912)

THE crowning event of the week in Philadelphia was the consecration, on Ascension Day, of St. Alban's Church, Olney, by the Bishop of the diocese. St. Alban's, although one of the smaller suburban churches, has had a remarkable record of growth and influence, and is widely known for its reverent and beautiful ceremonial, and the thoughtful teaching of its rector, the Rev. Archibald Campbell Knowles, author of *The Practice of Religion* and a number of other well-known works. Fr. Knowles has spent in this parish his entire ministry of fourteen years. The mission was started in 1897, by the Rev. Samuel Upjohn, D.D., rector of St. Luke's, Germantown, and became an organized parish in 1907. The present rector was made vicar in 1898 and rector in 1907. The few Church people with whom the work began have grown into a strong congregation, and the property is now valued at \$45,000.

The service of consecration was attended by a congregation which filled the church, and was very impressive. The procession was formed in the guild house and marched around the church, chanting Psalm 27. The crucifer was attended by two acolytes carrying lights, and the choir, servers, visiting clergy, and the rector, vested in cope, with attendants, formed the first division. The Bishop's crucifer, with acolytes, followed, then the Rev. W. C. Emhardt, acting as chaplain, and the Bishop, in a festival cope, attended by two servers. At the church door the Bishop offered appropriate collects, and knocking three times, said, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." From within, the answer was returned, "Who is the King of Glory?" to which the Bishop replied, "It is the Lord strong and mighty, even the Lord, mighty in battle. The Lord of Hosts, He is the King of Glory." As the Bishop and the procession entered the doors, he invoked upon the house, peace in the name of the Blessed Trinity, after which *Veni Creator* was sung. The service of consecration followed. Morning Prayer was said by the Rev. Charles S. Hutchinson, rector of St. Clement's, and the rector was the celebrant at the Solemn Eucharist, Bishop Rhinelander preaching the sermon. The setting was Adlam's adaptation of Gounod's St. Cecilia Mass, and full Catholic ceremonial was used. The altar was radiant with forty-two lights and masses of exquisite flowers. After the service a reception and luncheon were held, with a large attendance.

St. Alban's has received some beautiful memorial gifts and thank-offerings, many of which have been brought from abroad.

"The Progress our Church is Making in the Life of the City" was discussed at the May meeting of the Convocation of North Philadelphia, on Tuesday, the 14th, and among the speakers was the Hon. George C. Porter, Director of Public Safety in the city

Asks Churchmen to Assist Police

administration. Director Porter asked that Churchmen support the police of the city in their extremely difficult work, and aid him in building up the force to the highest efficiency. The meeting was held in St. John's Church, Northern Liberties (the Rev. George Chalmers Richmond, rector). On the same day, the Sextons' Association of the diocese held its annual meeting at the Memorial Church of the Advocate (the Rev. Henry M. Medary, rector). Bishop Garland celebrated the Holy Communion, assisted by the parish clergy, and Bishop Rhinelander made an address. Both Bishops remained for the luncheon which followed, at which the sextons presented the Rev. Mr. Medary with a set of books, in recognition of the interest he has taken in their association.

A large development in the work of St. James' Church is about taking place, and the activities centering in the chapel of St. Timothy's on Reed street are to be greatly augmented. At the side of the chapel a large parish building is to be erected this summer by the vestry, with basement for basketball, baths, etc., three stories for auditorium, society, and class rooms, and a roof garden for the poor mothers and children. The industrial school, which has for years been at Fitzwater street, is to be removed to the new parish building. The matron is to live in the building, which is to house

St. Timothy's Chapel

also the janitor and family. There is to be provision for a milk station and other modern appliances. The money is in hand, and the building will be erected at once.

The work at St. Timothy's has greatly increased under the vicar, the Rev. William Roberts, and now includes not only English and Americans, but Italians and Jews, and recently a congregation of 250 Syrians has taken its place with the other races, and a Syrian priest under the direction of Bishop Raphael of Brooklyn, is regularly stationed at the chapel. This is the first extension of the work amongst the Eastern Christians in the south of Philadelphia since the rector of St. James', the Rev. Dr. W. C. Richardson, became chairman of the Committee on Work of the Eastern Church Commission.

When hope was finally given up that the bodies of Mr. George D. Widener and his son might be reclaimed from the sea, it was decided to say the Burial Office for them in the church which they attended, St. Paul's, Cheltenham. This service was conducted on Tuesday, May 14th, by the rector, the Rev. J. Thompson Cole. There was no address. A double quartet sang Fields' "God shall wipe away all tears," Spohr's "Blest are the departed," and Goss' "I heard a voice"; and chanted the *De Profundis*. One hymn, "Lead, Kindly Light," was sung. There was a very large attendance.

The Bishop of the diocese has appointed as the nine members at large of the Board of Missions, provided for by the recent diocesan convention, the following persons: Clergy, the Rev. William C. Richardson, D.D., the Rev. W. C. Emhardt, and the Rev. Jules

Prevost, M.D.; laymen, Messrs. J. J. Collier, S. F. Houston, Francis A. Lewis, Roland S. Morris, Thomas Newhall, and Sidney L. Wright.

Bishop Rhinelander has removed from his city home to a house in the suburbs, at Overbrook, where he will spend part of the summer.

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, preached the baccalaureate sermon for the graduating class of the Philadelphia College of Pharmacy, on the Sunday after Ascension.

DR. STIRES TO BE POLICE CHAPLAIN

(Continued from page 122.)

of New York, *The Great Commission*, in succession to the Rev. Melville K. Bailey, who recently resigned on account of ill health.

Grace Church has assumed the support of the Rev. S. Harrington Littell of Hankow, China, who is in this country on a furlough.

Bishop Greer will summer at North East Harbor, Maine, and will occupy the same house as in the last two summers. He will leave town about the third week in June.

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, and his daughters, the Misses Ellen S. and Gergette Parks, will leave about June 15th for a trip abroad. They expect to remain until late in September. St. Bartholomew's will maintain, as in the past five years, a series of special summer services. During July Bishop Woodcock of Kentucky will be the Sunday morning preacher. In August the Rev. Frank Heartfield will take the services and preach. The Rev. J. Stuart Holden will not come to New York or to Northfield this season, and so he will not be heard in St. Bartholomew's pulpit. He had for a time been expected as the August preacher, and had engaged passage on the *Titanic*, but his wife's serious illness caused him to postpone his departure. Dr. Barry, rector of St. Mary the Virgin's, will spend his vacation in Milwaukee assisting Dean Delany at the Cathedral. The Rev. Dr. William T. Manning will go abroad about June 14th in the interests of the Commission on Faith and Order. He will leave on the *Mauretania*, and it is likely that three Bishops—Drs. Vincent of Southern Ohio, Anderson of Chicago, and Hall of Vermont—will go on board the same steamer. Dr. Manning is chairman of the Plan and Scope Committee of the Commission. St. Thomas' Church will not have extra services this summer. The rector, Dr. Stires, will spend the season as usual at Lake George. He will take the Sunday services later in the season than usual, and comes back to them rather early in the autumn. Trinity Chapel, Twenty-fifth street near Broadway, will have summer services as last year.

It was reported in several newspapers on Monday that three students of the General Seminary had left to become Roman Catholics. Two of these men were reared outside the Church. Two are graduates of Columbia and one of Yale. Their names are Charles

Danforth, candidate for the diocese of New York; Raymond Lawrence of Central New York; and Graham L. Reynolds of Los Angeles. The two first mentioned have been at the Seminary two years, the latter but one year.

Deposition has been pronounced by Bishop Greer upon the Rev. Dr. William S. Rainsford, sometime rector of St. George's Church.

OUR DESTINY is upward. The lift is under us, so that there is no pressure in life that seems, to the devout spirit, equal to the assurance that "underneath are the everlasting arms."—*Thomas R. Slicer.*

WORK OF NEW "COURT OF DOMESTIC RELATIONS" IN CHICAGO

Judge Goodnow Explains it Fully to Clergy of Northeastern Deanery

SUNDAY SCHOOL INSTITUTE HELD AT THE REDEEMER

Death of Mrs. C. R. Larrabee

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, May 21, 1912 }

A NOTABLE address by Charles N. Goodnow, Judge of the new Court of Domestic Relations, and telling of the admirable work of that institution, was given before the Northeastern Deanery last week at Kenilworth, more than sixty of the clergy being present.

This new department of the municipal court of Chicago has lately completed its first year's work, the event being signalized by a dinner at the Auditorium, which was attended by over 900 guests, representing practically all the social service organizations of Chicago. Judge Goodnow gave the clergy at this deanery meeting many of the data brought out at this first annual dinner.

This new court is known as "Branch Eight, of the Chicago Municipal Court." While the Juvenile Court deals with the effects of juvenile delinquency or mistreatment, this "Court of Domestic Relations" deals with the causes of these sorrows and sins. It receives all the cases of this kind which formerly were tried in any or all of the eleven different branches of the Chicago Municipal Court, and thus it simplifies and unifies and makes more just and effective the treatment of the very difficult cases which throng its docket. It abolishes the degrading effect upon women and children inevitably produced by their unavoidable contact with criminals while awaiting their trial in other municipal courts. It gives the judge ample time to deliberate over the knotty problems which usually prevail in these cases of domestic strife, neglect, and general misery. During the year just closed, some \$75,000 was extracted by this new court from unwilling husbands for the support of the wives and children whom they had abandoned. About half of this sum was paid directly to the wives by such legally compelled husbands, the other half reaching the wives through the clerk of this court. Every case is carefully recorded, in true sociological fashion, and most of them are followed up systematically, every effort being made to supplement the technical power of the court by the unofficial influence of religious and benevolent organizations with which Chicago is so well equipped. Judge Goodnow declared that the chief source of domestic trouble comes from the failure of parents to train their children in the principles of a successful home-life. Boys and girls are taught almost everything except how to behave towards each other later on, when they shall be husbands and wives, fathers and mothers. He strongly urged instruction in sexology. Parents ought to remember that a very large percentage of the males in our cities suffer more or less from venereal diseases, and that an appalling proportion of the major operations on women in the numberless hospitals of our cities are due to the infection which from these awful causes poisons innocent wives and mothers. He stated that he had found 63 pitiable cases of seduction of young girls in Chicago which had taken place in the girls' own homes, because parents were absolutely neglectful of the safety of their young daughters. The gist of the Judge's most valuable paper was that the present lamentable conditions cannot be improved unless there be more thorough education of parents. It was an address of rare importance, and the clergy are under great obligations to this very busy jurist for his kindness in taking so much time to visit this deanery meeting. The afternoon session was devoted to a carefully prepared discussion concerning Diocesan Missionary opportunities, led by Bishop Toll. Dean Pardee had prepared a large map, giving the location of every parish and mission of the Church in the city, the population of each ward, and the nationality of the people. Few persons realize the enormous pressure of opportunity for aggressive missionary work, in this vast and rapidly growing city. The luncheon and afternoon sessions were held in the Kenilworth Club, and the day was a very helpful and enjoyable one throughout.

That same evening, Rogation Tuesday, the South Side Sunday School Institute held its spring meeting (the fourth for the current year), at the Church of the Redeemer, Hyde Park. There were about 175 in attendance, representing 20 Sunday schools. Choral evensong was sung at 5:30 P. M., the girls' choir of the parish leading the music. The devotional address at this service was given by the Rev. Hugh J. Spencer, of St. Margaret's, Windsor Park. Supper was followed by a social hour, the Institute reassembling in the church for the business session and the evening programme. There are 28 Sunday schools, with over 400 officers and teachers, and a total enrollment of about 4,000, in this South Side S. S. Institute. The Rev. Dr. J. H. Hopkins, rector of the parish, presided, and read

a paper by the Rev. B. I. Bell (unavoidably absent) on "Music in the Sunday School." The paper and its themes were thoroughly discussed for over half an hour, many taking part. The Rev. George Craig Stewart gave an address on "A Sunday School Curriculum," which was very much enjoyed, and was followed by a "Question Box." The meeting was a spirited and interested one in every way, and closed a year of much activity and solid growth in Sunday school and Bible class work on the south side. The Rev. H. W. Schniewind, rector of St. Bartholomew's Church, was elected as president for the coming year. The next meeting will be held at St. Bartholomew's church, in September or early October. Mr. Frederick Teller of Christ Church, Woodlawn, was re-elected secretary and treasurer.

Chicago Churchmen of two generations will learn with sympathy of the death of Mrs. Mary A. Larrabee, widow of the late Charles Rollin Larrabee, former city treasurer, who passed to her rest on Saturday evening at her residence in this city. She had been a resident of Chicago for seventy years. Mrs. Larrabee was born in London, England, in 1827. She was brought to New York by her parents when she was 5 years old and five years later was brought to Chicago, traveling most of the distance by way of the great lakes. In 1851 she was married. Mr. Larrabee was one of the oldest of the big hardware dealers in the city, and for years operated at Lake and State streets. He died in 1899. Mrs. Larrabee is survived by seven children—the Very Rev. Dr. E. A. Larrabee, Dean of Nashotah House, Mrs. John De Koven, Miss Eleanor Larrabee, Miss Mary C. Larrabee, Mrs. J. Van Tilton, Mrs. C. A. Street, and Miss Caroline Larrabee. The burial service was appointed to be held on Tuesday morning at the Church of the Ascension.

"Peace Sunday," recommended for observance in churches by the Chicago Peace Society, fell upon the Sunday after Ascension, and our own churches therefore could not give the subject the main place in the thought of the day. At the Cathedral there was, however, a large Peace service held in the afternoon, at which Bishop Anderson presided, and at which an address was given by Charles E. Beals, secretary of the Chicago Peace Society, on the subject of Peace.

The annual literature conference of the Chicago branch of the Girls' Friendly Society was held at the Cathedral, on the evening of Rogation Tuesday, May 14th, with 125 members present. Supper was served by the Cathedral branch of the G. F. S., and Dean

Conference of G. F. S.

Sumner addressed the meeting in the parish hall at the opening of the evening's programme. He made a plea for the larger use of "Holiday House" as a vacation resort for the Chicago G. F. S. members. Three prize papers on *As You Like It*, on Jane Austen's *Pride and Prejudice*, and on "Social Service," were the main features of the rest of the programme, the prizes being awarded to St. Phillip's and St. Martin's branches. There were 13 branches represented at the conference. On Saturday, May 25th, there will be an exhibition in the Church Club rooms of the work done during the year by members of the Chicago G. F. S. for the missions at St. Mary's-in-the-Mountains, Sewanee, and at Beaufort, N. C. The Senior Members' Club of the diocesan G. F. S. gave a successful entertainment recently in the Auditorium Recital Hall, under the direction of Miss Lydia Thieme, president of the club.

The Chicago Local Assembly of the Brotherhood of St. Andrew is hard at work securing registrations for the September National Convention (of September 4th to 8th). A "Convention Campaign Meeting" will be held at the Chicago University, on Saturday, May 25th, commencing with a meeting at Reynolds Hall, at 4 p. m., followed by a supper at 6 p. m. in the University Commons at Hutchinson Hall, and a service at 7:30 p. m. will also be held. Large posters, announcing the new plan of securing registrations of two dollars for men and one dollar for boys, are being placed on parish house bulletins all through the city. It is planned to reach many men and boys not connected with the Brotherhood as well as all those who now belong.

A very interesting luncheon was given at the University Club on Rogation Monday, May 13th, by the Chicago Alumnae of St. Mary's School, Knoxville, Ill. There are over 200 of St. Mary's alumnae residing in Chicago, and lately they have been unified by the formation of an Alumnae Association with definite plans for religious and charitable work. This luncheon on May 13th was largely attended, and the Rev. Dr. Leffingwell and Miss Howard, of the school, came to Chicago in order to address the meeting. Mrs. Robert Rice was re-elected as president. St. Mary's Alumnae have done a good deal of work this winter in the way of sending out missionary boxes.

The members of St. Peter's parish, Chicago, are looking forward with unusual anticipation to Whitsunday, this year, as it will be the twenty-fifth anniversary of the parish. Bishop Edsall has accepted the invitation to preach at mid-day on this festival. There will be five celebrations of the Holy Eucharist, commencing at 7 A. M., and including the children's Eucharist at 9:15 and the choral celebration with sermon at 11. The Rev. W. C. Shaw, rector, will preach a historical sermon at the 8 p. m. choral evensong.

A missionary mass meeting was held at St. Paul's Church,

Chicago, at 4:30 p. m., on Rogation Sunday, the sermon being by the Rev. Dudley Tyng, of China. The theme was "The New China Fund," and many data of great interest and importance were brought out by this returned missionary. The attendance was small, owing to the severe rain and the 45-mile gale which prevailed. The offering was given to the "New China Fund." The Rev. Dudley Tyng also gave a lantern lecture on China at St. Saviour's parish house, on the evening of Rogation Monday.

TERTIUS.

RECENT ACQUISITIONS OF THE HIBBARD EGYPTIAN LIBRARY OF THE WESTERN THEOLOGICAL SEMINARY

BY THE REV. SAMUEL A. B. MERCER, PH.D.

DURING the winter of 1911, Professor Flinders Petrie, acting under the general direction of Sir Gaston Maspero and with the consent of the Egyptian Research Account, was engaged in the excavation of Memphis, Hawara, Gerzeh, and Mazghuneh, places within fifty miles of Cairo.

At Memphis a great temple, which in the time of Rameses



FIG. 1

III. (c. 1198 B.C.) was rich enough to support a fleet of its own on the Mediterranean, was excavated, and many sculptures and other works of art were found. The temple belonged to Ptah, one of the earliest and greatest gods of Egypt, the artificer-god of Memphis, and one of the four gods whom Rameses II. (c. 1292 B. C.) loved to honor.

Among the sculptures were pieces of wall scenes, one of which was presented to the Hibbard Egyptian Library by Professor Petrie (No. 1). It is a portion of an inscription which was made at Memphis and erected in the temple of Ptah to commemorate one of the jubilees of Rameses II., the Pharaoh of the Oppression. The Hibbard Egyptian Library fragment contains the beginning of an account of the celebration, and among other things gives two cartouches of Rameses II. Its importance from a biblical standpoint lies in the fact that it was made, according to the common chronology, when Moses, as a boy of about four years, was in Egypt.

At Hawara, in the Fayûm, work was done on a cemetery which was partly excavated in 1888, when a series of painted portraits of the Roman period was found. In 1911 another series was discovered, two of which are now exhibited in the Ptolmaic section of the Boston Museum of Fine Arts, and one of which (No. 2) Professor Petrie sent to the Hibbard Egyptian Library. It is a portrait of a girl, painted on thick wax, with a chain and necklace. In this, as in many others, the oil of the mummy has come through the panel and darkened the oil on the upper part of the face. Some of these portraits are painted on canvas, but most of them are on cedar panels, painted with colored wax, laid on in a melted state by a brush. They were often painted before the death of the persons represented, and afterwards placed over the face of their mummies.

Professor Petrie has settled the limits of their date as 100-250 A. D. Those interested in the history of painting will at once recognize in these paintings one of the most priceless treasures which excavation has presented to the artistic world,

and will realize the use that students can make of them in the study of the development of early art. Henceforth no thorough history of painting can be written without first making a study of these portraits. They are interesting also in



FIG. 2

many other ways, for we have in those life-like portraits an infallible means of arriving at a truer conception of what the people of this early period were.

FLOOD SUFFERERS IN THE MISSISSIPPI VALLEY

BY THE REV. E. STERLING GUNN,
Rector of Trinity Church, Natchez, Miss.

IT is harrowing to dwell so minutely and at length on the real condition of these flood sufferers from Louisiana who have taken refuge in our midst; but that you may help us to let the public understand the serious condition of affairs I will relate it briefly.

Within a stone's throw, up and down our lovely flower-bordered streets are hundreds of human beings homeless, miserable, wandering—suffering from the devastating waters of the great Mississippi which is daily breaking her levees, overflowing her banks, and spreading her waters over miles of cultivated land, washing away gardens, crops, houses, cattle, humanity—everything in her way. From our vantage ground over the protecting bluffs on which Natchez is built, as far as the eye can reach, there is water where once stood happy homes, flowers, and trees. Many an entire family, awakened by creeping water, soaking the bedding and saturating the clothing, has been driven to quickly-made rafts, small boats, and logs on which they have existed for hours, being tossed about among bushes, floating debris, houses, and finally rescued by the river boats, which have so heroically given up every regular run and all business engagements for the rescue of sufferers through the past perilous weeks. Other unfortunate ones have been driven to tree-tops, roofs of houses, and on the merest green strip of a surviving levee, standing through rain, scorching sun rays, and on through long chilly nights, without food or raiment, save for the few articles hastily gathered up in their flight for life. Expectant mothers have given birth to helpless babes on rafts in mid-stream, with no comforts, protection, or medical aid.

Everything that had its home behind the levees has either found a watery grave or been driven to spots remote for safety; all over the city and in many other spots high and dry are refugees with pitiful tales of woe. Whole families are destitute; home, household effects, gardens, prospects for another year's livelihood, all are gone. Once prosperous farmers in our midst, with aching hearts and broken spirits, view their wrecked homes mirrored in muddy, seething water. Within an hour after rescue from a family of three, one died and a baby was born; no shroud for the dead, no home for the living, except from charity's hand. On the roofs of houses already

swaying with the rush and force of water, a mother with babies in her arms, half nude and hungry, little ones panic-stricken at her skirts, waits for rescue thirty-six hours in pouring rain; children clinging to rafters in their homes or outside barns, crying for help, are, after long delay, rescued, or, as in a few instances, find a watery grave; drove after drove, of cattle with bones protruding and ribs visible are driven through the streets to pastures green outside of town, adding painful testimony to the condition of the flood country.

In a small tenement around the street corner are crowded a mother with tuberculosis, her three sons, one an invalid; a little orphan boy; the sons' wives and two tiny babies, who found refuge on a small raft for days on the bosom of the river. Expectant mothers with no garments for their little ones tell pitiful stories of their sufferings and escape, and we who can are giving them of our substance and practical help; and yet it is not enough. One physician in the flooded district reports that he found thirty patients from among seventy people who were in a dying condition caused by drinking seepage water. The great danger before us is not only the sickness which will naturally follow the overflow on account of malaria, but, what is far worse, that arising from the fact that the land will be covered with the carcasses of dead animals. Many contributions from the Government and sympathizing friends near and far are relieving the situation to a great extent; but more money will be needed to buy provisions, medicines, nourishment for the sick, and to meet numberless exigencies that will inevitably arise.

This is not an overdrawn picture to excite interest and sympathy; but a plain, true statement of facts, of which not one half can be told. It is a brief account of a situation along the Mississippi which has not existed in this dread form in the knowledge of the present generation, and one which is causing more disaster in this section of the Southland than any other disaster since the fearful sixties.

HYMN TO THE HOLY GHOST

O Holy Ghost, the Strengtheners,
Spirit of love and power,
Thou gavest life to holy Church,
Descending that third hour.

Thou, Holy Dove, whom men did see
Upon Messiah 'light,
Rest in our hearts, with Thy sweet peace,
And nevermore take flight.

As Thou upon the waves didst brood,
So watch o'er us, we pray.
May we ne'er grieve Thy tender love,
Nor Thy free grace delay.

Divine Director, guide and bless
Each soul that mourneth sore,
Lead in the everlasting way,
Which saints have trod before.

Increase in us, O Comforter,
Thy sev'nfold gifts of grace.
So fill us with Thy holiness,
That sin may find no place.

As once Thou 'overshadowedst
Our Lady, ever-blest,
Prepare in ev'ry hungry heart
A place where Christ may rest.

In all the sacraments, Thy love
We see to us revealed.
May we with awe Thy grace receive,
Great God, by whom we're sealed.

O Paraclete, Almighty Lord,
From whom our life doth come,
Grant here fruition of Thy grace,
And then receive us home.

E. L. C.

NOT ONE of the books that I have read has given me the comfort of that word in the Bible, Psalm 23: 4—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." . . . The contents of the Bible prove its divine origin. This book is my greatest treasure; without it I would be miserable.
—Immanuel Kant.

Diocesan Conventions and Missionary Convocations

THE most notable event of last week's conventions was the determination by the diocese of DALLAS to elect a Bishop Coadjutor at a special council next October. ARKANSAS determined to raise \$10,000 annually for three years for diocesan missionary work, and pledged more than half of that amount at the Council. Increase of missionary offerings was also the chief theme noted in the diocese of HARRISBURG. KANSAS CITY began the work of revision of constitution and canons, adopting a revised constitution that requires final action a year later, according to which the old name of West Missouri will be restored to the diocese. The appointment of a diocesan Sunday School Commissioner was the most notable action in NORTH CAROLINA. In WEST TEXAS the Bishop gave notice that next winter he would ask for the election of a Coadjutor.

DALLAS

THE Bishop having requested in his address that the council consider the question of electing a Bishop Coadjutor, it was resolved that a special session of the council be held on the second Tuesday in October to enter into such an election.

The Council was held at St. Mary's Cathedral, May 14th. In his address the Bishop indicated his desire for the election of a Bishop Coadjutor, to whom he assigned the entire charge of the administration of the diocese, with the receiving and transferring of clergy, administration of discipline, and regulation of all canonical questions that might arise. He reserved to himself the right "to occupy the Bishop's throne in St. Matthew's Cathedral at pleasure," and to retain the presidency of St. Mary's College with his residence therein and to appoint its chaplain and hold such services in the chapel as he might desire. He relinquished \$2,000 of his salary to be applied on that of the Coadjutor when consecrated. The Bishop then entered into a discussion of diocesan affairs, both in the missionary field and in parishes and institutions, showing himself to be thoroughly in touch with these from smallest to largest. He expressed thanks to those who have contributed so generously to the endowment fund, which contribution now made it possible to enter upon the election of a Bishop Coadjutor.

The Standing Committee chosen consists of the Rev. Messrs. J. T. Lodge, C. R. D. Crittenton, and J. C. Black; Messrs. C. L. Kribs, E. A. Belsterling, and W. D. Adams.

ARKANSAS

THE spirit of the council is shown in the enthusiastic acceptance of the Bishop's suggestion to raise \$10,000 annually for diocesan missions for a period of three years, and more than half that amount was immediately pledged.

In his Council address, the Bishop paid a high tribute to Bishop Brown's work of Church extension and upbuilding in Arkansas. For ten years the diocese has received \$10,000 annually from outside sources for its work. This is now discontinued and Bishop Winchester announced his plan to raise \$10,000 annually for a period of three years from 100 men and women in the diocese. He said, "Brethren, we are confronted with grave responsibilities. It is not a time to play at church as children, but to put away childish things and work with all our might, remembering that 'the night cometh when no man can work.' It is time—as Mr. George W. Rogers expressed it to me—to get away from the beggar's position on the street corner with a bunch of pencils for sale and a tin cup for alms." Arkansas must rise to a dignified manhood."

The Bishop's \$10,000 plan has been most enthusiastically adopted and already about one-half of the amount has been pledged. The Bishop asked the Council to approve of the sale of the episcopal residence and the purchase of a smaller and less pretentious one, the difference in the price to go to the permanent Episcopate fund, saying, "The residence is too large and expensive a house for any ordinary Bishop in America, and the pressing needs in Arkansas, in the mission field, should receive our full attention."

This recommendation was referred to a special committee of laymen who reported, in part, as follows: "While the Bishop's house may be too fine for an ordinary Bishop, we wish it distinctly understood that we have no ordinary Bishop, and believe that the house is no finer nor better than the dignity of the high office and the worth and personality of the present incumbent demands. We know that this Council appreciates the humble and Christian spirit of the Bishop's suggestion, but respectfully recommend that the house be not sold, nor put upon the market for sale." The recommendation of the committee was unanimously adopted.

A telegram of greeting and sympathy was sent to Bishop Brown and one of thanks and well wishes received in reply.

On Wednesday evening the Council met as the diocesan board of missions and addresses were made on the following subjects: "The Needs and Opportunities of the Church in Arkansas," the Rev. E. W.

Saphoré; "The Principle of the Tithe System," the Rev. H. M. Ingham; "A Layman's View of Our Needs," Mr. F. N. Burke, Treasurer of Diocesan Missions; "The Bishop's Ten Thousand Dollar Plan," Colonel F. P. T. Hollenberg; "We Ought, We Can, and We Will," Mr. Carl J. Daer.

The following were elected as the Standing Committee: The Rev. C. H. Lockwood, D.D., the Rev. H. N. Hyde, the Rev. H. A. Stowell, the Rev. H. M. Ingham; Messrs. P. K. Roots, R. E. Wait, and M. S. Trulock.

Secretary, the Rev. E. W. Saphoré; Treasurer, Mr. P. K. Roots; Chancellor, Mr. Ashley Cockrill; Registrar, Mr. Fay Hempsted.

HARRISBURG

THE convention was characterized by an optimistic tone, largely shown in the encouraging financial reports. Thus the total of offerings for diocesan missions increased this year over last year \$411.72, and offerings for general missions had increased 20 per cent in two years. It appeared that more parishes and missions had met their apportionment in full this year than ever before and that several had over-paid their apportionments—a few had over-paid largely. It also appeared that in sixteen places in the diocese the "every-member canvass" had been made.

The convention, which was held in York, and began on the evening of May 14th, was preceded by an afternoon conference on the general subject, "The Relation of the Church to Social Questions." The Rev. Clifford G. Twombly, rector of St. James' Church, Lancaster, presided. Addresses were made by both clergymen and laymen. It was shown that in some quarters in the diocese much had been done in eliminating objectionable shows of an objectionable character and in directing public attention to various abuses such as excessive hours of labor demanded of women and children, wages paid to girls too low for respectable self-support, and polling places and books for registration of voters located in saloons or in rooms contiguous thereto. Courageous personal service was urged in these and kindred directions.

In his annual address, Bishop Darlington referred to the many historical memories which clustered around this ancient and successful church. It was here in York that the American Continental Congress assembled when driven from Philadelphia by the British Army. The first minister-in-charge of this parish, the Rev. John Andrews, D.D., became sub-dean of the University of Pennsylvania, and finally served for several years as its dean, as the tablet lately placed in the walls of this church by the graduates of that university bears witness. It was here at the door of this church that General Washington, commander-in-chief of the Revolutionary armies, records that he stood, when he came to worship on the Lord's Day and found no service because the missionary, like many of ours to-day, had more charges than one, dividing his time between York and Carlisle. Colonel Thomas Hartley and Major John B. Clark, Revolutionary officers, are interred in its churchyard. The headquarters of General Gates were close by. Washington Irving, in his *Life of Washington*, gives the text of the letter sent by Wilkinson to General Gates challenging him to a duel behind the English church, meaning this church in which we are assembled. It was the bell of this church, still preserved and venerated, that rang out the hours and called Congress to its sessions, as well as the faithful to prayer. The Bishop treated to some extent of the necessity for work on behalf of the Church in society at large, and then reminded his hearers that in such work we should not neglect the devotional side of life. "We must cultivate a love for God's Sacraments," he said, "God's Book, God's Day, God's Temple, and God's Worship, as well as for God's Work. The old time fault of Churchmen was perhaps worship without work; to-day the danger is work without worship. A true Churchman must stand for work springing from worship, and ending in worship again. Let us not debate as to the relative value of altar and pulpit, but remember that Holy Church hath commanded at each celebration of the Eucharist between Creed and almsgiving, 'Then shall follow the sermon,' and that the 'foolishness of preaching' hath led thousands of thousands of saints to acknowledge Christ as Lord and God."

The Committee on Sunday School Instruction reported that a Normal School had been held in Yeates School early in the year and that conferences had been held in Williamsport, Sunbury, and Steelton. The Rev. Mr. Twombly read the report of the Social Service Committee, which was earnestly discussed. Canon Chase of Brooklyn spoke briefly on the subject. The following resolutions were adopted: "That the Committee on Social Service be continued with authority to organize auxiliary committees in the various archdeaconries and deaneries and also to recommend the formation of parish committees. That the committee be authorized to take all necessary steps toward an aggressive forward movement and the convention appropriate \$100 for this purpose."

A luncheon was given the convention by St. John's parish at the Colonial Hotel at noon. By action of the Standing Committee the

time of the next meeting of the convention was changed from the second Tuesday in May to the third Tuesday in May. The place is Bloomsburg.

The Standing Committee chosen consists of the Rev. Messrs. Rollin A. Sawyer, Leroy F. Baker, George I. Browne, James W. Diggles, Robert Bell, and Messrs. I. S. Huber, Hugh B. Meredith, M.D., John Langdon, F. N. Page, David McMullen.

In the evening the annual dinner of the Church Club of the diocese was given in the Colonial Hotel. Addresses were made by Canon Chase, Mr. Goldsboro of Baltimore, Md., and the Bishop of the diocese.

KANSAS CITY

THE constitution of the diocese was amended and revised according to recommendations of a committee appointed last year, and the revised constitution is laid over for final adoption next year. Among other changes it provides for the return to the former diocesan name of West Missouri, and changes the time of meeting of the Council from May to November.

The Council met at Trinity Church, Kansas City, on Tuesday, May 14th. In his first annual address Bishop Partridge exhorted his hearers to use their best endeavors to make the Church the Church of everyone. We must avoid the class spirit in our administration of her gifts and thus widen her influence and increase our own breadth of vision.

Practically all of the old officers of the diocese were reelected with the exception of Mr. H. L. Arnold, who felt unable to accept the treasurer'ship again. In his stead Mr. Walton H. Holmes, a former treasurer, was elected. A very elaborate report of the Committee on Equalization was made the special order of business for the evening session on Tuesday. After some local corrections, it was adopted as presented. It provides for an assessment based upon the fixed charges of the various congregations, and apportionments for both diocesan and general missions based upon the number of communicants reported. A very extended discussion of the missionary work of the diocese was the feature of the Wednesday morning session. The Committee on the Episcopal Residence asked for permission to expend any sum they deemed expedient up to \$22,500 for the purpose of securing a house. Permission was granted to them. The communication from the diocese of Fond du Lac relative to striking out the words "Protestant Episcopal" from the Prayer Book wherever they may occur, was referred to the next annual Council. Every clergyman in active service was present at the Council and a good number of the lay delegates were also in attendance. The offering at the opening service of the Council was given to the Bishop. The twenty-fourth annual Council is called for Tuesday, May 13, 1912, at St. Paul's Church, Kansas City.

The annual meeting of the Woman's Auxiliary of the diocese was held on Thursday, May 16th, at Trinity Church. The Rev. Dr. Brady preached a powerful sermon, using as his text the thirteenth verse of the first chapter of the Epistle to the Philippians. The committee on scholarships reported the creation of two new scholarships of three years each. On motion by Mrs. Turner, of St. Joseph, it was resolved to establish a fund for the purpose of naming a scholarship in memory of Mrs. Mary Whiting Atwill. It is desired to place this scholarship in the hands of Deaconess Sabine, of Alaska. Bishop Partridge urged a definite separation of their work for general missions and for diocesan missions. The offering for the day was given to the Bishop. An invitation was extended to the Auxiliary to meet at St. George's Church in October.

NORTH CAROLINA

THE most notable action of the Convention was the retiring of the old-time Sunday School Commission and the appointment in its place of a Sunday School Commissioner in the person of the Rev. Homer W. Starr of Chapel Hill, whose expenses in the work are to be paid by the diocese. It is hoped that this method will bring greater efficiency than that of the usual cumbersome and inefficient committee or commission.

All of the active clergy of the diocese, with two or three exceptions, and fifty-eight lay delegates, were in attendance at the convention held May 8th to 10th in Durham. The annual convention of the Woman's Auxiliary, which met at the same time, was well attended. The new St. Philip's Church, recently consecrated, and its excellent parish buildings made good headquarters for both gatherings. The opening sermon was preached by the Archdeacon of Raleigh, the Rev. N. Collin Hughes, on the subject, "Dependence Upon the Leading of the Holy Spirit."

At the opening session the special honor of election to the office of president of the convention was conferred upon the Rev. F. H. T. Horsfield of Oxford, N. C. This office, after this year, will be abolished. The Standing Committee and most of the permanent committees of the convention remain practically the same as they were last year.

The granting of the petition for the reorganization of St. An-

drew's parish, Greensboro, which had recently consolidated with St. Barnabas' parish of that town, excited considerable interest.

In his address, the Bishop enumerated five churches consecrated during the year, speaking especially of the Holy Comforter Church, Burlington, which is the gift of a single man, Mr. Lawrence Holt. It is one of the handsomest stone churches in the diocese, and was held up as an example of the wise and generous use of wealth.

The subject of largest interest dealt with by the Bishop was St. Mary's School, Raleigh, the largest and, the speaker said he believed, the best, Church boarding school for girls carried on in the United States.

In eighteen months Bishop Cheshire will have been consecrated Bishop for twenty years. To celebrate this twentieth anniversary the Bishop is going to make an effort to raise \$45,000 to remove the debt for new buildings recently erected, and \$100,000 as the beginning of an endowment.

The committee appointed to carry out in this diocese the "Nelson Plan" for the endowment of the University of the South, Sewanee, confessed that it has not done its duty in the matter, but great enthusiasm and desire to support Sewanee was manifested and a new committee was appointed to pursue the plan. There was a strong feeling that North Carolina's share of the endowment under the Nelson plan (\$25,000) should be raised in twelve months, and one layman at once promised \$1,000 if the whole amount was raised within the year.

Other matters which received special attention of the convention were: Every-member canvass and weekly offerings for all missionary purposes, the Thompson Orphanage, Clergy Pension and Relief, rotation in vestries, voting of women in parish elections, mission work for deaf-mutes and for convicts at the state farm, noon-day prayers for missions, and the Church's work among negroes.

WEST TEXAS

RESUMING the account of the council that was begun last week, Bishop Johnston was, upon motion of the Rev. Richard Mercer, voted a gift of \$500, in commemoration of his twenty-five years in the episcopate, and was urged to take a long vacation for the restoration of his health. The Bishop gave notice that he will call a special meeting of the council in December or January next, for the election of a Coadjutor.

The Standing Committee was elected as follows: The Rev. Dr. J. T. Hutcheson, Rev. A. W. Burroughs, and Rev. Philip Cook; Messrs. O. J. Woodhull, A. W. Seeligson, and S. G. Tayloe, all of San Antonio.

Sunday School Commission: Messrs. E. E. Galbraith (chairman, of Kerrville), S. G. Tayloe, and Lawson Dailey; the Rev. Messrs. John Ridout and Albert Massey.

Diocesan School Board: The Rev. Messrs. Philip Cook (chairman), U. B. Bowden (secretary), and J. W. Sykes; Messrs. R. W. Hudson, J. H. Savage, and S. G. Tayloe.

On Wednesday evening the clergy and delegates enjoyed an interesting visit to St. Philip's Industrial School for negroes, Miss A. Bowden, principal.

St. Mary's Hall is to continue under the leadership of the Rev. A. W. Burroughs, who has been the thoroughly successful principal of this girls' diocesan school for six years past. Prof. J. F. Howard is to be the principal, and the Rev. A. W. Burroughs business manager of the West Texas Military Academy.

Formal request was made of the general Board of missions that the amount of the West Texas apportionment (now \$2,000) be increased by \$500 every year.

On motion of the Rev. Philip Cook, the diocese was divided into northern and southern portions, in each of which a clericus is to be organized, to meet semi-annually.

The next annual session of the council was ordered to open in St. Mark's, San Antonio, on Trinity Sunday, 1913.

The diocesan branch of the Woman's Auxiliary, in annual meeting, held its corporate Communion on Thursday. Friday was devoted to normal classes for leaders, conducted by Miss Ruth Muir, and Saturday to a general meeting for Juniors. Mrs. H. Partee of San Antonio was elected president for three years.

KEARNEY MISSIONARY CONVOCATION

FOUR days were devoted to the sessions of the Convocation, during which Church work under pretty nearly every phase was carefully considered and the effort was made, evidently with success, to arouse a larger conception of Church life in the people.

The sessions were held at North Platte, beginning with a day devoted to a conference of the clergy, when Bishop Beecher addressed them on "The Spiritual Element in the Life of a Priest." The Bishop gave his annual address next day, telling of the work that was being done to bring the Church to the great influx of permanent settlers in western Nebraska and showing the needs of the work. He believed that the deanery system, whereby the district should be divided among a number of deans to plan the work in coöperation with the Bishop, would produce the best results. He reminded them of the

value of social service in the Church, telling how, during his work in Omaha as Dean of the Cathedral, he had had nearly 200 young people under his personal care, either through the direction of the juvenile court or because he had prevented the necessity for bringing them into that court. As a result of that experience he hoped to establish a boys' farm where every young lad who has no home or who is living in an environment that tends to develop in him criminal instincts, might be given opportunity for a better life. Plans for such a farm are already in hand, and he had received gifts of \$500 and \$50, respectively, toward the cost. The farm, in his judgment, should be conducted on the cottage system and boys would be received from 5 to 14 years of age.

There were about 125 delegates and guests in attendance. Among the features not already noted were a convocation sermon by the Rev. William Carson Shaw, rector of St. Peter's Church, Chicago, and a banquet in the Masonic hall. The "House of Churchwomen" sat in the Lutheran church, which was loaned for the occasion, and a joint session was held on Friday including a conference on the Church's work to young people.

WESTERN COLORADO MISSIONARY CONVOCATION

THE fifth annual convocation of the missionary district of Western Colorado met in St. Mark's Church, Durango, on May 11th to 14th. All the clergy in active work were present and the trip through the heart of the Rockies in reaching this extreme southwest corner of the district was greatly enjoyed. On Saturday night the Bishop conducted the Quiet Hour for the clergy, giving three very helpful and spiritual meditations on the Holy Spirit as the source of power. The corporate Communion on Sunday morning opened the convocation, the Rev. F. C. Smith, rector of St. Matthew's Church, Grand Junction, being the preacher. In the afternoon a conference on Parish and Mission Problems was held, with the Rev. Messrs. A. Miller, E. W. Sibbald, J. W. Hard, and F. C. Smith as speakers. In the evening the Bishop read his annual address. In it he dwelt on the fact that despite a reduced force of clergy during the past year, the baptisms have increased fifty per cent., the confirmations one hundred and twenty-five per cent. In every parish and mission served there has been marked spiritual progress and increase in material equipment. With the meager resources in hand and the small force of workers, unusual progress has been made spiritually and materially. Coöperation in district affairs was urged. "We are, as a district, one Church family, as it were. The family life of the whole district is needed to give dignity and breadth to the mission work of the separated local communities."

A large amount of business was transacted by convocation. The Rev. F. C. Smith was elected secretary. On the corporation, Judge Shumate was elected to succeed himself. Plans were laid for the coming Council of the Sixth Department at Grand Junction and committees appointed. The canons for missionary districts as set forth by the General Convention were adopted with some additional canons. The following clerical and lay delegates to the Missionary Council were elected: The Rev. Messrs. Bacon, Smith, Miller, and Dennis; Judge Avery, Mr. Robert McVitty, C. L. Nichols, and Dr. Warner. The Fond du Lac resolution requesting the elimination of the words Protestant Episcopal wherever they occur in the Prayer Book was indorsed. A committee was appointed to look into the text books in use in this part of the state on English Church history to learn their treatment of the Reformation and to consider what steps could be taken to correct erroneous statements and to memorialize the General Convention for a general commission on the subject, the committee consisting of the Rev. Messrs. F. C. Smith, E. W. Sibbald, F. M. Bacon. The use of the card index system for the registration and transfer of Church people was re-affirmed as passed last year. The next convocation will meet in Curay. The following were elected members of the Council of Advice: The Rev. Messrs. J. H. Dennis, F. C. Smith, J. W. Heal, A. Miller; Messrs. V. E. Northrop, H. L. Avery, W. L. Hogg, F. G. Chapman.

The Forward Movement of the Board of Missions was endorsed and plans laid to carry it into operation.

Two important meetings in the growing work of two important diocesan committees were held in the meetings of the Sunday School Commission and the Social Service. At the former, Mrs. Rosepha Pulford, county superintendent of schools, made a forceful address, followed by addresses by the Rev. Messrs. Bacon and Hard, on the work and plans of the diocesan Commission in their teacher-training plans, while the Rev. W. F. Higby presented the work of the General Board of Religious Education. The Social Service night was an important and valuable feature of the convocation. The theme of the meeting was "The Church and Social Service." The Rev. F. C. Smith and the Rev. W. F. Higby, the former vice-president of the Grand Junction Boy Scout Council, and the latter a qualified scout-master who works in connection with two denominational ministers of Durango in caring for one hundred boy scouts, spoke on the Boy Scout movement. An interesting and valuable paper on "The Human Side of Industrial Enterprise" was read by Mr. F. C. Gilbert, manager of the Durango smelters. The Rev. J. H. Dennis presented the parish programme for Social Service, and the Bishop summarized for the evening on "Underlying Principles." This meeting marks the beginning of the work of the Diocesan Social Service Commission. Tuesday night the Bishop gave the Western Colorado Missionary Lantern lecture in the church.

EASTERN OREGON MISSIONARY CONVOCATION

THE fifth convocation of the district of Eastern Oregon was held on Wednesday, May 15th, in St. Peter's parish, La Grande. The Bishop read portions of his address in Honan Hall, the beautiful and convenient parish house which has been built during the past year through the efforts of the rector, the Rev. Upton H. Gibbs. The Bishop likened the Church in the district to a regiment of an army, the parishes being like garrisons and the mission stations like recruiting camps, the clergy similar to captains, the Bishop to the Colonel, and the deaconess like a female officer. The Bishop also expressed his desire for Church unity. In the evening a service was held at which Mr. G. Frank Shelby made a helpful address in regard to some practical helps in prayer, and the Rev. Charles H. Powell read a paper in regard to the duty of the Church to society. Later there was a reception at Honan Hall.

Bishop Paddock formally opened the House of Churchwomen, which is modelled upon the organization of that name in the diocese of California, and which will take the place of the women's meetings



CLERGY AT EASTERN OREGON CONVOCATION

FRONT: Rt. Rev. R. L. Paddock, Bishop of Eastern Oregon.
ON FIRST STEP: Rev. E. T. Simpson, Rev. Upton H. Gibbs, Rev. Owen F. Jones, Rev. B. A. Warren.
ON SECOND STEP: Rt. Rev. L. H. Wells, D.D., Bishop of Spokane, Rev. J. Neilson Barry.
ON UPPER STEP: Rev. Charles Quinney, Rev. Charles H. Powell.

at the time of convocation formerly held under the auspices of the Woman's Auxiliary. The House of Churchwomen of the diocese of California, through the President, Mrs. G. H. Kelly, sent a letter of greeting to the Eastern Oregon organization, and the gavel which had been used by the California body ever since it had first been started. A telegram of greeting was also received from Mrs. Fanny Paddock Miller, a sister of Bishop Paddock. The constitution, prepared by the committee, and offered by Mrs. James Russell, was adopted and was signed by the twenty-six women attending the meeting.

The convocation met in Honan Hall, with Bishop Paddock presiding, and was attended by seven of the eight other clergy of the district and by four lay delegates. The Rev. Bertram A. Warren was re-elected as secretary and Mr. George W. Proabstel of Weston was chosen as treasurer. Bishop Paddock appointed the same diocesan officers as last year. The Rev. Upton H. Gibbs presented a gavel to the convocation which had been made by the manual training department of the public schools and donated by the principal, Mr. Stout.

Various suggestions were offered in regard to parochial missions in the various parishes, and a discussion followed in regard to the canons selected for the district, which provide for a Cathedral chapter as trustees of the property and funds of the Church, there being no such organization in the district. The convocation adjourned to meet at Hood River on May 21, 1912.

At the luncheon held in Honan Hall, brief speeches were made by the Rev. Upton H. Gibbs, Bishop Wells, Mrs. Louise Woods, president of St. Peter's Guild, the Rev. Charles Quinney of Pendleton, the Rev. Edmund T. Simpson of Hood River, Mrs. Lulu D. Crandall of The Dalles, the president of the House of Churchwomen, Mr. George W. Proabstel of Weston, Mr. George Cochran of La Grande, and Mr. James D. Slater, the chancellor.

At the closing service in the evening an address was made by Bishop Wells, and one by the General Missionary, the Rev. Owen F. Jones, who during the past year has completed the church built at

Prairie City, and has built the parish hall at Vale. He has also solicited subscriptions aggregating \$4,000, baptized 46 persons, and has presented 70 persons for confirmation.

MISSIONARY CONVOCATION OF ARIZONA

THE twentieth annual convocation of this missionary district was held in Grace Church, Tucson, on Wednesday and Thursday, May 8th and 9th. In point of numbers and enthusiasm, and interest it was the most notable convocation ever held in Arizona. This at least is the verdict of those most competent to express an opinion on the subject. The Bishop said of it: "Every one thought it a great convocation."

Bishop Atwood's second annual charge was a clear and concise statement of the progress of the Church in Arizona during the past year. It was full of inspiration and helpful suggestion to all present.

The Woman's Auxiliary held a simultaneous meeting in the guild hall, Miss Lucy Jenkins of Prescott presiding. At the meeting Miss Jenkins made an address and Mrs. A. M. Franklin of Tucson read a paper on the general work of the Woman's Auxiliary. At 4 p. m. a joint meeting of the Woman's Auxiliary and convocation was held in the church. Mrs. W. J. Dixon, diocesan secretary of the Woman's Auxiliary for this missionary district, read her annual report. The meeting was addressed by the Rev. George C. Hunting, secretary of the Eighth Missionary Department, on the work of the Woman's Auxiliary. In the evening the Rev. Joseph L. Meade, lately returned from missionary work in China, now stationed at Flagstaff, delivered a most interesting illustrated lecture on China. Mr. Meade's keen sense of humor added zest to an address altogether admirable. After the lecture an informal reception was given in the guild hall to the visiting delegates and the members of the parish, under the auspices of Grace Church guild.

On Thursday the Rev. Geo. C. Hunting again addressed the convocation on the subject of the Duplex Envelope System. The Rev. W. J. Scarlet, Dean of Trinity Pro-Cathedral, Phoenix, gave an address on "The Church and Social Service," and the Rev. John F. Moody of Globe, formerly of the missionary district of Asheville, spoke on the work of the Church among the mountaineers of the South. He told in a graphic and highly interesting manner of the gross ignorance of the mountaineers, of the schools the Church had planted among them, and of the hardships of their children as operatives in the cotton mills of the South.

The following officers were appointed by Bishop Atwood for the ensuing year: Secretary, the Rev. Bertrand R. Cocks, Phoenix; Treasurer, Mr. N. A. Morford, Phoenix; Chancellor, Hon. J. J. Hawkins, Prescott; Registrar, the Rev. Fred T. Bennett, Phoenix. Council of Advice: the Rev. J. R. Jenkins (president), the Rev. W. J. Dixon; Nathan A. Morford, Dr. C. A. Van der Veer, Hon. E. W. Lewis.

WUHU MISSIONARY CONVOCATION

THE first synod of the missionary district of Wuhu was held at Wuhu from April 11th to 14th. The synod was well attended considering the shortness of time allowed Bishop Huntington to arrange for it after his consecration. There were both clerical and lay representatives from all the stations in the district, from Nanchang, Kiukiang, Anking, and Wuhu. The Rev. F. E. Lund and the Rev. C. F. Lindstrom were at home on furlough. The Rev. E. J. Lee, Dr. H. B. Taylor, and Mr. Wm. McCarthy were unavoidably absent from all the sessions of the synod.

The synod was opened by the celebration of the Holy Communion, the Rt. Rev. D. T. Huntington being celebrant. After the celebration, Bishop Huntington opened the business session by a short address, stating the object of the synod, the work called upon it to do, and also plans for the extension of the work in the Wuhu district. The synod then proceeded to business by first electing the Rev. E. L. Woodward, M.D., and the Rev. Hunter Yen as its secretaries. The sessions of the synod were taken up with business for three days. The business transacted on the first two days consisted in adopting constitution and canons for the missionary district of Wuhu, and also tentatively adopting the constitution and canons of the Anglican Communion in China. A standing committee was also elected. Its members comprise: Rev. F. E. Lund (chairman), Rev. E. L. Woodward, M.D., Rev. P. S. Tsen, Rev. G. Li, Mr. Peter Tseo, Mr. Tsen Kai Min, and Dr. Thomas Yang. During these two days' sessions, delegates, both clerical and lay, were also elected to the general synod of the Anglican Communion, to be held in Shanghai. The following were the delegates elected to represent the district of Wuhu: Rev. E. L. Woodward, M.D., Rev. A. Goddard, Rev. G. Li, Rev. Bernard Ts'en, Mr. Thorpe Chu, Mr. Peter Tseo, Dr. Thomas Yang, and Mr. Tsen Kai Min.

On Saturday afternoon Bishop Huntington conducted a quiet hour for the four deacons who were to be ordained on Sunday, April 14th.

On Sunday—First Sunday after Easter—at 10 o'clock at St. James' Church, Wuhu, four deacons were ordained to the priesthood, as elsewhere recorded. The church was crowded to its full

seating capacity. Bishop Huntington took for his text Ephesians 4: 11-12. He spoke about the call to the priesthood and the work which such a call entails, the trials which the work brings with it, and the means we have of strengthening ourselves. He also spoke of the opportunities that will be offered after the government has been put on a stable basis for the extension of Christian work in China.

CHURCH SCHOOL, OR—SECTARIAN?

BY ZOAR

DO we, Church people, as a general rule, realize the glorious privilege of Church teaching, Church atmosphere, Church influence in our life and in the life of our children? It seems as if, in that respect, we had still much to learn, for truly, we have a wonderful heritage, but how many care not to ascertain its priceless worth; how many hold it so cheap that they are willing to let their children run the risk of losing it, by sending them to institutions of learning where the religious teaching (if such there be!) is distinctly contrary, if not antagonistic to the Church's tenets of faith? How then should these young people escape the influence of stronger, more mature minds than theirs? It is not in the nature of things to expect it.

The writer remembers a so-called "non-denominational school," which, however, could not help but be truly sectarian because of the religious connections and strong personality of the head of the school. The Church girls were allowed to attend the Church services on Sunday, but throughout the whole week, the Bible studies and the religious exercises of the school largely counteracted the Church influence. These half-taught girls could not, of course, refute the statements made in their classes and often came in great distress to get information on points which they always had taken for granted, but which, all of a sudden, with the adverse light thrown upon them, no longer seemed so certain to their disturbed minds. True, a splendid, though hard school; that clashing with the dominating spirit of sectarianism! How it does send one to a deeper study of the teaching of the Church! But—while it is good for us older people—is it fair to the *children* of the Church, who as yet have only been fed with milk, to place them in the keeping of those who will give them meat indeed, but—tainted with sectarianism? Fine and noble woman as the head of that school was in everything else, how unfair and narrow her judgment of the Church! How sectarian her teaching!

Is it then loyalty to the Church, for Church people, having it in their power to send their children to a Church school, where together with a thorough education in all secular branches, they will be taught that which shall make of them enlightened and staunch Churchmen and women, is it loyalty to the Church and to her divine Head, deliberately to choose a sectarian school where they will be taught that the Church is *not* the Church, but only one of the many existing sects; where the very atmosphere they breathe may poison their faith, and blight, if not kill outright, their love for the Church—the Catholic and Apostolic Church, built upon the foundation of the Apostles, Jesus Christ Himself being the chief cornerstone?

THE SHORE SONG

Some place along
The feath'ry water's edge, there creeps a song;
I do not know where it can have its home—
Whether the trumpeting, beguiling foam
Possesses it and wrings from it a cry,
Or if it dwells indeed beneath the sky.

I cannot see
Where its unfound abiding-place can be;
Whether the birches house it, or the sands
Brush o'er a sunken lyre, with golden hands:
Or whether 'tis own daughter to the wind,
Whose vague, elusive home evades mankind.

I only know
Howe'er I weave my dreams, where'er I go,
The trailing song flies with me: nay, not now
The utter need of sighing wave and bough;
For in my soul it croons for evermore,
That silken song that grows along the shore!

LILLA B. N. WESTON.

FAITH, if it be true, living, and justifying; cannot be separated from a good life; it "overcomes the world," it "works righteousness," and makes us diligent to do, and cheerfully to suffer, whatsoever God hath placed in our way to heaven.—*Jeremy Taylor.*

HOW SHALL THE CLERGY LIVE?

BY THE REV. THORNTON F. TURNER

IN a recent conversation with the writer, a clergyman of Connecticut set forth his financial situation somewhat as follows:

"It is impossible for me, with a wife and three children, to live upon \$1,000, even though I have a rectory. Last year when I closed my accounts I found myself \$200 behindhand. Although I have not had a vacation for twenty-five years, I gave up my last summer's holiday, took off my clericals, and went out and earned \$200. At the end of the time my employer made me an offer of \$1,800 for the first year, and he assured me that in the following years I could easily have an income of from \$3,000 to \$4,000. To withdraw from the ministry would distress me beyond measure, but I begin to think of my future. Even if I have no accident or illness before that time, I wonder where, when I am seventy, I am to get a cup of tea and a piece of bread for my wife and myself."

Can any loyal Churchman hear such a statement as that without a flush of shame? There was no tone of bitterness or disappointment in the voice of the speaker. He was facing facts. When he found himself behind in his finances he did not borrow money, nor beg it, but he used his vacation and earned it. Moreover, his ability was at once appreciated by one who knew what a man is worth.

Now two facts seem to face us: (1) A man with a family cannot live as a clergyman is expected to live, upon \$1,000 and a rectory. (2) Yet the Church demands that its clergy shall do precisely that.

The question arises, Is the small parish able to pay more than \$1,000 salary? Of course no answer can be given to cover all cases. One small parish may have four or five parishioners who could each pay \$100 more and not miss it. It is hoped for the sake of the four or five that there are no such parishes in this diocese. But let us consider a church where there are 150 to 300 members—all of moderate means. Suppose that one quarter of them are unable and another quarter are unwilling to help toward increasing the rector's salary. There still remain from 75 to 150 persons who might do more. Suppose they increase their contributions by five cents each week; they would increase the salary from \$200 to \$400 (to be precise, from \$195 to \$390). Think of it! Yet in that way they would be saved from the humiliating position of being members of a parish which does not pay its rector a living wage—and this would be accomplished at less than one cent a day from only one-half the members!

It is patent, however, that a move to correct this state of things is beyond the province of the rector. It is an opportunity for the Christian business man to render a peculiar service to the Church of God. It is not only possible but probable that a systematic personal canvass or some other direct approach to each parishioner (the circular method excepted), would in a week or so change a painful situation into a satisfactory one. Can any parish which does not pay a stipend upon which a man can live afford to postpone indefinitely the honest facing of this question?—*Connecticut Churchman*.

SIXTH CENTURY SAINT RE-BURIED

AN interesting function took place at the ancient parish church of Caerwent, near Chepstow (England), on St. George's Day, when, in the presence of a large congregation, the remains of Tathan, the sixth-century saint, were reinterred in the renovated south aisle of the church. The service consisted of a selection of lesson and psalms adapted from an ancient office called the *Rituale Armenorum*. Special hymns were sung. The remains were carried in procession from the altar to the grave, in which the stone cist had previously been fixed. Psalm 116 was said. The vicar (the Rev. W. Coleman Williams) gave an address in which he explained the connection of Caerwent with St. Tathan, and said that we had every reason for believing that what St. Tathan taught and believed is identical with the faith we still hold. A substantial slab, 6 ft. by 3 ft., containing a Latin inscription, of which the following is a translation, has been placed over the remains, the cost of which has been borne by Mr. James G. Wood:

"Here lie, reverently re-buried and enclosed in their original coffin, bones found in the orchard of the vicar of this parish, within the land on which, about A. D. 560, St. Tathan, under the benefaction of King Caradoc, founded a church and college in honour of the Holy Trinity; in which church it is known that he and St. Maches the Virgin were buried; and so it is probable that these bones are of the remains of that holy man. In memory whereof this stone was placed A. D. 1912."—*The Guardian*.

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

PRISON REFORM IN CALIFORNIA

THE Rev. C. N. Lathrop of the Church of the Advent, San Francisco, has uttered a strong word concerning prison conditions in California. He is one of the clergymen who visit San Quentin weekly and who have made a study of the prison conditions in California and throughout the country. In a recent sermon he said:

"San Quentin is conducted on a system based on the conduct of the worst inmates. It should be conducted, and the discipline should be mapped out, on the basis of the behavior of the best and most conscientious prisoner, who, no doubt, is anxious to make reparation for the loss he has done." In San Quentin, he pointed out, the prisoner is placed among hardened characters, kept under guard by day, allowed no recreation, and locked up from 11 to 14 hours in a narrow cell. "In this state nothing is paid the convict," he said, "and consequently when he gets out there is often nothing for him to do when his \$5 has been spent but again to commit crime." Mr. Lathrop delivered a scathing denunciation of the system which includes the hounding of men by the police, and he urged his hearers to be "big brothers to the convicts" and help them on their release.

PHILADELPHIA'S MUNICIPAL CHARITIES

Philadelphia is fortunate in possessing some of the most highly developed and richly endowed charities in the world. In numbers and efficiency, its private philanthropies compare favorably with any community. Its municipal charities, however, are not creditable to so large and enlightened a city. While endowments and state appropriations have been placed at the disposal of private charities, municipal institutions have received only such support and attention as remained after other and more insistent demands for public expenditure had been satisfied. Accordingly, we have the rather astonishing spectacle of the third largest city in the country maintaining its charities on the country alms-house plan. The city has already awakened to the anomaly of this condition and has taken steps looking toward the development of its charities on modern lines. While these beginnings have been unfortunate in certain particulars their purpose is most commendable and deserves the cordial support of the community. A committee on Municipal Charities has accordingly been organized and is preparing to present a thorough-going plan. On the executive committee are such well-known Churchmen as John S. Newbold, Dr. George Woodward, Dr. Charles H. Frazier, Stevens Hecksher, and B. Franklin Pepper. Dr. Frazier (a son of W. W. Frazier) is chairman.

ADVANCED IDEAS IN BIRMINGHAM

THE MAYOR OF BIRMINGHAM set aside a "fire prevention day." In his proclamation he requested all citizens thoroughly to clean all trash, rubbish, and any loose combustible material of all nature from their premises, and place same in a convenient place for its removal by the city.

Another excellent idea comes from Birmingham: Dr. J. H. Phillips, superintendent of the public schools of Birmingham, announces that plans are being perfected for the installation of a system of moving pictures throughout the various schools of the city within the near future. It is the plan of the Board of Education to install an up-to-date apparatus for the display of instructive motion pictures. Experts will be employed to operate the machines and a perfect system will be used in presenting the films to be taught by the new method. The idea has met the approval of the friends of the local schools, and its adoption is looked forward to with a great deal of interest.

VACANT LOT GARDENING IN MINNEAPOLIS

The Garden Club of Minneapolis closed a successful vacant lot gardening campaign in the fall of 1911, with a harvest of vegetables that demonstrated the practical value of cultivating

vacant city lots. According to L. J. Boughner, city editor of the *Minneapolis Tribune* and chairman of the committee on Vacant Lot Gardens of the American Civic Association:

"The members of the Minneapolis Garden Club planted 325 vacant lots with vegetables and flowers in the year 1911, 200,000 square feet with vegetables and 250,000 with flowers. It distributed 22,000 packages of nasturtium seeds to children, covered every vacant lot along two miles of the main arterial street with grass or flowers, cleared 600 acres of rubbish and screened 20,000 feet frontage with bushy plants. Under its influence 700 persons (not its members) also gardened vacant lots and 18,000 had gardens at home. Nineteen hundred acres in all were improved. The cost to the Garden Club was \$3,584.43; the value of the crop was \$11,801.78."

In Minneapolis there are 5,000 acres of vacant lots, sufficient to supply the entire state with vegetables. The economic value of vacant lot gardens to those who took them up greatly outweighed the cost. So many vegetables were grown that complaints were made by the grocers. Many of the stores were supplied with fresher vegetables at a lower cost. People in vacant lot garden neighborhoods bought from the gardeners, the hotels during the week of the Minneapolis Civic Celebration served vacant lot vegetables. The story of the work in its preliminary stages has already been told in this Department. When the agitation had progressed a little, the Young Men's Christian Association organized a course of six lectures on gardening, the farm school supplying the lecturers.

"VOTING BY THE YARD"

is the picturesque way in which the Short Ballot Bulletin calls attention to the grotesquely long ballot which voters at the recent New York primaries were called upon to use. The *Los Angeles Express* illustrates the same idea by having three men standing one above the other and holding the fourteen-foot-long ballot. Omaha rivaled New York, having a ballot seven feet long. When one takes into consideration the relative population of Omaha and New York, the former has in proportion a longer ballot.

CONSERVATION OF BABIES

Philadelphia is having a Baby Saving Show under the auspices of the Department of Public Health and Charities and the Committee of Child Hygiene of Philadelphia. The mayor of the city is honorary chairman and the active chairman is the Director of Public Health and Charities.

PHILADELPHIA has for several years maintained a day camp for tubercular patients. The pier at the end of Bainbridge street on the Delaware River has been utilized for this purpose. The pier is railed in to prevent accidents and a pavilion erected where patients whose home duties prevent their going to a sanatorium, can spend a day in reclining chairs in the open air. They are given a light lunch at 10 A. M. and 3 P. M., and a good hot lunch at noon. A trained nurse is in constant attendance.

THE PENNSYLVANIA Child Labor Association has been advocating for years some sort of legislation and regulation for child workers on the streets. Now there is a chance to get it in two of the large cities. Pittsburgh has an ordinance pending. In Philadelphia the association is working for a simple ordinance fixing the age at which boys may work on the streets at 10 or over, and forbidding work after 8 P. M. to all under 16.

"SIGNIFICANT FACTS" is the title of a most interesting and suggestive summary of the Survey of Philadelphia, made by the Social Service committee of the Men and Religion Forward Movement. It is well worth the study not only of Philadelphians, but of social workers generally. Copies may be had of W. O. Easton, 1425 Arch street, Philadelphia, Pa.

"SOCIAL SERVICE FOR DIOCESAN COMMISSIONS" is the title of the latest pamphlet issued by the Joint Commission on Social Service. Copies may be had of the secretary, 157 Montague street. It contains, in addition to the suggestions for diocesan commissions, a map showing present commissions, a table showing their activities, and a list of secretaries.

GREECE now has a child labor law forbidding the employment of children under 12 years of age in certain occupations.

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.

BISHOP THOMAS AND THE QUADRILATERAL

To the Editor of *The Living Church*:

MY attention has been called to the interesting address by the Bishop of Wyoming at the opening of the recent Church Congress, printed in *THE LIVING CHURCH* for April 20th. May I point out a remarkable slip in the Bishop's sermon, which it is strange should have passed hitherto unnoticed?

Dr. Thomas says: "The Quadrilateral essayed the irreducible minimum to be the Apostles' Creed and the Historic Episcopate"; and then he proceeds to argue that the Apostles' Creed is an insufficient basis for reunion, being "conspicuously wanting not only in its omissions but in its emphases."

But, apart from the earlier clause which speaks of the Holy Scriptures "as being the rule and ultimate standard of faith" (which would cover some at any rate of the omissions complained of), the Quadrilateral set forth by the Lambeth Conference of 1888 does not mention alone "the Apostles' Creed, as the Baptismal Symbol," but joins with "the Nicene Creed, as the sufficient statement of the Christian Faith." (It may be interesting to note that the American Bishops in 1886 had given only the Nicene Creed.)

The phrase "irreducible minimum" also calls for a word of comment. "Who longs for irreducible minima?" the Bishop asks. I should cry, "Hear hear!" But the four conditions (of the Scriptures, the Creeds, the Sacraments, and the Historic Episcopate) were not either in the first place by the American House of Bishops, nor later by the Lambeth Conference, set forth as irreducible minima, containing all that we had a right or desire to require; rather they were laid down as *preliminary points of agreement* upon the acceptance of which by different bodies further conference might profitably be held, "supplying a basis upon which approval might be, under God's blessing, made towards reunion." (See *Journal of General Convention, 1886*, pp. 79, 80, and *Davidson's The Lambeth Conferences of 1867, 1878, and 1888*, pp. 280, 333-337.)

Bishop's House, Burlington, Vt.

ARTHUR C. A. HALL.

May 14, 1912.

"NEARER, MY GOD, TO THEE"

To the Editor of *The Living Church*:

THE question is asked, "What tune was it the band on the *Titanic* struck up just before she sank?" The account says they played the hymn, "Nearer, my God, to Thee." What was the *tune*?

In fifteen different hymn-tune books on my shelves, I find as many as fifteen different tunes. Not that each tune book has each a different tune, but there are so many different tunes given: tunes of Dykes, Sullivan, Spratt, etc., including one, "Bethany," ascribed generally to Lowell Mason, as composer. This tune is given in nearly every tune book. It seems to have been an old English melody, first put to these words by Lowell Mason, but not composed by him. Indeed it seems to be a setting of the old song, "Oft in the Stilly Night," familiar to young people of two generations ago.

Smart's tune is given in two books; Dykes' in ten; Sullivan's in eight; Spratt's in seven; Goss' in two. In the other books some seven tunes appear by comparatively unknown composers.

It would be interesting to know which was the tune.

Baltimore, May 13, 1912.

J. S. B. HODGES.

GUILD OF THE HOLY GHOST, THE COMFORTER

To the Editor of *The Living Church*:

NOW that the season of Pentecost is at hand once more, may I have the privilege of drawing the attention of your readers to the advertisement of this guild, appearing in this issue?

One great hindrance to our work in the past has been the lack of funds for advertising purposes; but in spite of that difficulty our numbers are far in advance of what they were last year.

Further, the enrollment in our membership of the Archbishop of Ottawa and the Bishop of Tennessee will bring us into greater prominence, as these members of the episcopate have not only become vice-presidents, but are also going to use their personal efforts to spread the guild.

It is astonishing to find the ignorance which exists regarding the Holy Ghost, His personality and work, and I cannot but feel that one of the greatest benefits that could befall our Church is a fuller belief in, and devotion to, the Third Person of the Blessed Trinity.

We do not want any half-hearted members, but we do want people who are thoroughly in earnest to join in our work, and the

secretaries (Mr. J. Marvin Luke, Norfolk, Va., or Miss Drake, Ste Agatha des Monts, P. Q., Canada) would be glad to hear from such. This is a time when the thoughts of all are turned in this one direction; I hope it will prove a time when many enquiries will come in.

Yours faithfully,

Ontonagon, Mich.

F. J. BARWELL-WALKER,
Superior-General.

THE CHURCH'S NAME IN THE CONFEDERATE STATES

To the Editor of *The Living Church*:

I HAVE not had the pleasure of reading Bishop Cheshire's book, *The Church in the Confederate States*; but in a review of it in the *London Church Times* I notice a matter of interest. At Montgomery, Ala., on July 3, 1861, a meeting of Bishops, clergy, and laity took place for organization; and a second meeting at Columbia, S. C., in October of the same year. At this second meeting a proposal was made to abolish the name "Protestant Episcopal," and substitute for it the name "Reformed Catholic." Three of the Bishops voted for the change.

It seems to me that this early and Southern precedent for the Catholic name is worthy of wider notice.

Very truly yours,

Knoxville, Ill., May 14th.

EDWIN D. WEED.

DR. HALL'S HALE MEMORIAL SERMON

To the Editor of *The Living Church*:

THE Hale Memorial Sermon No. 7, which came to my desk with the compliments of the learned author, is, as would be expected, a splendid and scholarly production. In his zeal for the work of the theologians of the Church, however, he appears to me very sadly and unnecessarily to belittle the reading and study of the Scriptures. On page 33 the writer says: "The Bible was given in and through the Church for the purpose of edifying those who had already learned the faith. Although the Bible bears witness, especially in later documents, to the essential truths of our religion, it is neither designed nor fitted to afford ready-made definitions of these truths."

And on page 34 he says: "One might as well deduce his creed from the episcopal charges which our Bishops occasionally publish."

It may seem presumptuous in one who does not claim to be a theologian to question these assumptions, but I feel impelled to protest against all three of these statements.

When have the theologians produced a Pentecost? Thousands of people are being converted to Christian experience to-day without the help of theologians. Does the learned writer imply that it is unsafe to read the Scriptures until faith has become established? There are thousands of people converted every year by the reading, not of theology, but of Scripture.

It is my humble opinion that the assumed analogy between the Epistles of St. Paul and modern episcopal charges is close to blasphemy against the Word of God. Can the writer really claim to know the mind of God as to why the Scriptures were given? And have the theologians ever succeeded in putting the fundamental doctrines of the Christian faith into clearer language than that in which the inspired writers have carefully stated them? The work of theologians is admittedly important, but the author's position plainly reveals to my mind a distrust of the common people in handling the Scriptures. It has become a fixed conviction with me after twenty years of pastoral work that we can best get the people to undergo the apostolic experience of faith and obedience by reading the inspired Word, rather than by academic instruction upon doctrines which evolved after the Canon of Scripture was closed.

Respectfully yours, ARTHUR W. HIGBY.

Canton, Ohio, Ascension Day, 1912.

NASH vs. NASH

To the Editor of *The Living Church*:

THE arguments in Dr. Nash's "Plea for the Constitutional Study of the Church's Name" are so weak and irrelevant that perhaps the most charitable assumption would be that the doctor at the time of writing the pamphlet was already suffering from the early stages of the illness which has resulted in the complete nervous collapse with which, unfortunately, he is reported as being stricken. Possibly, on the other hand, the task of making out a case for the "Protestant Episcopal" title proved too great a strain on the good doctor's constitution!

However that may be, we shall all hope for his speedy recovery, and in the meantime, it seems hardly necessary to reiterate that the title "Protestant Episcopal" is not and never has been the normal and popular designation of the American Church, in 1789 or at any other time. The writer happens to have a rare copy of a newspaper published in Boston in the year 1788, just one year before the reorganization of the American Church on its present basis. In this journal there are some half dozen news items regarding the Church, and although the Church is mentioned by name time and again, the term "Protestant" is not used in a single instance. It is "The Episcopal Church" that is repeatedly and only referred to.

In reply to those who seem to think that by adopting officially the term "Catholic" there would be a liability of this Church being

misunderstood—in other words, that the word "Catholic" is the exclusive possession of the Roman Church—it should be plainly pointed out that the American Church has far better right to the word "Catholic" than to the word "Protestant"; the word "Catholic" being taken from her own historic formularies, while technically and legally the word "Protestant" is the property of the Lutheran sect. It is of medieval German political origin, having been used to designate those who "protested" against the Act of Settlement of the German religious question, which was considered by the Lutheran element far too favorable to the papal party.

The absurdity of applying a term of such antecedents to describe the American branch of the Catholic Church is too pronounced to require further comment. Even if we interpret the word "Protestant" as meaning the attitude assumed by the Catholic Church in England during a certain period of her career in the sixteenth century, there is absolutely no reason for making that the permanent official designation of the Church in America. In the early part of the fifteenth century, the Church of England was obliged to oppose with all her strength the fanatical, heretical sect known as the Lollards, but that surely would be no argument for declaring that the legal title of the American Catholic Church shall be "The Anti-Lollard Episcopal Church." The title "Protestant Episcopal" is just as absurd, and the analogy is the same, both terms referring to past experiences of the Church of England, with which the Church in the United States had nothing to do, and which are naturally of only antiquarian interest to her members.

Yours very respectfully,

Hyde Park, Chicago, Ill.

J. V. G. NASH.

CHURCH AT EDGEWATER, CHICAGO

To the Editor of *The Living Church*:

HONOR to whom honor is due! On reading the account of the consecration of the Church of the Atonement, Edgewater, Chicago, in your issue of May 11th, it seemed to me a grave omission on the part of the writer in not mentioning the name of the first rector, Dr. J. M. D. Davidson. He was appointed there by Bishop McLaren as priest in charge of the mission, and it was largely through his efforts that it became a parish. During his rectorship the parish house was proposed and built according to plans suggested by him and under his personal supervision. It has been a great factor in building up the parish, culminating in its present prosperous condition.

WALTER HANNINGTON.

May 19, 1912.

HOW YOU CAN HELP YOUR PARISH

FIRST. Be loyal to your rector. His work is to minister to your soul, not to please you. When his work is done, God will remove him. Until then do all you can to uphold his hands.

2ND. Be regular in attendance at church services, and be not satisfied with simply one service a week.

3RD. Bear your fair share of the financial burdens of the parish.

4TH. Do all in your power to promote peace and good will among your fellow laborers. Be not harsh in the judgment of others. Look within. Do not gossip.

5TH. Learn what the Church teaches and requires. Take a Church paper.

6TH. Show constant respect and deference to those set over you in the Lord.

7TH. Perform any duty that may be assigned to you with cheerfulness and promptness as "unto the Lord." Aim to be useful, not prominent or conspicuous.

8TH. Show a deep personal interest in the spiritual welfare of your children, especially "taking care" that they be baptized and brought to the Bishop to be confirmed.

9TH. At the ringing of the noon bell, suspend your work for a moment and repeat, at least, the collect for the Sunday next before Advent, and add thereto a prayer for missionaries and their work all over the world.

Give these rules a fair trial and watch the result.

AD MAJOREM DEI GLORIAM

May Thy glory alone, O God, be the end of all that I say.

Let it shine in every deed, let it kindle the prayers that I pray;

Let it burn in my innermost soul, till the shadow of self pass away

And the light of Thy glory, O God, be unveiled in the dawning of day.

FREDERICK GEORGE SCOTT.

WHITSUNDAY is the climax of the Ministry of our Incarnate Lord. Christ came to give humanity what humanity most needs, Life and Power. These gifts of the Holy Spirit must be prepared for by following the way of the Divine Life. God forbid that we should celebrate the victory of Life on Easter Day and then seem to despise the gift when offered by our Ascended Lord.—*Selected.*



LITERARY

LITURGICAL

Some Principles of Liturgical Reform. A Contribution Towards the Revision of the Book of Common Prayer. By W. H. Frere, D.D., of the Community of the Resurrection.

Father Frere's "contribution towards the revision of the (English) Book of Common Prayer" is, as we would expect, a most valuable treasury of information and suggestions on liturgical subjects, and furnishes an abundance of material for practical use in explication and revision of the English Prayer Book. Most of the important changes have already been made in the American Book, and this fact increases our satisfaction with the liturgical scholarship which has from the very outstart characterized and guided the American Church. Dr. Frere's book is less valuable for us on the more important points than on subsidiary matters with which the American Church is still dealing, e.g., the revision of the Lectionary, and the rearrangement of the Psalms for continuous use. Dr. Frere admits the extreme difficulty, if not practical hopelessness, of accomplishing anything of a satisfactory nature so long as the English Church is tied to the present machinery of revision. And this state of the case may have made him treat in a conservative way certain principles or points which must be boldly and definitely asserted and insisted upon, if the fundamental and central principle is to be established, that every thing in Catholic worship must centre around the Holy Eucharist as the one service and the people's service. This, we venture to assert, can never be accomplished so long as the peculiarly Anglican and peculiarly bad practice of "accumulation" of offices, viz., Morning Prayer, Litany, and Holy Eucharist as a continuous service, is taken as an ideal. No matter how much Morning Prayer be abbreviated, when joined to the Eucharist it takes off from the force and transcendent value and sufficiency of the latter, and makes a conglomerate, confused service, so far as the great mass of worshippers is concerned. It would seem as though one fault in all suggestions on this point from liturgical scholars is that they have in mind the ideal, educated, religiously well-instructed Churchman with an abundance of leisure, and a power of concentration, rather than the actual average lay people, the multitude, not for the select few. The critical point in making the Eucharist the one service that the people can grow into and love is that it come first in time, detached from all else. Even fifteen minutes of a scrappy shortened office will blunt the edge of spiritual appreciativeness for most of us. Dr. Frere is somewhat lukewarm on the question of restoring the Invocation of the Holy Spirit in the Canon. He does not quite like the position of the Invocation either in the American or Scotch Liturgy, and so would wait to find just the right place. The all-important point is to restore it and so have done with the serious loss of explicitness as to the operation of the Holy Ghost in all Sacramental offices and the bestowal of grace.

A. W. J.

Illustrations of the Liturgy. Being Thirteen Drawings of the Celebration of the Holy Communion in a Parish Church. Alcuin Club Collections, XIX. By Clement O. Skilbeck. With an Introduction on "The Present Opportunity," by Percy Dearmer, D.D. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, \$1.80 net.

The purpose of the book is to set forth by well-defined drawings the positions and vestments of the officiants of the Mass as celebrated according to the English Use, and to explain these drawings by comments and explanations. To the average parish priest who is often bewildered by the lack of some authoritative book of rites on the one hand, and on the other by the multiplicity of books of ritual, many self-contradictory and many based upon insufficient knowledge, such clear and simple cuts and suggestions as this book contains should be very helpful.

The introduction by Dr. Dearmer, while it has especial reference to conditions in the English Church, is of value to those in the American Church who desire to have a ritual, dignified, simple, not merely a base following of Roman usage as exemplified among the Jesuits, but a use that is according to the genius of the English-speaking people. We are not of the opinion that Dr. Dearmer's views are the final voice in the matter, but everything that he puts forth is well worth studying and can not be dismissed off-hand. So his introduction and the directions as suggested in this book are of great value.

There are some ceremonials in this book that strike an American as new if not odd, such as the kneeling of the subdeacon when the priest and the deacon turns to the people in the Decalogue and in the Let us Pray for the Whole State; also the sitting of the celebrant and deacon on the sedilia while the subdeacon is reading the Epistle. The author has much to justify this.

There is a slight error in regard to an American book which we desire to correct here. Both the authors of *The Ceremonies of the*

Mass did not 'vert to Rome, as is stated on page 25. Father Burnett is still a priest in the American Church.

We consider this book a valuable contribution to liturgical knowledge, and as such we commend it to the clergy.

H. P. S.

Prayer Book Revision. Alcuin Club Tracts, IX. The Irreducible Minimum of the Hickleton Conference, Showing the Proposed Rearrangement of the Order for Holy Communion. By Athelstan Riley, M.A. London: A. R. Mowbray & Co., Ltd., 1911. Price, 80 cents net.

The question of the revision of the English Book of Common Prayer has been becoming more and more a pressing one; the pressure for it, however, is confined to a very great extent to the Broad Churchmen, who desire to have removed from the services such Catholic formulas and phraseology as may be objectionable to them, for instance, the Athanasian Creed. The Hickleton conference was called to consider the question and to formulate some line of conduct. At this was put forth a declaration containing "the irreducible minimum of improvement which the conferees would accept." This is what this tract contains as applied to the office of the Holy Communion, with comments by Mr. Riley.

There is no question that the arrangement of the office of Holy Communion in the English Book can be made better and more in conformity with Catholic Christianity, and what is put forth in this tract does make such an improvement. The arrangement is to a very great extent that of the Scotch Book, and on the lines of the First Book of Edward; the possible exception being the interpolation of the form of communion of the people between the second Our Father and the Thanksgiving. Whatever one may think of this particular arrangement, revision of the office must be in general along the lines laid down in this book. While there is nothing very new in the book, yet there is much in it that is suggestive and worthy of thought; it puts in a convenient form some valuable material for the work of the future revisers of the English liturgy.

H. P. S.

MISCELLANEOUS

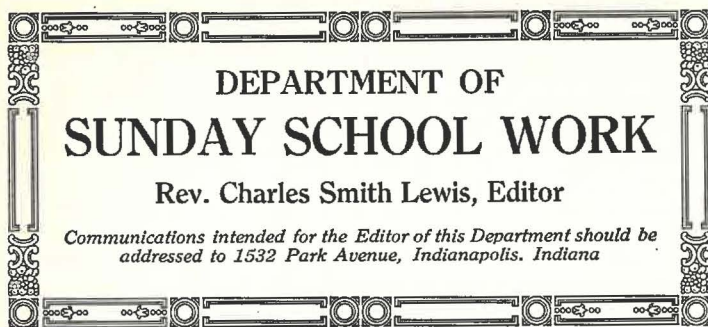
How to Deal With Men: A Handbook of Church Work. By the Rev. Peter Green, Rector of St. Philip's, Salford, and Canon of Manchester. New York: Longmans, Green & Co.

In his introduction to this excellent and spirited volume, the Bishop of Manchester writes that he has found in Mr. Green's book, *How to Deal with Men*, three all-important notes—the note of freshness, of common sense, and of sincere desire for the conversion of souls. "Canon Green," he goes on to say, "is not an arm-chair theorizer." This tone of reality in the book, penned by one obviously struggling with vital problems met under ordinary circumstances, cannot but help the clergy in city parishes. The book claims to be no more than a record of individual methods, and though in some phases it may not suit American conditions, we feel that many of the clergy will gain useful hints as to method and a glow of enthusiasm as to motive by perusing the pages of *How to Deal with Men*.

TWO LITTLE BOOKS of devotion by the Rev. John Wakeford come from Longmans. *Stedfastly Purposed* consists of ten addresses made at a retreat for Churchwomen and based on a study of the last twelve verses of the ninth chapter of St. Luke's Gospel. The treatment is mystical. (\$1.00.) *Out of the Ivory Palaces* is a series of devotional and doctrinal instructions on the Holy Communion. The short chapters (there are twelve in all) deal mostly with Old Testament antetypes, such as the manna, the feeding of Elijah, the feast of Melchizedek, etc., in each case drawing out a brief lesson preparatory to the approach to the altar. (35 cents.) From the same publishers we receive *A Devotional Psalter*, by Canon Robinson, editorial secretary of the S. P. G. The book cannot fail to be helpful in the study of the Psalms. It represents an attempt to provide a Psalter for purposes of private devotion from which the imprecatory psalms and all verses of a comminatory nature have been omitted. There are also brief summaries of each of the Psalms, enabling the reader to grasp its purpose and teaching as a whole, and marginal references give variations in reading taken from the Revised Version. These, together with the summaries, give a fairly useful commentary for each Psalm. Published as it is at a moderate price, the book should be useful. (40 cents.)

ANECDOTES of child life, bubbling over with the unconscious humor of childhood, are told in an attractively made booklet, *Baby Wise, a Collection of Children's Quaint Sayings*, compiled by George R. Sparks. The marginal figures in colors add much to the unique originality of the booklet. It would be especially appreciated by young and inexperienced grand-parents and their children and children's children. [A. C. McClurg & Co.]

ONE OF THE crying needs of society is the revival of gentleness and of a refined considerateness in judging others.—*Newell D. Hillis.*



IT is encouraging to read in the reports of the diocesan councils, notices of addresses, and in some cases of meetings devoted wholly to the question of religious instruction. Two matters of great importance ought certainly to come before the leaders of the Church in each diocese or district. The business of the council, its determination of financial questions and the changes that may be necessary in the canon law, will always be primary problems for the consideration of these meetings. But if they be no more than this, then a great opportunity has been lost for furthering the cause of our holy religion. The commission of the Lord to His apostles at this Ascension-tide was to go and make disciples and to teach them. These two phrases suggest to us the two grave matters that ought to be set before the Church at such times as these councils. The spread of the Church in the diocese and in the country, mission rather than missions, has begun to receive its proper recognition, and few diocesan meetings fail to bring out this important side of the Church's work in obedience to her Lord's command.

BUT THAT OTHER COMMAND, "Teach them to observe all things whatsoever I have commanded you," has only recently begun to receive the attention that it deserves. Men are complaining on all sides about the indifference of people to religion, the sparsely attended churches, and the half-hearted response to the appeals for betterment of our conditions. Is not the explanation due to the neglect of the instruction of our people? Is there not needed to-day at the great diocesan gatherings some formal but most intensely real discussion and determination of the problems that the religious education of the people demands?

In some places this attention is being given, and we read, as was said at the outset, of sessions of councils here and there being given over to matters of educational interest, or to the discussion of what the educational methods for the particular places should be. The movement has begun. How shall we further it?

TWO METHODS suggest themselves. First, as the direct outcome of a definite need, every council, convention, or whatever the meeting be called, should set apart one session for the discussion of this subject. The determination of the General Convention to do this was a tremendous forward movement. Dioceses should follow its lead. But these discussions must bear in mind first of all that there needs to be education of the laymen, and to some extent of the clergy, as to what is required and what is possible in this matter. The serious difficulty is the ignorance, or, to put it more forcibly but not less truly, the indifference of many of our laymen to the whole matter. Now and then we find them showing interest in our Church schools; but how many laymen actually know anything of the Sunday school of their own parish? They assume, they perhaps know from their own boy or girl, that there is such an institution or that the rector is planning some sort of improvement. But what of their specific knowledge? First of all, then, we would urge that at such diocesan meetings the question of what the religious education is and should be, be presented to the members of the council.

THE SECOND NECESSITY is the awakening of greater understanding and the furthering of technical knowledge on the part of the clergy and teachers. They know in a general way what is planned. But they need just the sort of instruction that is given in teachers' institutes for secular teachers. So at the council we would urge that there be some addresses, or one leading address with discussion, on the particular aspect of the subject that the Sunday school leaders of that diocese recognize to be needed, and also a conference of teachers.

There are those who will say that such things do not belong to the council, and that men will not give their time to the discussion of such subjects. As to the first point, one can only reiterate what has just been said, and add that nothing which pertains to the growth and development of the Church is foreign to the council of the diocese. As well say that missions have no place there as to say that education has no place there.

And as to the further objection of the indifference of the lay delegates, here, too, the only answer is that if such men do not care for the growth and development of the Church along Christ's commanded way, then other men who would take an interest in such things should be chosen for the delegates.

ONE FURTHER OBJECTION might be urged against making this subject one of the main matters to be brought before the council. In some places there is a tendency on foot—it is a realized tendency in a number of dioceses—to have a special Sunday school convention at which such things can be discussed more fully. This is a splendid move, and would be a great advantage to the Sunday school, and to educational work if only this could be done in all dioceses. It is quite along the lines of the movement that brought the General Board of Religious Education into existence. But it does not take the place of that which we are urging here. Upon the council is laid one if not two duties. Under the general canon it is responsible either by direct action or by delegating this power to the Sunday school organization of the diocese, for the election of its representatives in the department Sunday school conventions. These representatives are in turn empowered to choose members of the General Board, upon which is placed the responsibility of unifying and developing the whole work of the Church in religious education within, at present, certain limits. The choice of such delegates is a matter of importance not second, but equal, to that of the delegates to the department missionary conventions. They run along the same lines, and the one is in its sphere as important as the other, and the two are at present the Church's recognized agencies for making her work more efficient as she attempts to obey this command of her Lord to make disciples and to teach them. How can a council choose intelligently and recommend wisely upon a matter of which it has no specific knowledge? It is to the council, first of all, that the matter of education ought to go, and from it the inspiration should come or should receive its impetus. Again in many dioceses the selection of the members of the Sunday School Commission, to which is normally entrusted the leadership in the educational work, is finally determined by the council. Here again there is the need for knowledge and intelligent understanding of the question on the part of the delegates. The Sunday school diocesan convention is a capital movement—one that we all welcome—but we must beware lest it tend to crowd out or to draw away from the diocesan council that discussion of the religious education which belongs to that official central body.

THE ANNOUNCEMENTS of the summer schools are coming in and show that teacher-training in connection with a summer outing is growing in favor. Among those which we have noted are the following:

The Cambridge Conference for Church Work, July 6-22, at Cambridge, Mass., at which the final hour each day will be given over to the discussion of the subject under competent teachers and leaders. Miss E. H. Houghton, 58 Garden street, Cambridge, Mass., is the secretary, to whom persons may write for information.

A Summer School for Sunday School Teachers, at Bishopthorpe Manor, South Bethlehem, Pa., is announced again for this year. It is to meet July 1-5, and information may be secured from Rev. S. U. Mitman, Ph.D., 907 Delaware avenue, South Bethlehem, Pa. Accommodations are limited to two hundred.

The Sewanee Summer School will have a week's session devoted to the matter of Sunday school work, from July 9-14. The Rev. M. P. Logan, D.D., of Nashville, Tenn., will gladly answer any questions as to terms and details.

A Summer School of Religious Pedagogy will be held in La Grange, Ill., July 17-20, under the direction of the Rev. W. E. Gardner of Cambridge, Mass. Information concerning this may be secured from the Rev. H. B. Gwyn, 1151 Leland avenue, Chicago, secretary of the Chicago Sunday School Commission, under whose auspices this work is being carried on.

A SPRING SONG

"THE TIME OF THE SINGING OF BIRDS IS COME."

To a leafy place where there are birds let us go,
To a leafy place, where there are birds.
And there they will sing
On the bough, on the wing,
Will sing us a song without words;
The glorious bird song of spring.

And the leaves of the trees as they toss in the breeze,
The leaves, as they toss and they sway,
With garlands a' swing
Will dance as they sing,
The joy-dance of youth and of May;
The verdure clad joy-dance of spring.

To a leafy place where there are birds let us go.
To a leafy place where there are birds;
And the birds, with the leaves
A'toss in the breeze,
Will sing us a song without words:
The blithe woodland song of the trees.

CAMILLA R. HALL.

THE NEW DEMOCRACY

BY ZONA GALE

I HAVE a friend who says:

"When I first see the Oriental rugs of the principal of our new red brick schoolhouse building's wife, hanging on their line, I says to myself:

"Not that woman. I don't vote for that woman ever to be president of Sodality, like they talk. She don't belong to us; she ain't folks.' And at Sodality, while they was electin' officers, I set over in the corner, feeling mean, and thinking: 'No, sir. You don't get no ballot out of me. You ain't one of us.'

"And then, next morning, she come across the yard between our houses, and up to my back door; and she says:

"Oh, Mis' Marsh, I'm making a johnny-cake—and I can't tell whether it's soda or baking powder you use. Which,' she says to me, 'is it? Will you tell me?'

"Well, I told her. And then I stood there inside the screen watching her go back home to get her breakfast, and I thought:

"Why, my land, my land! Underneath her Oriental rugs she was like that all the time! Do you s'pose it's possible that everybody is folks?'

"And that was when I first found it out. They are."

The thing is as clear as light.

Gettin' to know each other is the problem.

The development of the social centre is one way to work it out.

The answer is, Democracy.

I do not see how anybody can vote for industrial legislation or for any other democratic measure who does not know that folks are folks.

But they say Democracy is coming. Great changes are very near. Let them grow. Why struggle for them? "Why so hot, little man?" I don't know. But my friend knows. She says:

"Whenever I see a new change coming along, I always think: 'Well, you're a nice, new change. You'd ought to come. And I can see, plain as plain, that you're coming. I guess I'll set down and rest myself till you get here.' But I no sooner get set down, than something in me just prances to pitch in and help, and the first thing I know, there I am up with my broom, sweeping the dirt away from in front of the new change. And what I want to know is this: If the world can do everything all by itself, independent, then why was I born into it with two arms to me?'

This is the faith that is in us: Everybody in America is an American citizen, disguised, made up for his role, with the make-up stuff from the property-room. Ditch-digger, manufacturer, boss, servant—we are disguised, as all of them. Some of us, as in the Elizabethan days, are even disguised as women, but that cannot long deny the citizen kinship of us. The make-up of the soldier is being discarded. The make-up of the leading man of finance is disappearing. In the New Democracy, as in the new drama, there is no role of professional villain. The essential self-hood of citizenship is all we need. About this, we have the fundamental fact in our keeping; for nobody can deceive us long about his humanity when we have our own humanity. There are no ifs of taste or whethers of preference

or perhapses of difference. Everybody is a citizen. Everybody is a little lonesome. The social function of our towns as units is as sharply defined as the social function of you or me.

May I quote my friend once more? She says:

"This morning, early, I woke up and looked out of the window to see what kind of a day it was going to be. There wasn't any sky up there yet—it was all dark, with a few stars. Across the street the depot ticket agent had just come home, and his wife was up getting his breakfast. One of 'em come out for a bucket of water, and the well pulleys squeaked. A dog woke up and barked. Over on the Old Trail road somebody's baby cried. Down by the draw the way-freight come rumblin' in. And there was the village, layin' still in the dark, *bein'* a village, with nobody lookin'. Just like it was a village all day long, with not many people in it really knowin' it. And some of 'em never knowin' it at all.

"Quick as a flash it come to me—and I see the road stretchin' away through our village, and past the other villages, and round and across and up and down the world's villages and its cities, and paths in the air goin' up to the stars that didn't show. And I says to myself: 'Why, we're all nothin' but neighbors, lookin' across at each other, and we're all talkin' to each other across the back fences of space. And I bet you if enough of us felt that way, and if enough of us listened, we could most get to hear what each other says!'

MEMORIAL DAY AND POETRY

BY MARY LIVINGSTON BURDICK

IT is more than fifty years since Fort Sumter was fired upon.

What of those who waged the battles and those who sang of them? Their great majority has laid down sword or pen forever. But the sword is still cherished, and in many a scrap-book or old school-reader can be found those verses which, brought together in their entirety, would form the Iliad of our Civil War. Some of them we know and love, but our mothers knew and loved them even more; and our grandmothers, the wives, mothers, or sisters of the soldiers, held them as their own unvoiced speech for those absent ones.

Among the dearest is *Somebody's Darling*, echoes by myriads of bereaved parents. *All Quiet Along the Potomac* is another, and *The Blue and the Gray* gives the highest message of sorrow and resignation, of forgiveness and peace.

And Walt Whitman's *O Captain, My Captain!* Is not that nearest to being the agonized cry of the nation for Abraham Lincoln? Lincoln, who, like his Master, was the messenger of love, and who, like his Master, finished his earthly life on Good Friday!

As poems of the soldiers were written, so poems were read by myriads of the soldiers—read and treasured. Once a college professor was so unfortunate as to decry Tennyson. Among his hearers was a man who had been an officer throughout the war. His defense of the poet-laureate was brief but instantaneous. "I cannot speak for others, I can only tell you what Tennyson has been to me. A solace when separated from those I love, an inspiration to better and stronger manhood, and a soul-companion in the watches of the night before and after battles and during those weary hours of waiting when is borne to the heart of every soldier: '*Astra Castra, Numen Lumen.*'"

Such was the manly, simple commentary, such the spirit which later took unto itself Aldrich's *Spring in New England* and from its choicest blossoms of poetry wove an unfading wreath with which in imagination to adorn the grave of every soldier on each Memorial Day.

NO MAN was ever forced to sin. No man can be compelled to sin. Sin can only be voluntary. The utmost any one, even Satan, can do, is to present strong inducements. But every man is at heart conscious that he has no need to accept the inducements and sin against God. Sin and righteousness must both be voluntary or they do not exist. Neither rewards for virtue nor punishment for vice would be possible if compulsion controlled the act.—*Selected.*

SAID A clever Scotch banker of Chicago: "When I lived in Scotland I went obediently to the little kirk, and from the bare boards whereon we sat I rose to sing right lustily, 'Praise God, from Whom All Blessings Flow.' Now I attend a fashionable church in Chicago, where we pay the choir \$5,000 per annum, and while we sit back upon comfortably cushioned and delicately carved pews, this costly choir sings to us in sweetest tones, 'Art Thou Weary, Art Thou Languid?'"—*Rev. James E. Freeman.*

WHITSUNDAY

Upon Christ's waiting witnesses, when they
Were gathered in one place with one accord,
With wondrous signs the Spirit was out-poured,
And, as He utterance gave them, they straightway
In tongues of all the earth proclaimed the day,
So long foretold, when vision of the Lord
Should be to blind and wandering man restored,
That, lighted thus, he should no longer stray.

Christ's witnesses are sore divided, now;
They meet apart, in envious despite.
Each to the other dares to disallow
The name of witness, and thereby the light
Is sorely dimmed; bring them again, O Lord,
To gather in one place with one accord.
JOHN POWER.

Church Calendar



May 1—Wednesday. SS. Philip and James.
“ 5—Fourth Sunday after Easter.
“ 12—Fifth Sunday after Easter.
“ 16—Thursday. Ascension Day.
“ 19—Sunday after Ascension.
“ 26—Whitsunday.
“ 27—Monday in Whitsun-Week.
“ 28—Tuesday in Whitsun-Week.
“ 29—Wednesday. Ember Day. Fast.
“ 31—Friday. Ember Day. Fast.

CALENDAR OF COMING EVENTS

May 26—Central New York Dioc. Conv., ———.
“ 27—Southern Virginia, Dioc. Council, Petersburg.
“ 28—Chicago Dioc. Conv., Chicago.
“ 28—Missouri Dioc. Conv., St. Louis.
“ 28—Olympia Dioc. Conv., Tacoma, Wash.
“ 28—Local Assembly of the Daughters of the King of the diocese of Pennsylvania, St. Paul's Church, Bristol, Pa.
“ 29—Maryland Dioc. Conv., Baltimore.
June 2—North Dakota Miss. Dist. Conv., Fargo.
“ 4—Easton Dioc. Conv., Elkton, Md.
“ 4—Fond du Lac Dioc. Council, Fond du Lac, Wis.
“ 4—Mississippi Dioc. Council, Vicksburg.
“ 5—Duluth Dioc. Conv., Duluth, Minn.
“ 5—Marquette Dioc. Conv., Marquette, Mich.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

Rev. F. E. Lund of Wuhu.

THE PHILIPPINES.

Mrs. Anne Hargreaves of Baguio.

Personal Mention

THE Rev. Dr. J. W. ASHTON, rector of St. Stephen's Church, Olean, N. Y., who has been seriously ill for four weeks, is now at John Hopkins Hospital, Baltimore, Md., awaiting an operation. His address until further notice will be at the hospital.

THE Rev. G. H. HOUGHTON BUTLER, after sixteen years of service, has resigned the charge of St. Mary's Chapel, Sherwood Park, Yonkers, N. Y. His resignation has been accepted by the Bishop, and the charge of the mission has been placed in the hands of the Archdeacon of Westchester.

THE Rev. ENGLISH CROOKS, formerly of Irvington School, West Brighton, N. Y., is now rector of St. Stephen's Church, Tottenville (diocese of New York), N. Y.

THE Rev. JOHN FAIRBURN of Willoughby, Ohio, has been appointed to the charge of the Church of the Atonement, Carnegie, Pa., and St. George's Church, Pittsburgh, Pa. (diocese of Pittsburgh), and will enter upon his work on June 1st.

THE Rev. E. F. FERRIS, JR., of Haledon, N. J., has accepted the post of curate to the Rev.

Appleton Grannis, rector of St. Anne's Church, Lowell, Mass., and will enter upon his work there at an early date.

THE Rev. CHARLES E. FESSENDEN, rector of Christ Church, Berwick, Pa., has accepted the charge of St. Luke's Church, Mechanicsburg, Pa. (diocese of Harrisburg), and will remove to that place shortly.

THE Rev. JAMES E. FORSYTH, for some time past in charge of the Church of the Good Samaritan, Gunnison, and St. James' Church, Lake City, Colo., has accepted a call to Diamond City, Alberta, Canada.

THE Rev. W. F. B. JACKSON and daughter, of Providence, R. I., have gone to spend the summer in Europe.

THE Rev. HAROLD JENKIN, who has for the past two months been temporarily assisting at St. Mark's Pro-Cathedral, Grand Rapids, Mich., will be in charge of Trinity Church, Martinsburg, W. Va., until October or November.

THE Rev. J. COURTNEY JONES, rector of Emmanuel Church, Old Orchard, St. Louis, Mo., has been compelled by a stubborn attack of rheumatism to rest for a few weeks. He has gone East and will spend the time chiefly in Richmond, Va.

THE Rev. GEORGE T. LASCELLE will become assistant at the Chapel of the Incarnation, New York City, on June 1st. Address 240 East Thirty-first street.

THE address of the Rev. J. O. LINCOLN is changed for the summer from 1051 Taylor street, San Francisco, Cal., to St. Dorothy's Rest, Camp Meeker, Cal.

THE address of the Rev. C. W. MACWILLIAMS is changed from Dillon to Lewiston, Mont.

THE Rev. W. H. MEYERS has resigned the rectorship of Grace Church, Galveston, Texas.

THE Rev. SAMUEL G. PORTER, formerly rector of Grace Church, Alvin, Texas, has been appointed by the Bishop of the diocese of Texas in charge of Calvary Church, Richmond, and Christ Church, Eagle Lake, and as Diocesan Missioner Mr. Porter will devote most of his time preaching missions in the diocese. He will reside in Richmond.

THE Rev. JAMES QUINN has been appointed to the charge of Trinity Church, Orbisonia, Pa. (diocese of Harrisburg), and is in residence there.

AFTER June 1st, the address of the General Missionary among the Italians in the Borough of Richmond, the Rev. CARMELO DI SANO, will be 36 Simonson avenue, Port Richmond, Staten Island, N. Y.

THE Rev. RICHARD M. SHERMAN, late of Potsdam, N. Y., will take duty at Christ Church, Broadway and Seventy-first street, New York City, until October 1st.

THE address of the Rev. FREDERICK A. WRIGHT, rector of St. Mark's Church, Brooklyn, N. Y., is 286 DeKalb Avenue, Brooklyn, N. Y.

THE Rev. FRANK A. ZIMMERMAN has resigned the rectorship of St. Philip's Church, Circleville, Ohio (diocese of Southern Ohio), to accept the rectorship of Christ Church, Douglas, Wyoming.

ORDINATIONS

DEACONS

CONNECTICUT.—In the Chapel of the Good Shepherd, General Theological Seminary, New York City, on Saturday, May 11, 1912, Mr. MORTON CHARLEIGH STONE was ordered deacon by Bishop Francis of Indianapolis, acting at the request of Bishop Brewster of Connecticut.

IOWA.—In St. Mary's chapel, St. Katherine's School, Davenport, Iowa, on Ascension Day, LE ROY TITUS WEEKS, Ph.D., was ordered deacon by Bishop Morrison. The Rev. A. A. Cairns, D.D., celebrated the Holy Communion, and the candidate was presented by the Very Rev. Marmaduke Hare, Dean of Trinity Cathedral, who also preached the sermon. Dr. Weeks has been appointed to the charge of St. Stephen's Church, Newton, Iowa.

MILWAUKEE.—At Nashotah Chapel, Nashotah, Wis., on May 16th, HOWARD DELVON PERKINS of Boston, and ARTHUR WEBBER PERRY WYLLIE of Chelsea, Mass., were ordained deacons by Bishop Webb. The candidates were presented by the Rev. H. B. St. George, who also preached the sermon. Mr. Perkins will have charge of St. Mary's mission, Waterville, and Mr. Wylie of missions at Jefferson and Fort Atkinson, and both will return to Nashotah in the autumn for their senior year.

WEST TEXAS.—At St. Paul's Church, San Antonio, May 12th, by the Bishop of the diocese, JOHN LYONS, formerly a Methodist minister, was ordained deacon. The Rev. George Belsey was presenter, and the Rev. John Sykes, preacher.

PRIESTS

WUHU.—On the First Sunday after Easter, at St. James' Church, Wuhu, China, Bishop Huntington advanced to the priesthood the Rev. Messrs. P. L. TSEN of Wuhu, HUNTER YEN of Anking, REUBEN NIEH of Kiukiang, and BERNARD T'S'EN of Nanchang.

DIED

CANNON.—Entered into rest at Germantown, Philadelphia, on Monday, May 13, 1912, RICHARD BRUSH CANNON, in the 81st year of his age. He is survived by two children, Mrs. H. Howett Wentz and Thomas Broome Cannon. Burial Office and Requiem in St. Luke's Church.

"In the communion of the Catholic Church, in the confidence of a certain faith."

FULTON.—Entered into rest eternal on May 10, 1912, at the home of her son, Mrs. IDA C. FULTON, widow of the late Rev. J. M. C. Fulton, D.D., and mother of the Rev. E. H. Fulton, curate of the Church of the Epiphany, Rochester, N. Y.

HORTON.—At Northampton, Mass., on April 21. Mrs. NOVELLA E. HORTON, sister of Mrs. George Stockwell.

SISTER MARY KATHARINE.—Sister MARY KATHARINE of the Community of Saint Mary, daughter of the late James Hubbard, departed this life on May 12th. The interment was at Mount Saint Gabriel, Peekskill, N. Y., on May 14th.

MEMORIALS

JAMES RAWLE

At a special meeting of the vestry of the Church of the Redeemer (Bryn Mawr, Pennsylvania), held May 4, 1912, the following minute was unanimously adopted:

Inasmuch as it hath pleased Almighty God to terminate the earthly life of our brother JAMES RAWLE, we, the surviving members of the vestry of the Church of the Redeemer desire to record our high appreciation of the many good deeds wrought by him in the service of this parish.

He came into the vestry about forty years ago when this was a feeble country parish worshipping in a small church in an inconspicuous situation. He at once took a leading position in the vestry, ardently supporting each successive step of parish development. It was chiefly through his efforts that our present church yard was laid out and established as a place of burial, and he had a large hand in the subsequent erection of the church, in the building of the parish house and in the building of the choir room, as well as in many other parish improvements. The extensive and beautiful addition recently made to our church was built under his special supervision and was a fitting culmination of his career of service in this parish.

He was an ardent advocate of Church extension and missionary enterprise. He heartily assisted in the original establishment of the Mill Creek mission and in recent years when this work was again taken up and revived by members of this parish he gave it his generous support.

He greatly aided in the initial movement of the mission at Ardmore which subsequently developed into St. Mary's parish.

Whenever there was work to be done he could be counted on to do it vigorously and thoroughly and his rector could always count upon his loyal and efficient support.

His departure from this life is a great loss to the parish and a personal bereavement to the rector and vestrymen.

Certified as from the minutes,
GEORGE L. MORRIS,
Secretary of the Vestry.

RETREATS

RETREAT for priests at Holy Cross, West Park, New York. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUESTMASTER, Holy Cross, West Park, N. Y.

THE annual retreat at Kemper Hall, Kenosha, Wis., for the Associates of St. Mary and other women, will begin with vespers, Tuesday, June 11th, and close with the Holy Eucharist, Saturday, June 15th, the Rev. Father Schlueter, vicar of St. Luke's, Trinity Parish, New York City, conductor. An early notification of attendance is requested. Address, THE MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

ASSISTANT PRIEST WANTED.—Temporary with a view to permanency. Daily Eucharist. Apply to Rev. ARTHUR FRENCH, 91 Ontario Street West, Montreal, Canada.

POSITIONS WANTED—CLERICAL

PRIEST, Catholic, experienced, can supply for September in or near New York City, Philadelphia, or Boston. Unquestionable recommendations. Address "PERR," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Middle-West parish desires to supply parish in the East during July. Church in or near Boston, New York, or Philadelphia preferred. Address "W. M. W.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, evangelical Catholic, summer work, suburban preferred. Use of house and \$50 per month. Available after May 30th. Address "ALPHA," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER to organize and train choir in mission church in small town in northern California where there is an excellent opportunity to open studio and teach private pupils in vocal music, and who would derive most of his income from this latter source. Must be young, energetic, able, and a Churchman. 25 pupils guaranteed to begin with. Apply, A. W. BELL, Rector, Fort Bragg, California.

POSITIONS WANTED—MISCELLANEOUS

CLERGYMEN and Music Committees wishing to secure thoroughly qualified experienced Organist and Choirmaster, are invited to communicate with advertiser, who desires immediate permanent position, or temporary work. Fine player, expert trainer of boys and mixed chorus. Well-known recitalist. Churchman. Highly recommended by clergy and eminent musicians. Address "ORGANIST," 33 Shipwright Street, Annapolis, Md.

WANTED.—Position as MATRON or HOUSE-MANAGER in institution or private home by experienced, middle-aged Churchwoman, in perfect health. THOROUGHLY UNDERSTANDS CHILDREN. Mrs. DRUMMOND, Evanston Hospital, Evanston, Illinois.

WANTED by Churchman, musician and college graduate, position as tutor or companion, for summer months. Would travel. Best references. Address "S. W. R.," LIVING CHURCH, Milwaukee, Wis.

COLUMBIA STUDENT, Churchman, desires position as tutor in gentleman's family for summer. Highest references, prominent New York clergy and laity. Address "P. M. G.," care LIVING CHURCH, Milwaukee, Wis.

AS COMPANION OR HELPER, clergyman would accompany invalid or other person to Pacific coast for expenses of journey. Best references. Address "PACIFIC," care LIVING CHURCH, Milwaukee, Wis.

TEACHER who can furnish first-class testimonials desires missionary work. Address Miss V. J., 3017 O Street, N. W., Washington, D. C.

UNLEAVENED BREAD—INCENSE

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

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

PARISH AND CHURCH

AUSTIN ORGANS.—The Austin Organ Company will build the new three-manual organ for St. Paul's, Elkin's Park, Philadelphia; four-manual for All Saints', Providence; two-manual for St. Michael's, Bristol, R. I. These contracts just awarded. They are all interesting specifications and somewhat unusual. Information cheerfully furnished. AUSTIN ORGAN COMPANY, 180 Woodland Street, Hartford, Conn.

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DUTY FREE VESTMENTS.—American Churchwoman, trained abroad, gold metal embroidery, solicits orders for her London studio; vestments, stoles, cassocks, cottas, banners, etc. Exclusive designs. Highest testimonials. Miss LAMB, 3445 Walnut street, Philadelphia, Pa.

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

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SUMMER CAMP FOR BOYS

PUK-WUDJIES, a summer camp for boys on High Peak in the Eastern Catskills. July 9th to August 20th. Number limited, charges moderate. Church services. Baseball, tennis, mountain tramps. Rev. F. G. ILSLEY, St. Mary's School, Mount Saint Gabriel, Peekskill, N. Y.

SUMMER RESORTS

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

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CHURCHMAN and experienced teacher will take charge of a few boys for the summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference, the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

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RECOMMENDED by the Rev. Dr. Houghton, Church of Transfiguration, New York. Delightful tour 8½ weeks. Seven Countries. Auto through Touraine. Experienced conductor, thoroughly familiar Europe, five languages. Sir Fred Y's daughter, chaperon. July 3rd. Miss STEEDMAN, Hotel Astor, New York.

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NOTICES

PENSION AND RELIEF OF DISABLED CLERGY, WIDOWS, AND ORPHANS

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

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents, requires about \$30,000 per

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

Increasing demands for other enterprises must not crowd this out.

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

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

THE GENERAL CLERGY RELIEF FUND,

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

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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 BISHOP KING'S *Counsels to Nurses*. (Cloth, .60; by mail .65.)
 GERTRUDE HOLLIS, *How the Church Came to England*. (.40; by mail .46.)
Heraldry and Church Embroidery, in the "ARTS OF THE CHURCH" SERIES. (Each .60; by mail .65.)
 BRINKMAN'S *Notes on Papal Claims*. (\$1.00; by mail \$1.10.)
 AGATHA TWINING, *The Childhood of Our Blessed Lord*. (.60; by mail .67.)
Sursum Corda. (.60; by mail .65.) Both the "blank leaf" edition and the red and black pocket edition.
 PENNY LIBRARY, *The First Five Minutes After Death*, by Canon Liddon, and
An Outline History of the Church of England. (Each 5 cents by mail; \$4.00 per hundred, carriage additional.)
 Also a new book in the "Christian Social Union Handbooks," edited by Canon Scott Holland, entitled *Municipal Work from a Christian Standpoint*, by A. W. Jephson, M.A. (Cloth, .80; by mail .90. Paper, .60; by mail .67.)
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A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size, 8 x 10 1/2 inches, cloth bound, 100 double pages. \$1.25; by express, prepaid, \$1.40. We call special attention to this most convenient record book for the personal use of the clergy, or as a permanent record for the use of the Parish. This is not for Canonical records, but for such details as every rector requires for his own convenience. It is the only inexpensive Register of the kind to be had.

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 G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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R. C. Hawkins.

CHURCH CUSTOMS

This book—*Church Customs*, briefly described and simply explained, is the latest of the Very Rev. Vernon Staley's books, all of which are of great value. "The purpose of this work" he says in the Preface, "is to afford accurate and trustworthy information, in a concise form, concerning ceremonies and customs connected with the public worship of the Church." It is a small book of 64 pages, but covers a great many topics, and is very useful. It is published at a low price, and it would be a useful act for some person of financial means and inclination to spread the knowledge of Churchly customs to have copies distributed in Sunday schools, that one copy might thus reach every family represented in the school. Fr. Staley says further in his Preface: "I have come to the conclusion that there is a very widespread desire for information upon these matters." The book is bound in red cloth, and sells for 20 cents (22 cents postpaid). Published in England by Mowbray and in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *Fatigue and Efficiency. A Study in Industry*. By Josephine Goldmark, Publication Secretary National Consumers' League. Introduction by the Rev. Frederic S. Lee, Ph.D. Containing also the substance of four briefs in defense of Women's Labor Laws by Louis D. Brandeis and Josephine Goldmark. Price, postpaid, \$3.50.

FLEMING H. REVELL CO. New York.

The Renascence of Faith. By Rev. Richard Roberts. With an Introduction by G. A. Johnston Ross. Price \$1.50 net (postpaid \$1.64).

FORBES & CO. Chicago, Ill.

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CHURCH MUSIC

FROM THE AUTHOR.

Four Hymns. By Rev. Reginald Heber Howe, D.D.

HELP YOUR CLERGYMAN

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 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.—*Church Militant*.

AVOIDING THE "GINGERBREAD POLISH"

WE HAVE no right to make any of our work better than it ought to be. Many of us waste precious time and opportunity by doing so. When a man is taking ashes out from under his furnace, for example, he is not to go back with his shovel three or four times after getting the ashes fairly removed, in order to have that place cleared of every removable bit of ash that he can scrape up. He ought to be about better business than that. When a thing has been done as well as it needs, let us stop it on the instant and press on to the next duty. A common sense little book, "Practical Don'ts for Machinists," advises, "Don't put a lot of 'gingerbread' polish on work that does not require it." Leaving all unnecessary work alone, and letting go promptly, mark the kind of stewardship that God requires.—*S. S. Times*.

THE CHURCH AT WORK

DEATH CLAIMS WISCONSIN CHURCHWOMAN

MRS. CHARLES L. WHEELOCK, a well-known Churchwoman in the state of Wisconsin, died at her home at Redbanks, Wis., on the morning of May 6th after a lingering illness. Maria Jane Wheelock was born 83 years ago, and was one of the first white children baptised in the old Christ Church Mission which was started in 1829, by the zealous missionary Richard F. Cadle. She was confirmed by Bishop Kemper, and must have taken her own missionary zeal from these great pioneers. She saw the feeble seed of that early planting develop into "Old Christ Church, Green Bay," the mother parish of the Northwest, and many cities which are now prominent, were not known of in her girlhood. Mrs Wheelock lived for some years in Waukesha and Milwaukee, in both places being closely related to good works. She worked in the old Third Ward Mission in the latter city for some time. She was buried from Old Christ Church, Green Bay, on Wednesday, May 8th.

SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS

THE BOARD OF EDUCATION of the Diocese of California announces a summer school for Sunday school workers to be held at the Church Divinity School, in the Cathedral Close, San Francisco, from June 4th to 9th inclusive. The sessions will be from 9 to 12 A. M. daily, beginning June 4th, and the evenings will be devoted to stereopticon lectures on subjects of interest to Sunday school work. There will be morning prayer at 8:30 o'clock and vesper service at 5 o'clock, daily, at Grace Pro-Cathedral. On Tuesday morning, the service, with address, will be conducted by Bishop Nichols. A full programme will be printed later.

MEMORIALS AND OTHER GIFTS

NO SPECIAL feature marked the observance of Ascension Day in Louisville, Ky. Several parishes tried the experiment of having the first celebration early enough to accommodate business people, and the result was fair. At Calvary Church, Louisville (the Rev. James Gibbon Minnigerode, D.D., rector), the Bishop preached and dedicated a beautiful stained glass window recently given in memory of Judge William Overton Harris, a former vestryman and prominent member of the parish, and his family. The window is from the Tiffany Studios and is of favrile glass in light tints, the yellows, greens, and brown shades predominating, and is suitably inscribed, the subject being our Lord's Ascension. It is situated on the north side of the nave, near the chancel and corresponds with a similar memorial window on the south side, both adding much to the appearance of the church.

THE OFFERING at St. Ambrose's Church, Antigo, Wis. (the Rev. A. W. Griffin, rector), on Easter Day reached the remarkable sum of \$4,820.30. Of this amount \$2,550 was the gift of Bishop Grafton, the balance being the offering of the congregation and friends of the work in Antigo. The offering was for the special purpose of paying off as much as pos-

sible of the church indebtedness. Bishop Grafton at Christmastide sent a gift of \$2,000 with the promise of a like amount at Easter, provided the congregation did its share and raised the same amount. Both the Bishop and the congregation exceeded their pledges. The debt of St. Ambrose's Church has in the short space of four months been reduced from nearly \$10,000 to less than \$3,800. The Church property is now valued at \$24,000.

MRS. WALTER HINSON has presented to Calvary Church, Richwood, Texas (the Rev. S. G. Porter, rector), a beautiful oak hymn board, Mrs. Mayfield has given a handsome solid brass altar cross and a complete set of embroidered altar linen, and on Easter Day the Sunday school gave as their offering to the church a set of solid silver sacred vessels for the Holy Communion.

ON SUNDAY, May 12th, Bishop Keator visited St. James Church, Kent, Wash., and confirmed the largest class ever presented in this parish. At the same service the Bishop blessed a beautiful lectern Bible, and a handsome brass eagle lectern, presented by St. Agnes' Guild, and by the Senior Girls' Guild.

A PAIR of altar lights have been placed in St. Helena's Church, Boerne, Texas, in memory of their late Churchwarden, Frederic Cooling, by the children of Kendall County parish. They are of brass, two feet in height, and the work of the Geissler company.

MR. BILLER READY FOR CONSECRATION

THE PRESIDING BISHOP states that he has received a majority of consents of Standing Committees to the election of the Rev. George Biller, Jr., to be Bishop of South Dakota; and also from the Bishop-elect, notice of his acceptance of said election.

LEGACIES AND BEQUESTS

PROBATE has been granted to the will of Henry C. Hulbert, who died in Brooklyn on April 24th. A large trust fund for his widow and family is created; servants are remembered by bequests; and a number of Brooklyn charities are beneficiaries. Christ Church, corner of Clinton and Harrison streets, Brooklyn, receives \$10,000. About \$75,000 goes to charities.

BY THE DEATH of Edward P. Brockway, of Hartford, Conn., formerly of Milwaukee, All Saints' Cathedral, Milwaukee, is to receive a bequest of \$2,000 for its endowment fund, and a gift of \$1,000 is made to St. John's Home in that city.

CONSECRATION OF ST. GEORGE'S CHURCH, MACOMB, ILL.

ON ROGATION SUNDAY, the Bishop of Quincy consecrated St. George's Church, Macomb, Ill., the assisting clergy being the Rev. J. M. D. Davidson, D.D., general missionary in charge, and the Rev. Francis M. Wilson, a former rector, now of St. Jude's, Tiskilwa. St. George's is a handsome structure of stone and wood, built almost exactly upon the architectural plan of Christ Church, Andover, Mass., a greatly admired structure. The Macomb church is 75 feet by 42 feet,

with a seating capacity of 250. It was built in 1895, but the debt was paid only a few months ago. In connection with the consecration services the rite of confirmation was administered. At the evening service, the Rev. Mr. Wilson preached the sermon. Large congregations attended all the services of the day. The vestry of St. George's Church consists of Messrs. A. Fisher, senior warden, Duncan McLean, junior warden, George Kennan, Lawrence Fisher, and George B. Kennan. The last two are respectively treasurer and clerk of the parish. The general missionary, the Rev. J. M. D. Davidson, D.D., lives in Macomb, and is able to give the parish one Sunday morning and two Sunday evening services a month.

AMERICAN ECCLESIASTICAL HERALDRY

WHILE addressing recently the students of the Episcopal Theological School at Cambridge, Mass., Pierre La Rose, the great authority on ecclesiastical heraldry, made some interesting comments on some of the seals of the Bishops of the American Church. Mr. La Rose was speaking on the history of heraldry, which arose in the thirteenth century as a means of distinguishing mailed knights from one another. Then it was utilized to show different distinctions which the bearer had achieved, and soon came to be passed down as a mark of inherited nobility. Heraldry was at a low ebb when the United States were coming into being, which accounts for some of the monstrosities found among the state seals. The particular grievance with these is the frequency of landscape seals. Landscapes were never meant for seals and should not be found on them. The Bishop of East Carolina, he said, has yielded to a landscape atrocity for his seal. The seal of the diocese of Fond du Lac has a barbarous sea scene, while that of Western Michigan is equally bad. In the science of heraldry each mark means something and to analyze some of the seals of dioceses is amusing.

A Bishop of the Anglican Church is permitted to have at the top of his armorial bearing a mitre in the centre and a crossed crozier and key. If anything more is placed on it, the student of heraldry reads additional duties, as one does with the seal of the Bishop of Chicago. Here a sword indicates that Bishop Anderson is also mayor of that city and in charge of preserving order. The seal of the diocese of Dallas indicates that Bishop Garrett is an Archbishop, an unthought-of dignity in these several counties of Texas. But Bishop Williams of Marquette goes him one better by placing a double cross on his seal, which makes him a Primate. Equally interesting is that of the diocese of New Jersey, which to the student reads that the bearer is the Dean of Jersey, and a prince of the Plantagenet House. The seal of the diocese of Tennessee, containing two croziers, makes Bishop Gailor episcopal head of two dioceses. The signet ring of Bishop Hall of Vermont states that he is Governor of his honored state, and also Bishop of the diocese, and this, if you please, has a fief attached! Most ambitious of all are the claims of the seal of the missionary district of Mexico, which heralds the good Bishop Aves as Emperor of Mexico, Archbishop of Canter-

bury, and King of Jerusalem. And that turbulent country cannot keep peace with such a potentate! Still more interesting, if not as aspiring, is the seal of the diocese of Washington, which reads that the bearer is either a lady of the Washington family who has married the King of Jerusalem, or is the King of Jerusalem who controls the estates of the Washington family. Bishop Harding, according to his seal, is either Mrs. King of Jerusalem, *nee* Washington, or he is Mr. King of Jerusalem, who in some manner has secured control of the Washington lands.

MARYLAND SUNDAY SCHOOL INSTITUTE

THE NINTH annual meeting of the Sunday School Institute of the diocese of Maryland was held May 10th, in Memorial Church and parish house, Baltimore. Instead of an all day session, with lunch in the middle of the day, as heretofore, the Institute this year convened at 3 p. m., and lunch was served at 6 p. m., so that many were able to come to the meeting straight from business and remain for the evening session. Bishop Murray presided and made the opening address, after which he presented certificates to the following teachers who have completed the "Three Year Reading Course," Miss Helen Lewis Fletcher and Miss Augusta F. Ditty of the Memorial Church, and Mrs. R. H. Maynard of Anne Arundel County. The following officers were elected for the ensuing year: President, the Bishop of Maryland, *ex-officio*; First Vice-president, the Rev. William M. Dame, D.D.; Second Vice-president, the Rev. Edwin B. Niver, D.D.; Secretary, Mr. William Magee; Treasurer, Mr. Frank V. Rhodes, who, with the Rev. Percy F. Hall, the Rev. Joseph P. McComas, D.D., the Rev. Henry E. Cotton, the Rev. Arthur B. Kinsolving, D.D., and Messrs. William B. Hurst and Charles J. B. Swindell, form the Executive Committee. The Rev. C. P. Sparling made a very helpful address on "The Aim of Sunday School Teaching," after which a series of "Sectional Conferences" was held. That on the "Primary Department" was conducted by Mrs. George H. Evans of the Ascension, the "Junior Department," by Miss Eleanor W. Freland of Emmanuel, the "Intermediate Department," by Miss Mary E. Wirth of All Saints, and the "Senior Department," by the Rev. Romilly F. Humphries of Grace and St. Peter's Church. Miss Jane Milliker of the Hartford School of Religious Pedagogy, spoke on "The Training of Teachers," and Miss Minnie L. Davis of Baltimore on "Uses of the Blackboard in Sunday School." After supper and a "social half-hour," there was a business session. At 8 p. m. the concluding service was held in the church with a stirring address by the Rev. Richard W. Hogue, rector of the Church of the Ascension, on the subject, "The Sunday School as a Feeder to the Church."

SUNDAY SCHOOL INSTITUTE AT SYRACUSE, N. Y.

IN CONNECTION with the diocesan convention of Central New York to be held in Syracuse on May 27th and 28th, a Sunday School Institute will be conducted under the auspices of the Executive Committee of the Sunday School Convention of the Second Missionary Department. On Monday, May 27th, at 5 p. m. there will be a meeting of local Sunday school teachers in All Saints' parish house, when the Rev. W. W. Smith, M.D., will speak on "How to Secure Readily the Maximum of Teachers with the Minimum Effort." At the supper at 6:45 p. m., the speakers will be the Rev. R. P. Kreidler of Mt. Vernon, N. Y., and the Rev. E. J. Cleveland of West Hoboken, N. J. On Tuesday, May 28th, a meeting of the Executive Committee will be held in St. Paul's parish house. At 3 p. m. a meeting

of the clergy and the laity of the diocese interested in Sunday school problems, will be addressed by Dr. Smith on the subject, "The Organization of the Sunday School." Other addresses will be given by members of the Executive Committee. The meeting in the evening will be addressed by the Rev. Canon Harrower of New York City.

APPRECIATION OF BISHOP LAWRENCE

THE FOLLOWING letter, appreciative of the Bishop of Massachusetts, written by Mr. Erving Winslow, has been printed in the Boston *Advertiser*:

"It is only seemly to say a public word (however unacceptable to the subject of it) in appreciation of the admirable self-abnegation of Bishop Lawrence, only equalled by his wisdom and foresight, in making the foundation of the Cathedral of his diocese so sure, by a quarter of a century's preliminary use, for the purposes thereof, of St. Paul's Church. Just reward has, of course, come to the band of faithful worshippers who have so courageously held to the continued occupation of that fabric as a great center for moral and religious influence, in spite of enormous pecuniary temptations to dispose of it and to build a new structure farther westward, abandoning the position to the purposes of trade. But, in view of the many instances in which the ambition of a founder has prevented him from following the warning of Scripture and duly 'counting the cost,' Bishop Lawrence's economical conscience now stands finely conspicuous. The name of his successor who will actually inaugurate and carry on the building of the fane will of course be associated with the Cathedral structure—not that of William Lawrence—reversing the too common condition of things where the glory of the founder eclipses the labors and the generosity demanded for the actual construction of a building, rashly undertaken.

"The qualities which Bishop Lawrence possesses, so conspicuous in his great kinsman whose life-history contains such notable lessons in frugality and the honorable use of money, have been of untold service to the diocese. There have been so many cases where zeal, outrunning the discretion of promoters of the establishment or the enlargement of some new Church or Church work; their schemes have been almost reproachfully abandoned in compliance with the Bishop's good judgment—the abandonment almost always afterwards recognized as being for the real advantage of the diocese and of the Church in avoidance perhaps of an overwhelming debt or a discouraging failure! But these qualities have never been more wisely and nobly exerted than in the present case, where another's ambitious but hasty laying of a foundation stone might have really laid a heavy millstone upon the neck of the future generations.

"Though his name may not thus be duly honored in the future, let us at least to-day recognize with respect and gratitude that to William Lawrence's great leadership in the present crisis will be so largely due both the spiritual and visible fruition of the Cathedral church of Massachusetts."

VERMONT CONVENTION POSTPONED

THE CONVENTION of the diocese of Vermont has been postponed from the third Wednesday in June (the ordinary day of meeting) to September 25th, by the Bishop and the Standing Committee. Bishop Hall has been asked to visit England in June as one of the deputation from the Commission on Faith and Order to confer with the English Bishops on the subject of the proposed World Conference. It is hoped that the sea voyage at this stage of the Bishop's convalescence may be of great benefit to his health, and that the additional months of entire rest during the summer may

fit him to resume the active care of the diocese in September. If this should not be the case, action will then be necessary to relieve the Bishop and provide for the diocese.

DR. SHIPMAN CALLED TO PARIS

THE WARDENS and vestrymen of the American Church of the Holy Trinity, in the Avenue de l'Alma, Paris, France, have, with the approval of the Bishop in charge, unanimously requested the Rev. Dr. Herbert Shipman, rector of the Church of the Heavenly Rest, New York City, to accept the rectorship, succeeding the late Rev. John B. Morgan, who was in charge of Holy Trinity for about forty years.

NEW-CHINA FUND INCREASING STEADILY

THE NEW-CHINA FUND is progressing steadily. Nearly \$35,000 of the \$200,000 the Board of Missions desires to secure for land and buildings has already been given or pledged. Some of the larger gifts are as follows:

For Kiukiang: Of the \$10,000 asked for the church, the mission residence, and school, \$3,000 has been given, of which \$2,000 is for the church.

For Nanchang: Where \$25,000 is needed for land, church, residence, and school, \$1,000 has been given for the boys' primary school.

For Changsha: Pledges have been received for \$3,250 of the \$5,000 needed to build the church.

For Wuchang: Of the \$25,000 needed to establish and equip two new centres of evangelistic work, \$5,500 has been given toward the purchase of land and the erection of one of the buildings. St. Peter's Hospital has been selected to receive gifts of \$2,850.

Another gift of \$5,000 has been promised for the erection of one of the needed churches, but the city in which it will be built has not yet been selected. Undesignated gifts and pledges for the fund amount to about \$15,000. The Board of Missions and the Rev. S. H. Littell and the Rev. Dudley Tyng are greatly encouraged by the gifts and pledges made so far. With \$35,000 in hand or pledged, more than one-sixth of the total needed has been secured.

BROOKSVILLE, MISS., CHAPEL CONSECRATED

THE NEWLY ERECTED chapel of the Ascension, Brooksville, Miss., was consecrated on Ascension Day by Bishop Bratton, assisted by the Rev. De Berniere Waddell, archdeacon of East Mississippi, and the Rev. J. L. Sykes, priest in charge. The instruments of donation were read on behalf of the Committee of the mission by Dr. R. S. Jameson, and the Sentence of Consecration by the priest in charge. The service of consecration said, the *Te Deum* was sung by the splendidly trained choir. The Communion Office followed, Bishop Bratton being celebrant, the Rev. Mr. Sykes, epistoler, and the Archdeacon, gospeller. The sermon was delivered by the Archdeacon, who first held the services of the Church in Brooksville. About six years ago the Rev. J. L. Sykes was assigned to the work in Brooksville, the congregation at that time numbering only two communicants. During his incumbency the building site has been acquired and the chapel erected and furnished without debt, the total cost being about \$2,000. This amount has been raised by means of the liberal offerings of a congregation now comprising about twelve communicants, supplemented by a few contributions from friends in the community and elsewhere in the diocese, and by a generous gift of \$300 from the American Church Building Fund Association.

This is the first Episcopal Church erected

in this thriving little town in the fertile prairie belt of East Mississippi and the second Episcopal Church erected in the same county within the past four years. A reed organ and altar cross were presented by the congregation in Okolona and West Point, respectively, which, with Brooksville, are members of a group of related missions under the care of the same missionary priest. The Communion service was given by St. James' Mission, Port Gibson. Other appointments were given by members of the Brooksville congregation.

The building, a frame structure, is of Churchly design and has a seating capacity of about 120 persons.

ANNUAL MEETING OF BETHLEHEM WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese of Bethlehem was held at St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), on Wednesday, May 15th, Mrs. Gilbert H. Sterling, of South Bethlehem, presiding. At 10 A. M. there was a Quiet Hour, conducted by the rector of the parish. Following the Quiet Hour, Bishop Talbot celebrated the Holy Communion, assisted by Archdeacon A. A. Bresee, vicar of All Saints' Chapel, Leighton, the Rev. H. C. Pastorious, curate at St. Mark's, and the Rev. Walter C. Roberts, rector.

The business session was engaged chiefly in the discussion of the problem of handling the missionary offerings. The fact was brought out that not all the offerings of the Woman's Auxiliary of this diocese will be credited to the parish apportionments, owing to the fact that the diocesan branch uses part of the general fund to keep up certain pledges toward special missionary objects. Only contributions put into the hands of the Board undesignated or designated for objects underwritten by the Board can be credited to the apportionment.

The election of officers resulted as follows: President, Mrs. D. W. Cox of Milford; Vice-President, Miss Louise Farrar of West Pittston; Secretary, Miss Laura Ruddle, East Mauch Chunk; Treasurer, Mrs. Albert N. Cleaver of South Bethlehem. Mrs. James P. Ware of Drifton remains as organizing secretary of the Archdeaconry of Reading, while the Bishop is to appoint a new organizing secretary for the Archdeaconry of Scranton. Miss Donnelly of Easton presided over the meeting of Juniors, and Miss Helen Bresee of Leighton presided over the delegates of the Babies' Branches.

In the afternoon the Rev. Hugh L. Burleson, one of the secretaries of the Board of Missions, delivered an illustrated lecture on "The Conquest of the Continent." Mr. Burleson also preached at the evening service in St. Mark's Church, which marked the close of the session. About two hundred delegates attended the meeting. The Elizabeth D. Mercur Memorial Fund was reported complete, amounting now to \$1,200.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge is to hold its Commencement on Wednesday, June 12th. The exercises will be held in St. John's Memorial Chapel at 10:30 A. M., and the annual sermon will be preached by Bishop Perry of Rhode Island. Following this, the candidates for degrees will receive them. At 1 P. M. luncheon will be served to all present in Burnham Hall. Tuesday of the same week will be devoted to the alumni, and it is expected that a large number of the graduates of the school will be present on this day. It will be observed by a meeting of the Associate Alumni at 3 P. M. This will be followed by a service in the chapel

with the annual sermon delivered by a graduate of the school. The preacher this year will be the Rev. Dr. Edward S. Drown, professor of Systematic Divinity at the school. He is a member of the class of 1889. Lectures close on May 29th for the Junior class and June 1st for the two upper classes. Most of the Seniors will be ordained to the diaconate in their respective dioceses on Trinity Sunday, June 2nd.

A NEW and profitable way of disposing of libraries has been instituted at the school this winter. Mrs. A. V. G. Allen has found it necessary to reduce the size of the library left by the late professor of Church History at the school, so she set aside those which she wished to dispose of and then invited the students to take what they wanted. This enabled the students to procure many valuable theological volumes which are doubly valued because of their association with Dr. Allen. Recently the widow of the late Rev. George A. Strong sent over one hundred books to the Dean and these were distributed among the students in a similar manner. These were all volumes which would have only duplicated those already on the shelves of the library but which on the shelves of the students are a valuable and much-appreciated addition to their growing collections.

THE ST. JOHN'S SOCIETY, the organized student body, has elected Louis P. Nissen of Newport, R. I., as president for the coming year. Henry K. Sherrill of Brooklyn was elected to the office of secretary, and Dwight W. Hadley of Cambridge was elected treasurer.

DEATH OF REV. RICHARD GALBRAITH

THE REV. RICHARD GALBRAITH, aged 79 years, rector emeritus of St. Peter's parish, Kerrville, Texas, entered into rest from that place at noon on the feast of the Ascension. Mr. Galbraith was the second oldest priest of the diocese of West Texas, and conspicuous both in his home city and throughout West Texas. He was born and reared in the north of Ireland; graduated Master of Arts from Trinity College, Dublin; and served his earlier ministry in Ireland and in the India Mission.

In 1881, in search of health, he came to Uvalde county, Texas, and founded the Church's work there, under Bishop Elliott. Bishop Johnston appointed him to Kerrville in 1893. The mission was admitted to parochial standing in 1905, and two years later Mr. Galbraith retired, continuing however to make Kerrville his home. His successor in the parish was the Rev. Joseph E. Ellis, the present rector.

The veteran clergyman is survived by his wife, three daughters, and four sons—including the Rev. John E. H. Galbraith of South Carolina. Funeral services, in charge of the Bishop and rector, were held on May 19th.

LITTLE ROCK CHURCHMEN TAKE ACTION

IN THE FACE of a series of assaults and burglaries, culminating early last Sunday morning in the murder of a nine months' old child in its mother's arms, the city of Little Rock, Ark., was aroused to action by a sober and straightforward appeal from the pulpit of Christ Church by the Rev. Henry N. Hyde, the rector. He urged the instant necessity of action by the citizens to supplement the work of the police, and called upon his hearers to take the initiative. The men of the congregation were dismissed before the sermon to meet in the parish house, where they immediately organized for comprehensive action. Pastors of all churches in the city were seen within the next two hours and volunteer patrolmen were asked for at every evening service. Conferences were held between the Christ Church men and the city and county

officials through the afternoon, and as a result of their activity a general mass meeting was held in the city hall on Monday by call of the mayor, and two hundred selected men were commissioned and armed for night duty. The regular police force has also been increased and additional detectives summoned.

KENTUCKY W. A. HOLDS ANNUAL MEETING

OWING TO the fact of the diocesan council's meeting outside of the see city this year, the Executive Board of the Woman's Auxiliary arranged to hold the annual meeting in Louisville in order to secure a larger attendance. The day began with the annual corporate communion held in Christ Church Cathedral, Wednesday, May 15th, at which Bishop Woodcock was the celebrant assisted by Dean Craik. The business meeting and the reports which followed showed one of the best years in the history of the diocese; over \$1,000 was contributed to the apportionment, the united Lenten work and boxes sent to Honolulu were especially large and generous, and the amount contributed to the United Offering shows a good increase, nearly \$1,000 being already on hand. The year's work amounted to \$1,282.66. The Junior and Babies' Branches both presented excellent and most encouraging reports. The weekly study classes held during Lent were probably the most interesting and successful ever held in the diocese, under most competent leaders, a feature of the past year being the number of younger women who are being drawn into the work and fitting themselves for officers and leaders. This is considered one of the most healthful signs of growth. The Constitution was amended and a new office created—that of Educational Secretary—in accordance with Miss Emery's suggestion, Miss L. L. Robinson, who has practically and most ably filled that position for some years past, being unanimously chosen. The president, Mrs. Thomas Underwood Dudley, delivered her annual address which was more in the nature of an informal talk. After paying tribute to the late Mrs. Sidney Hewitt, whose recent death has deprived the Kentucky Auxiliary of its oldest member, Mrs. Dudley touched on several practical points including the systematic contributions through the envelopes provided for that purpose, the duty of working during the summer even when most branches have disbanded, and making an effort to start branches in places visited where none existed, also Church services; in short to hold up the hands of the bishops and clergy, and for the auxiliary women to be foremost in all such missionary endeavor. The duty of study and preparing oneself to give talks or read papers whenever asked to do so was also dwelt upon. The feature of the meeting was the most beautiful and practical address delivered by Bishop Francis of Indianapolis. All of the old officers were unanimously re-elected, and after the reading of the annual letters from the Mission House, and the taking of the offering, which was for the Foreign Insurance Fund, the meeting adjourned.

BETHLEHEM

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

The Archdeaconry of Reading Meets at Calvary Church, Tamaqua

THE ARCHDEACONRY of Reading held its Spring session on Monday and Tuesday, May 6th and 7th, at Tamaqua, as guests of Calvary Church (the Rev. Wallace Martin, rector). At Evening Prayer on Monday, Mr. John W. Wood, secretary of the Board of Missions, made an address on "The Success of Missions." Bishop Talbot followed with an address expressive of his great joy in meeting the congregation and the clergy of the archdeaconry, for the first time since his recent

extended illness. At 7:30 A. M., on Tuesday, Archdeacon A. A. Bresee celebrated the Holy Communion, assisted by the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah, and the rector. The business session opened at 9:30 A. M. in the rectory, when the Archdeacon made his formal report, and the Bishop addressed the clergy. At 11 A. M. the Rev. Frederick Alexander MacMillen, rector of Christ Church, Reading, read an exegesis of the phrase, "The Kingdom of God," as it occurs in the Synoptic Gospels. At noon there was a Quiet Hour, conducted by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk. The business session was resumed in the afternoon, the Rev. Robert Johnston, rector of Trinity Church, Bethlehem, reading an essay, "Pre-Christian Longings for the Incarnation in Egyptian Religions." The Diocesan Missionary to Italians, the Rev. D. A. Rocca, made a plea for active support of his growing work and the spread of interest in it by general subscription to his Italian-English monthly, "La Verita in Carita." The archdeaconry accepted the invitation extended by the Rev. Robert Johnston to hold the autumn session at Trinity Church, Bethlehem.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., Bishop

Convocation of the Fourth Missionary District at Oswego

THE CONVOCATION of the Fourth Missionary District met at the Church of the Evangelists, Oswego (the Rev. F. T. Henstridge, rector), on May 14th and 15th. At the opening service on Tuesday evening the Dean of the district, the Rev. John T. Rose, gave a report of the work accomplished during the past few months in the mission stations in this part of the diocese. Addresses were also made by the Rev. Karl Schwartz, Ph.D., on the subject "How to Raise the Apportionment," and by the Rev. B. T. Stafford, who took as his topic "Some Thoughts About Diocesan Missions." On Wednesday the services were held in connection with the meeting of the Woman's Auxiliary of the district. At the late celebration of the Holy Communion the rector of the parish was the preacher. In the afternoon there was a business meeting followed by an essay by the Rev. George C. Wadsworth on "The Minister and His Message."

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Annual Council and Church Club Banquet—Commencement at Wolfe Hall—Benediction of the Cathedral

THE ANNUAL COUNCIL of the diocese will open with the Celebration of the Holy Communion on Wednesday, June 12th, at 10 A. M., and on the previous day the annual meeting of the Colorado branch of the Woman's Auxiliary will meet for the twenty-eighth time. There will be a banquet of the Church Club of Colorado on Thursday evening at 7 P. M. This will represent not only the special council meeting but will also be the third to meet in successive months to discuss matters of vital interest to the progress of the Church and the awakening interest of the laymen. The membership is continually increasing in numbers and at the last meeting held in St. John's Chapter House, Denver, on Thursday, May 9th, it was decided to receive monthly reports on matters of progress in social and other kinds of work and also to invite business and professional men and others to attend as guests, and hear the papers and discussions.

THE COMMENCEMENT at the diocesan Girls' School, Wolfe Hall, Denver, will open with the baccalaureate sermon preached in St. John's Cathedral on Sunday evening, May

26th, by the Rev. Gibson Bell, headmaster of St. Stephen's School, Colorado Springs. The graduating exercises will take place on Thursday evening, May 30th, when addresses will be given by the Very Rev. H. Martyn Hart, D.D., LL.D., and Mr. A. Dupont Parker. The Bishop of the diocese will present the diplomas and will give an address, and from 9 till 10 P. M. there will be a reception at Wolfe Hall.

THE BENEDICTION of the Cathedral at Denver, now completed, is appointed for St. Barnabas' Day, at which time there will also be commemorated the 25th anniversary of the diocese and the 10th anniversary of the consecration of Bishop Olmstead. The sermon at the festival will be preached by the Bishop of Duluth.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Meeting of the Delaware Church Club—Trinity Service in Old Swedes' Church, Wilmington

THE CHURCH CLUB of Delaware met for its forty-ninth semi-annual business meeting and dinner in the Country Club of Delaware on the evening of Ascension Day. After the repast the retiring president, Mr. F. Bringhurst, introduced the new one, Mr. W. Winder Laird, and also read a note from the late E. T. Canby, written shortly before his death, acknowledging one from the club at its last meeting expressing sympathy and good wishes for him in his illness. The other officers elected were: Mr. George R. Hoffacker, vice-president; George A. Elliott, secretary and treasurer; T. C. Hatton, Richard Reese, A. V. Leslie George, and F. Bringhurst, executive committee. The president introduced the Bishop who, after expressing his thankfulness for recovered health, spoke of the club's committees for Church work in the diocese. He then described some of its needs, especially parish halls in some of the towns down the state. He was arranging for an annual service in old Prince George's, Dagsboro, and for a clergy house at Rehoboth. At the close of his address nearly \$200 was pledged for a parish hall at Delmar, where a boys' guild has already secured a subscription of \$250. Mr. Franklin S. Edmonds addressed the club on "Social Service," and told of the revelation by its workers of conditions in Philadelphia. Mr. Morris Earle spoke of "Music," and fully described the present work of the Joint Commission of the General Convention on the Hymnal. The club welcomed the Rev. H. Ashton Henry, a former rector of Trinity Church, who told of the missionary work among the Seminole Indians near where he has his winter work in Florida. The club voted \$25 towards the work of the Hymnal Commission, and adjourned with the benediction of the Bishop.

THE TRINITY SERVICE in Trinity parish, Wilmington, will be as usual a joint one in the Old Swedes' Church. Both congregations will worship there, and the Rev. H. B. Martin, D.D., of Chestertown, Md., will preach. He is one of the two former rectors living. The parishioners had the pleasure also of again welcoming the other, the Rev. H. Ashton Henry, at a parish reception on May 17th, in the new parish house. The Men's Club will have an illustrated lecture on May 20th, by Mr. C. J. Blanchard of Washington, on "The Great West."

FOND DU LAC

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

Altar-piece Unveiled at St. Mark's, Oconto—Bishop Grafton Unable to Attend Diocesan Convention

ON ASCENSION DAY took place the unveiling of the new altar-piece at St. Mark's Church, Oconto (the Rev. R. J. Campbell,

vicar). This beautiful painting of the Ascension is the work of a Fond du Lac artist, Mr. Mascraft, a pupil of the late Mark Harrison. Visiting clergy assisting at the unveiling were: the Rev. Canon Sanborn of St. Paul's Cathedral, Fond du Lac, the Rev. James F. Kieb of Green Bay, and the Rev. Dr. Dafter of Marinette.

IT IS NOT likely that Bishop Grafton will be able to be present at the diocesan Convention this year, as he is still confined to the house.

KENTUCKY

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

Rector of St. Paul's Church, Henderson, Resigns as a Result of Annual Parish Elections

IN ACCORDANCE with the diocesan canons, the annual parish meetings with elections of vestries were held on the first Monday in May. With but few exceptions, the old members were reelected; however, at St. Paul's Church, Henderson, a vestry was elected which was not in accord with the rector, the Rev. Charles Lewis Biggs, so he tendered his resignation to take effect on June 30th. The following Sunday, a parish meeting was held by the members of St. Paul's Church when strong resolutions were adopted by the congregation, commending and heartily endorsing the rector, as a man and a minister, and asking that he withdraw his resignation, and affirm its confidence in him as a clergyman. The vote on the resolutions was practically unanimous, only three of the 126 persons present voting against them, and about 25 refusing to vote either way. It seems that Mr. Biggs' activity in public and political affairs and civic reforms had been the means of incurring the antagonism of some members of his congregation. It is not yet known what will be the outcome of the matter, the rector having thus far made no statement, but his friends think he will insist on his resignation being accepted.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Rogation Days Kept with Special Intercessions at Mt. Calvary Church, Baltimore

AT MT. CALVARY CHURCH, Baltimore (the Rev. William A. McClenthen, rector), according to the parish custom, the Rogation Days, May 13th, 14th, and 15th, were kept by having continual intercession in the church from 6:30 in the morning until 6 at night. The Holy Eucharist was celebrated each day at 7 and 9:30 A. M., the Litany at noon with special intercessions and an address, and on Monday and Tuesday a service and sermon at 8 P. M. Wednesday was kept as a day of parochial retreat. There were meditations at 7:30, 10, 12:30, and 3. The special preacher and conductor of the retreat was the Rev. Spence Burton, S.S.J.E. Fr. Burton is the first American to be professed among the Cowley Fathers in a number of years, and his recent return to this country is a great pleasure to his friends.

MASSACHUSETTS

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

Meeting of the Archdeaconry of Lowell—Transfer of St. Paul's Parish Approved—Notes of the Society of St. John the Evangelist

THE SEMI-ANNUAL meeting of the archdeaconry of Lowell will be held at St. Mary's Church, Newton Lower Falls, on Thursday, June 6th, and the meeting will resolve itself into a conference on diocesan mission work. Bishop Lawrence and others will speak. The semi-annual meeting of the archdeaconry of New Bedford will be held at the Church of the Good Shepherd, Dedham, a week later.

THE TRUSTEES of donations have formally approved the transfer of St. Paul's parish

for Cathedral purposes and the whole matter now will be referred to the Supreme Court, and on its opinion being rendered, the Cathedral will be officially brought into being.

DURING the week preceding Whitsunday, the fathers of the Society of St. John the Evangelist, Boston, spent a season of retreat at their farm at Foxboro. During their absence the services at the church were conducted by the Rev. Father Todd and the Rev. Father Fitz.

FATHER POWELL, S.S.J.E., has returned from Buffalo, N. Y., where at St. Andrew's Church he conducted special Rogation-tide and Ascension Day services. Father Burton, S.S.J.E., also has been away preaching at Mount Calvary Church, Baltimore.

MILWAUKEE

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

Dedication of St. Mark's Church, Milwaukee, Soon to Take Place

THE FIRST SERVICE in the new St. Mark's church, Milwaukee, Wis., will be held on Sunday morning, June 23rd, at which time the solemn service of dedication will be held, at which the Bishop will preside, assisted by the rector of the parish, the Rev. George Heathcote Hills. Bishop Webb will preach the sermon. The new choir, which is now being organized, will sing at this service.

MINNESOTA

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

Spring Meeting of the Mankato Deanery

THE SPRING MEETING of the Mankato deanery was held in St. Martin's church, Fairmont, on Tuesday and Wednesday, May 7th and 8th. Save the Bishop, whose unavoidable absence was greatly regretted, there was a full attendance of the membership. The convocation sermon was preached by the Rev. J. A. Schaad of the St. Paul deanery who took as his subject, "The Social Aspects of the Lord's Prayer." The reports from the field made at the middle hour of the Wednesday morning session aroused an especial interest. One after another they illustrated, as in panoramic view, the "Mankato Plan" at its working best. Every station throughout the deanery ministered to according to its rating in importance; and practically every communicant properly shepherded. The event of the meeting, however, in a popular way, was the "Open Forum" promoted by questions found in the Question Box with which its sessions were brought to a close at a late hour on Wednesday evening, the Dean acting as moderator, and the Rev. P. K. Edwards as floor leader for the clergy, and Mr. De Forest Ward for the laity.

MISSOURI

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

Meeting of the Orphans' Home Association—The Diocesan Convention and Other Gatherings—Notes of Interest

AMONG THE many meetings held during Eastertide was the sixty-ninth annual meeting of the Orphans' Home Association. This, which has fairly earned the title of "venerable association," showed a very excellent condition and exhibited its progressive spirit by stressing the urgent need of an extension of its work. During the year 42 children have been received. The same number has been returned to friends, and 11 have been provided for by adoption, indenture, country homes, or transfer to other institutions. One child died. There remain in the home 79. The building has been made more suitable and up-to-date by the installation of electric lights and a complete new system of plumbing. A legacy of \$16,850 was received from Mrs. Eveline Jones and one of \$2,000 from

Mr. Ezra Linley, both being added to endowment. The work of the Kindergarten was followed up by the addition of a special sewing teacher for the older girls, with excellent results. The expense of the year was \$16,888.38. The urgent need is for the extension of the work to take care of the boys after they have reached the age of twelve years. The Rev. Arthur Brittain, rector of St. John's, who became chaplain after the Rev. Mr. Fauntleroy removed to Florida, urged the provision of a separate home for these older boys until they become self-supporting. He also urged the need of a chapel as the center of the spiritual life and work of the home.

THE CONVOCATION of the diocese will meet from May 28th to 30th, in St. Peter's church and parish house instead of in the usual quarters at the Cathedral. The Bishop of the diocese will make his annual address at the opening service. The Bishop Coadjutor and the Rev. W. S. Claiborne of Sewanee will address the annual missionary meeting on Wednesday evening.

THE ANNUAL MEETING of the Missionary Host will be held on Sunday, June 2nd, at 3 P. M. in the Odeon Opera House. The Missionary Host is an organization of the Sunday schools of St. Louis parishes begun some twenty-five years ago. They contribute steadily during the year to a special fund, and at the annual meeting they gather in large numbers for a service and make the total collection a gift to the Bishop's Purse.

ON MAY 30th, at 8 P. M. the annual meeting of St. Luke's Hospital Association will be held, at the hospital, Belt and Delmar Aves. The clergy of the diocese are members of the association. On May 31st, at 9:30 A. M. the annual meeting of the diocesan branch of the Woman's Auxiliary will be held, beginning with the service in St. Peter's Church, and the business meeting following in the parish house.

CALVARY CHURCH, Columbia (the Rev. E. F. Bigler, rector), the seat of the State University, is another parish added to the long list of those which have experienced an increase of support for both parish and missions by the introduction of the duplex envelope system. There are about 100 Church students in the University, and the parish is planning for an advance movement in their interest.

THE TRAINING SCHOOL FOR NURSES of St. Luke's Hospital held its commencement on Thursday evening, May 16th. Bishop Tuttle conferred the diplomas upon twelve graduates, after a short service led by Dean Davis. The address was made with impressive effect by the Rev. Z. B. T. Phillips, of New York City.

THE MISSOURI Junior Auxiliary gathered to the number of 125 on April 13th, at the Church of the Redeemer, St. Louis. The central feature of the meeting was the exhibit of the articles made by the members to be sent to Alaska, to the various missions.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Annual Festival Service at Church of the Ascension, Pittsburgh—The Diocesan Church Club Meets—Meeting of B. S. A.

THE ANNUAL festival service of Ascension Day was held as usual at the Church of the Ascension, Pittsburgh, when a special programme of music was rendered by the choir, and the sermon preached by the Rt. Rev., the Bishop of the diocese. All the clergy of the diocese had been invited, and a goodly number of those in the city and nearby suburbs were present. Bishop Whitehead celebrated the Holy Communion. After the service luncheon was served in the parish house to the clergy and their wives and other invited guests. Ascension Day

services were held in the other churches at an early hour, so that opportunity might be given to members of the various congregations to take part in the grand festival service of the day. In the evening, at the Saint Mary Memorial, Pittsburgh, after choral evensong, and a display of pictures covering the events of our Lord's life during the Great Forty Days, a parish social was held in the parish rooms, with the reading of the semi-annual reports of all the organizations of the parish.

THE ANNUAL MEETING of the Diocesan Church Club took place at Trinity parish house, on Wednesday evening, May 15th. Reports were presented by the president, secretary, treasurer, and delegates to the twentieth annual conference of Church Clubs in Baltimore. The officers elected for the season of 1912-13 are as follows: President, Augustus P. Burgwin; First Vice-president, Hon. J. J. Miller; Second Vice-president, Mr. J. A. Powell; Secretary, Mr. Southard Hay; Assistant Secretary, Mr. R. T. Van Pelt; Treasurer, Mr. C. S. Shoemaker; Historian, Arthur M. Scully; Lay Chaplain, Dr. Theodore Diller. At the close of the business meeting, A. M. Imbrie, a member of the Board of Trustees of the Club, delivered an illustrated talk on "The Panama Canal." Mr. Imbrie has lately returned from a visit to the Canal Zone, and is well equipped with information on the subject. There was an attendance of about one hundred members and their friends.

THE BROTHERHOOD of Calvary parish, Pittsburgh, held its closing meeting in the parish house on Monday evening, May 20th. The speakers for the occasion were Leo A. Weil, Esq., who had as his subject "Civic Obligations of the Hour," and Mr. D. A. Williams of Cardiff, Wales, who told the thrilling story of his rescue from the wreck of the *Titanic*. The new associate rector, the Rev. William Porkess, was given opportunity to meet in a social way a large majority of the men of the parish.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Organ at the Church of the Good Shepherd, Quincy, is Rebuilt—Early Choral Eucharist at the Cathedral

ORGAN rebuilding and renovating seems to be the vogue in the see city of the diocese. During the past month, the Church of the Good Shepherd, Quincy (the Rev. William Oswald Cone, rector), has been rebuilding their organ, in part. The original instrument was given thirty years ago by Hamilton Mck. Twombly, of New York, as a memorial of his mother, Mrs. Caroline Twombly, who was greatly interested in the new parish, and who frequently attended its services while visiting in Quincy. Some time ago, in response to the request of the rector, the widow of Mr. Twombly (before her marriage Miss Florence Vanderbilt, a daughter of William K. Vanderbilt, of New York City), and his brother, Mr. Arthur Twombly, sent \$500 to provide for the complete renovation of the memorial organ. The work was finished last week, and the instrument is now practically new.

THE CATHEDRAL CHURCH of St. John, Quincy, held a choral celebration of the Holy Eucharist at 7 o'clock (the Rev. Canon Lewis, celebrant), on the festival of the Ascension, after which St. Katharine's Guild served a choir breakfast in the chapter house, for the forty boys and men of the choir.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Seek to Interest Men at East Providence—Rector's Twentieth Anniversary Commemorated—Notes

AT ST. MARY'S, East Providence, a special effort was made to reach the men of the parish, and with the cooperation of the

Brotherhood of St. Andrew and the Men's Guild of St. John, invitations to men and boys over 14 years old were sent out by mail, and a reception was planned for them in the guild room after the service when light refreshments were served and the choir rendered several selections of secular music. At evensong the music was of a high order exceedingly well sung by the choir of men and boys under the direction of Mr. H. L. Ricker, choirmaster. The *Magnificat* and *Nunc Dimittis* were by R. H. Turner, in G; anthem at the offertory "The Heavens are declaring," Beethoven; and the service closed with a solemn *Te Deum* (Watkins in B. flat), with cross and candle bearers and choir grouped before the altar. The Rev. Albert C. Larned, curate of St. Michael's Church, Bristol, was the preacher, and with him in the chancel were the Rev. John Leacher, rector of St. Mark's, Riverside, and the Rev. William F. Parsons, priest in charge of Grace Memorial Church, Phillipsdale, and the rector of St. Mary's, the Rev. Herbert C. Dana. The Guild of Servers of the parish also took part, and the lessons were read by the lay-reader, Mr. T. Dawson Brown. There was a fair attendance of men and boys at the service and at the social hour which followed.

To COMMEMORATE the twentieth anniversary of his rectorship of St. Andrew's Church, Providence, the parishioners gave the Rev. Joseph M. Hobbs a reception at the parish house on Friday evening, May 10th. The Rev. Levi B. Edwards, the Rev. F. J. Bassett, D.D., the Rev. Charles A. Meader, the Rev. Arthur M. Aucock, D.D., and Bishop Perry were the speakers, each congratulating the Rev. Mr. Hobbs on his long and very successful pastorate, taking the mission when worshipping in a hall, and showing at present a beautiful little church, and a well appointed parish house with the debts so rapidly diminishing that they will soon begin a rectory. Bishop Perry took occasion to commend long pastorates and concluded by presenting to the rector, on behalf of the parish, a beautiful solid cherry writing desk with silver mounted writing materials, and to Mrs. Hobbs a large bouquet of roses.

ST. JOHN'S CHURCH, Providence, has for several years held its choir festival on the evening of the Ascension Day, which has been widely advertised and well attended. A fine programme of sacred music was presented this year under the direction of Mrs. Wheelwright. An organ recital preceded the choral evensong from 7:30 to 8. At evensong Stanford's *Magnificat* and *Nunc Dimittis* in C were rendered and after the closing collects there followed the anthems, "Hide not Thy Face" by Farrant, "Sing we merrily unto God" by West, "Awake thou that Sleepest" by Foote, "Jerusalem the Golden" Ewing, *Te Deum* by Stanford.

ASCENSION DAY is being taken advantage of in many parishes of the diocese to make a special effort to reach those outside of Church influence as well as to create amongst our own Church people a deeper appreciation of the importance of the day. From an almost total neglect it is gradually assuming prominence as one of the great feasts of the Church.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

No Representation Among Trustees of Kenyon College—Knights Templar Attend Cincinnati Service—Seeks Aid for Mission Churches

THE HON. LAWRENCE MAXWELL before whom, by consent, the question of the legality of the proposed amendment to the constitution of Kenyon College by the surrender of diocesan representation on the Board of Trustees of the said college was argued, has

rendered a decision, in which he affirms the legality of such a proceeding. The negative side was presented by Mortimer Matthews, Esq., and the Hon. Gideon C. Wilson, the latter chancellor of the diocese, and the affirmative side by the Hon. Ulysses L. Marvin of Akron and the Hon. Talfourd P. Linn of Columbus, members of the College Board of Trustees. This decision will, in accordance with the agreement contained in the report of the commission on the subject at last year's convention, cause the commission to report to the convention on May 22nd favoring the adoption of the proposed amendments to the constitution.

ON THE EVENING of Ascension Day the three commanderies of Knights Templars in Cincinnati attended service at St. Paul's Cathedral. Bishop Vincent, Sir Knight, the Rev. J. Dunkley Herron, rector of one of the suburban churches, and Sir Knight, the Rev. Canon S. B. Purves, vicar of the Cathedral, took part in the service at which other clergy were also present. Canon Purves preached an earnest sermon urging the Knights to fight the modern dragons of impurity, intemperance, and infidelity. He urged his hearers, if they had not already done so, to ally themselves with some branch of the Christian Church. The music was exceptionally fine, the choir of forty men and boys under the direction of Mr. K. O. Staps, A.R. A.M., gave "Unfold Ye Portals" by Gounod with inspiring effect. An offering of \$73 was taken for the benefit of the Children's Hospital, a diocesan institution.

THE VEN. J. H. DODSHON, Archdeacon of the Columbus convocation, has been busy raising funds for the building of mission churches in the Hocking Valley coal mining district and for that purpose has spent considerable time in Cincinnati. Mrs. T. J. Emery, a liberal Churchwoman has made a gift to the fund of \$1,000.

WESTERN COLORADO

BENJAMIN BREWSTER, Miss. Bp.

Members of Convocation, Delayed by Washout, Hold Service—Receives Gift to Aid in Missionary Work

TRAVEL is uncertain in the heart of the Rockies. On their way home from Convocation, the clergy and lay delegates were delayed several hours by a washout. Fortunately, the accident took place at the little mining camp of Placerville, where through the energy of the veteran priest of the district, a neat little chapel has been given by the people of the camp. It being Ascension Day, the Bishop, clergy, and laity repaired to the chapel, and the offices for the day were read.

THE REV. W. F. HIGBY, rector of St. Mark's Church, Durango, is the recipient of a valuable set of sterling silver communion vessels, the gift of a friend.

CANADA

News from the Various Dioceses

Diocese of Huron.

SPECIAL SERVICES are to celebrate the anniversary of St. John's Church, St. Thomas, on May 19th.—AT THE clerical meeting on May 6th, the subject of Prayer Book Revision was discussed, the Rev. Canon Craig giving an address on the subject.—THE NEEDLEWORK GUILD in connection with St. John's Church, London, has had a very successful year, many orders having been filled for surplices and communion linen.

Diocese of Toronto.

THE DIOCESAN evangelist, the Rev. J. Bennett Anderson, has asked for the loan or gift of a tent, to aid in his work during the summer months. He has been conducting

crowded meetings during the month of April, on the east side of Toronto, and expects to continue them through May and June. As the difficulty of finding a room large enough to hold all the people who desire to come is great, Mr. Anderson has requested the Bishop and mission board to provide a portable church or mission hall.—THERE WAS a large attendance at the meeting of Convocation in Trinity College library, Toronto, on April 29th. Provost Macklem and the vice-provost, the Rev. Dr. Llwyd, conducted the ceremonies. The seventeen students, leaving the college this year, are taking up clerical work. One of these is a son of Dr. Paterson Smyth, of St. George's Church, Montreal.—A GREAT effort to raise funds for St. Alban's Cathedral, Toronto, was begun in the deanery of East York, May 5th. The special preacher in St. George's Church, Oshawa, was the Bishop of the diocese.—THE NEW PARISH house of St. John's, West Toronto, was formally opened by Bishop Sweeney, May 1st.—A HOST of congratulations and good wishes were poured upon the Rev. Septimus Jones and his wife on the 50th anniversary of their wedding, April 29th. He was for many years rector of the Church of the Redeemer, Toronto, and for over thirty years a member of the Toronto Synod. During his long life of eighty-two years he built five churches, the last being the Church of the Redeemer which he served until compelled to retire on account of his health in 1902.

THE HALF-YEARLY meeting of the Sunday School Commission, held in Toronto in the middle of April, was very well attended, five bishops being present, as well as representatives from the various dioceses. One of the matters taken up was the relation of the Boy Scout movement to the Sunday school. The question of appointing an assistant field-secretary was also discussed. The next meeting of the commission is to be held in Montreal in October.

SERVICES will be commenced on the first Sunday in June in St. Andrew's Church, Centre Island. The work will be conducted during the summer by the Assistant Bishop, the Rt. Rev. Dr. Reeve.—A NEW church is to be commenced this summer for the parish of Grace Church, costing \$50,000. A fine rectory will also be built.—A PURSE of gold was presented to the rector of St. Matthew's, Toronto, on the occasion of his departure on a visit to England.

Diocese of Ontario.

THE SPECIAL preacher at the half yearly meeting of the Bay of Quinte Clerical Union was the Rev. Dr. Paterson Smyth, of Montreal. The services were held in St. Mark's Church, Deseronto. Amongst the excellent papers read before the meeting was one on "Inspiration for a Plain Christian Man." The autumn meeting of the union will be held in October, at Napanee. The visiting clergy were most hospitably entertained by families in the parish.—A VERY GOOD address on Dorcas work was given at the annual meeting in April of the branch of the Woman's Auxiliary in connection with the Church of St. Mary Magdalene, Picton, by the Dominion general Dorcas secretary, Miss Halson.—THERE WAS short service in the church and address by the rector at the annual meeting of the Trinity Woman's Auxiliary, Brockville. Reports showed the year's work to have been of a most satisfactory character.

DEAN BIDWELL has been appointed commissary of the diocese during the illness of Bishop Mills, who is suffering from nervous breakdown. The assistant Bishop of Toronto, held several confirmations for Bishop Mills the second week in May.—THE MEMORIAL altar to the late Archdeacon Bedford Jones, will be placed in the Church at Frankville very soon.

Diocese of Yukon.

ONE OF THE most extensive mission journeys ever taken in the country, was commenced by Bishop Stringer on April 26th. He expects to make a tour of seven thousand miles and to be back at home again by the middle of the summer. After leaving Skagway, he should start from Athabasco Landing about the middle of May for a trip of a thousand miles down the Mackenzie River to Fort Macpherson and the Arctic coast visiting the various missions by the way. He will afterwards go over the divide down the Porcupine River and up the Yukon back to Dawson.

Diocese of Montreal.

THE FORMAL opening of the new church of St. Matthias, at Westmount, which is a suburb of Montreal, took place on Sunday, April 28th. Bishop Sweeny, of Toronto, came down to preach the dedication sermon. He had attended the old church when a boy. He preached from the text, "My house is the house of prayer." The preacher at evensong was the Bishop of the diocese, the Right Rev. Dr. Farthing. He spoke with earnestness of the tendency, in the present day to irreverence in public worship, and of the practice in so many churches where the congregation listens while the choir performs the service. The new church is a handsome building, its style English Gothic. There are three entrances to the church. The organ from the old church building has been re-erected in the new, with new organ fronts to the chancel and south transepts. The offerings on the opening day were devoted to the organ fund.—THE COMMITTEE which was appointed at the recent meeting of the Synod, with the object of providing a permanent fund for the diocese of Montreal of at least \$250,000 commenced an active every-member canvass on May 13th, which continued for one week. Of the sum required \$37,000 has already been given by two contributors. In a circular issued for the occasion it is stated: "The Church of England in the diocese of Montreal is facing a crisis in her history. Never were the demands for her ministry greater; never the supply more sorely tried." There are now fifteen more clergy at work in the diocese than when Bishop Farthing was consecrated more than three years ago. In these years nine new churches have been built, four enlarged, and five new churches have replaced older and smaller ones.

THE CAMPAIGN on behalf of the diocesan funds by which it is hoped a quarter of a million dollars will be raised, was begun May 15th, and at the end of the second day, \$90,000 had already been contributed. At the luncheon for the workers on the second day (May 16th), Bishop Farthing, in the course of a stirring address, said that he wished to correct what he thought was a misapprehension, that the diocesan permanent fund movement was managed by the clergy in any way. He emphasized the fact that it was managed entirely by laymen from beginning to end. It was a movement inaugurated by laymen and endorsed by the Synod, which appointed an executive committee of laymen of the city. The increase in the growth of the Church had made additional funds a necessity. Thirty-five new clergymen are to be ordained in June next. In Montreal city alone twelve new centres have sprung up in the last five years. The Bishop said that only that morning when he opened his mail, he found a letter containing a check for \$2,500 for the fund and a promise of another for five thousand before the year is out.—THE REV. CANON GOULD was in Montreal on May 14th, to speak at meetings held in the Synod Hall in connection with the Laymen's Missionary Movement. He said among other things that the convention method might be overused and so misused. He deprecated the idea of continually holding conventions, and thought

that now they should get down to dull, every day work. He said that he himself had lately received no less than seven invitations to attend such conferences, and might, if he chose, spend his whole time in attending such functions. Canon Gould gave a short address at the Woman's Auxiliary quarterly meeting in St. Stephen's parish hall on May 14th.

Diocese of Caledonia.

AN INTERESTING service took place at the Indian village of Qitwangak, up the Skeena River, in the middle of April, when Bishop Duvernet baptised the Indian chief of the place, who had for years been very much opposed to the teachings of Christianity. In order to keep his promise to be present the Bishop had to tramp forty-five miles with his pack on his back. The Bishop celebrated Holy Communion, which was partaken of by quite a number of the Indians.

Diocese of New Westminster.

AN UNUSUALLY good programme has been prepared for the diocesan Woman's Auxiliary meeting, to be held in St. Paul's schoolroom, Vancouver, May 28th, 29th, and 30th. The opening sermon on the morning of the 29th, will be given by the Rt. Rev. Dr. Roper, newly consecrated Bishop of Columbia. Other speakers during the session are to be the Rev. Dr. Gowin, of Holy Trinity Church, Seattle, and the Ven. Archdeacon Pentreath. Bishop de Pencier is to speak at the missionary meeting on the evening of the 29th. The address of welcome is to be given by Mrs. Sillitoe.

AN ORDINATION will be held in Christ Church, Vancouver, by Bishop de Pencier, on Trinity Sunday, when two candidates will be ordained to the priesthood and three to the diaconate.—ST. MARK'S CHURCH, Vancouver, has been much improved during the year, and a new parish hall is shortly to be built.

Diocese of Algoma.

AT THE last meeting of the deanery of Thunder Bay, a resolution to this effect was carried, "That the clergy of the deanery of Thunder Bay strongly resent the circulation of mischievous pamphlets by the Hon. S. H. Blake among the clergy of the diocese of Algoma, calculated to undermine their loyalty and unflinching confidence in their good Bishop."

Diocese of Ottawa.

A MEETING was held in the Lauder Hall, Ottawa, on May 9th, Archbishop Hamilton in the chair, to make arrangements for the Palestine exhibition to be held in Ottawa, in September. The various courts will be assigned to the city churches. The exhibition, which is on a very large scale, has been held over one hundred times in England.—MUCH REGRET was expressed at the departure, to reside in England, of the late rector of St. Barnabas' Church, Ottawa, the Rev. J. E. Bevington Jones. The new rector, the Rev. W. H. Bayley, began his work in the parish, April 28th.—THE ANNUAL meeting of the diocesan Woman's Auxiliary is to commence on Ascension Day, the preacher to be the Rev. Dr. Gould, general secretary. The May meeting of the diocesan board was held in All Saints' schoolroom, Ottawa, on May 6th.

Diocese of Rupert's Land.

THERE WAS a good attendance of clergy and laity at the annual convention of the Western Manitoba Anglican Union held on May 1st and 2nd. The principal matter for discussion was the proposed establishment of a new diocese in Western Manitoba. Every aspect of the scheme was thoroughly discussed.—THE ANNUAL Sunday school convention of the deanery of Brandon, was held in St. Matthew's parish on May 1st. The next convention will be held in St. Mary's parish, Brandon, next November.

Flower Service

Undoubtedly the many thousand of Easter Service Leaflets we had orders for, gave great interest and pleasure wherever they were used. Now is the time to begin to practice for the

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A SUNDAY SCHOOL

can be held together after the natural excitement of Easter, by the looking forward to the Flower Day Service. It is made a great festival in many Sunday Schools by a procession with banners and flowers, and then when possible, the distribution of the flowers to hospitals, penal institutions, and the sick of the parish. Sentiment and enthusiasm can make the day a memorable one, and add greatly to the well being of the Sunday School at a season when it is difficult in the early spring and summer to keep up the attendance. Try it this year, those who have not heretofore, and see results. We will send

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SPECIAL BOOKS

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For the Clergy

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Diocese of Columbia.

THE WORK of the St. Andrew's Brotherhood in the diocese has been greatly strengthened and improved of late. The four senior chapters in the city of Victoria are all in a healthy condition, and it is thought that a great advance will be made in their work this year.

The Magazines

The *Edinburgh Review* for April in an article "The International Map of the World" says: "The publication of the first sheets of the international map of the world, on the scale of one in a million, marks the beginning of a new epoch in cartography. For the first time we are to have a map of the world on a uniform system, in which all the sheets are arranged to fit together along the margins; uniform in their manner of reckoning longitudes, from the meridian of Greenwich; uniform in their manner of reckoning heights, in metres above the mean level of the sea. They will have the same method of indicating the relief of the land, the same conventional signs for towns and roads, the same styles of lettering to distinguish between physical and political features. In a word, the whole map will be written in the same language, without difference even of idiom, and who learns to read one sheet may read them all. A very slight acquaintance with existing maps will serve to show how great is the advantage in prospect."

A very interesting article on Cardinal Newman in the same review praises Mr. Ward's recently published *Life of Newman*, but declares it is misleading to give that title to a book which deals only with the last half of the life. "There are very few men," it says, "who have not done much of their best work before the age of forty-five, and Newman was certainly not one of the exceptions. From every point of view, except that of the Roman Catholic ecclesiastical historian, Newman's Anglican career was far more interesting and important than his residence at Birmingham. He will live in history, not as the recluse of Edgbaston, nor as the wearer of the Cardinal hat which fell to his lot, almost too late to save the credit of the Vatican, when he had passed the normal limit of human life, but as the real founder and leader of nineteenth century Anglo-Catholicism, the movement which he created and tried in vain to destroy. The project and failures and successes of his later life seem very pale and almost petty when compared with the activities of the years while he was making a chapter of English history. His greatest book, though it was written many years after his secession, is the record of a drama which ended in the interview with Father Dominic, the Passionist. It is 'The History of my Religious Opinions'; and after 1845 his religious opinions had, as he himself says, no further history. The incomparable style which will give him a permanent place among the masters of English prose was the product of his life at Oxford, when he lived in a society of highly cultivated men, whose writings show many of the same excellencies as his own. Newman's English is only the Oriel manner at its best. Such an instrument could hardly have been forged at the Birmingham Oratory, where his associates, who had followed him from Littlemore, were of such an inferior type that Mark Patison, who knew them, was surprised that he could be satisfied with their company. His best sermons and his best poetry belong to his Anglican period. 'The Dream of Gerontius,' with all its tender grace, is far less virile than 'Lead, Kindly, Light,' and other short poems of his youth."

The *Quarterly Review* also has an article on Newman. It concludes: "Surely he was

a great man, more surely still an unhappy one; the impression of melancholy deepens at every page. The might-have-beens of history are an unprofitable field of speculation. Mr. Birrell enlarges, plausibly enough, on the futility of the supposition that 'if he had not been brought up an Evangelical, if he had learned German, if he had married, if he had been made an Archdeacon, all would have been different.' Yet it is impossible to resist the conviction that the accident of birth placed him in the very time and in the very circumstances least propitious to the development of his genius on the lines of life. 'A Cardinal of the Roman Church is not, to say the least of it, more obviously a shipwreck than a dean or even a Bishop of the English Establishment.' It may be so. But men may be divided into two classes accordingly as they face onwards or backwards. And the tragedy of Newman's life is that, with his rare gifts, his in many ways unsurpassed powers, and his unique personality, he was the father of them that look back."

Next to the Newman article, strangely enough, is one discussing solemnly "The Wonderful Adventures of Dr. Cook." Cavour, The Younger Pitt, Beau Nash, the Chinese Revolution, Town Planning, are other subjects treated in this valuable number of the *Quarterly*.

TO CRACK and break the iron law of wages, has been the aim of hardy reformers among the steel stockholders. *The Survey* for May points out that success is at last in sight, for at the stockholders' meeting in mid-April the special committee appointed to report upon the labor conditions prevailing within its plants definitely committed the United States Steel Corporation to the policy of reducing the twelve-hour day. Close on the heels of this announcement came the news that the Cambria Steel Company, controlled by the Pennsylvania Railroad, planned to introduce an eight-hour schedule for the continuous operation of its blast furnaces. The exploitation by insurance companies in this country of Dr. Friedenberg's criticisms of the German system of social insurance makes timely a symposium in *The Survey* upon the relative merits of the English compensation and the German insurance plan. Louis Brandeis, Louis Marshall, F. C. Schwedtman, Adelbert Moot, Prof. Henry R. Seager, Hugh F. Fox, and Miles M. Dawson, the heads of the casualty insurance companies, and others contribute to this unusual contribution to the discussion of compensation schemes. "The Revolution on the Sea," by George McPherson Hunter, dramatically portrays the miracle working changes on the sea since steam displaced sails which have even produced essential changes in "Jack" himself. "The Dunfermline Trust," by Samuel Harden Church, lifelong associate of Andrew Carnegie, tells of the gift by the master steel maker to his native town "to give the young some charm, some happiness, some elevating conditions of life which residence elsewhere would have denied." "A Challenge to the Contemporary Church," by Jane Addams; "Fatigue and Efficiency," by Josephine Goldmark, and the Industrial Workers of the World complete the list of feature articles in the May issue.

"WATER AND POWER IN INDUSTRY" is the subject of four papers in the May number of

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Scribner's Magazine. Commissioner Herbert Knox Smith recently submitted his report on this great development, which now reaches about six million horse-power in the United States, nearly two million of which is hydro-electric—that is, water power converted into an electrical current and transmitted to a distance. The *Scribner* articles present the picturesque, industrial, commercial, and engineering phases of this development, which is of unusual importance along the Pacific slope. Judge Robert Grant discusses old age pensions and believes that they are bound to come in this country—at least *Fred* of his "Convictions of a Grandfather" takes that attitude. John Fox, Jr., in his new serial, "The Heart of the Hills," deals with the very type of people who brought about the Hillsville massacre of a judge and jurors; indeed one of Mr. Fox's previous novels sketches a scene that resembles this tragedy. Renoir, the French artist, who is seventy years of age, expresses, through Walter Pach, some vigorous opinions in regard to art and its tendencies, with particular appreciation of the classics. Hornung's *Witching Hill* stories in *Scribner's* are in an entirely different vein from anything that he has written. Each story is complete in itself, although two ingenious young men appear in them all. The story in the number is mysterious and pathetic, and contains a surprise.

"MAMMOTH CAVE, A Forgotten Wonder of the World," the second of Robert Haven Schaufler's articles on Romantic America, is the feature of the May *Metropolitan*. It is handsomely illustrated with paintings of the cave in color and black and white. John Corbin contributes an important article in "The Battle to Relieve Eye-Strain" and Sir Francis Vane, the organizer of the World Scout movement, makes a persuasive appeal for the abolishment of race and class feeling throughout the world. "Can the Golf-ball be Standardized?" by Horace G. Hutchinson, discusses a subject of much moment to golfers. Another contribution of interest is a one-act comedy called "Coats," by Lady Gregory, who has written several of the most successful dramas produced by the Irish Players. "An Advance Agent of Democracy" is a short sketch of Francis J. Heney, and the regular Washington department by Angus McSween deals this month with "The Race for the Presidency in Congress." There is a variety of good fiction in the May issue, including stories by Charles Belmont Davis, Arthur Henry, Allen Sangree, and Maurice Hewlett. The frontispiece is a reproduction in color of the portrait of Dorothy Iselin, by Robert Lee MacCameron.

OSTENTATION

"A LITTLE LEARNING" is undeniably "a dangerous thing," especially when it is wrong. We read, not so very long since, a sermon (published by the request of the congregation), which embodied extensive researches—in the British Encyclopedia. But the amusing part about it is that the theories were cribbed from an old edition of the encyclopedia, and these theories have long since been exploded. It is always unfortunate to attempt an exhibition of erudition and succeed only in displaying one's ignorance. We sat patiently through another discourse more recently in which the minister introduced two foreign phrases, pronouncing both incorrectly; and he twice quoted Scripture, both times garbling the text. One begins to fear that the recent demand for "popularization" of education is not bringing forth the results in the pulpit which are to be desired. It would be next in value to a thorough education if our public speakers would learn their own limitations and keep within them. Simplicity is always effective, but ostentation is ridiculous.—*Selected.*

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DON'T WORRY

THERE IS doubtless no country in the world where an anti-worry crusade is so much needed as in America. Every rational and sensible man and woman, young and old, ought to form a "Don't Worry Society" with a membership of one, and then have the grace and strength to stick to it to the end of life. We Americans ought, in all reason and common sense, to be the happiest, most contented and even-tempered people in the world. As a nation and a people we are strong, prosperous, progressive, and successful. In spite of all that looks otherwise, our future is full of promise, and we have no reason to feel we shall not continue to enjoy, for an indefinite period, the material blessings which come from abundant natural resources and a just and well-ordered government. Yet in spite of all this, we are probably the most worrisome people in the world. Hurrying and worrying are among our national characteristics and vices. We are always hurrying to gain success and wealth, and always worrying because we do not gain them fast enough. We ought to set our faces against this foolish and wicked habit and repent for a season in sack-cloth and ashes for our past misdeeds of this kind.

It is a fact well attested by observation and experience that worry kills more people than work. That has been often said and every one knows it to be the truth. The worrying habit acts upon the human organism, upon heart, brain, and nerves, like a rasping machine run by steam power. "Be patient," said a Scotchman, reprovingly, to his little son. "What is 'to be patient,' father?" inquired the child. "Bide a wee and dinna weary," replied the father, with a loving pressure on his shoulder. How often God's restless children do not wait, and how often do they weary in waiting! Yet He is greatly honored by the trustful spirit that patiently resigns the unfolding of His inscrutable purposes into His hands; for we know that a meek and quiet spirit is in the sight of God of great price.—*Selected.*

ALWAYS READY

"HOW MANY runs this month, Captain?" I asked a friendly fireman.

"We didn't turn a wheel," came the positive reply.

"Didn't turn a wheel this month!" I exclaimed. "Well! well!"

As I went on my way I mused. "The city has fed two great horses for one month and paid \$300 or \$400 in wages to five men for the same time, and all for what? Nothing. 'Didn't turn a wheel.' That \$400 might have been given to the city's poor; it might have been invested in some manner so as to bring the taxpayers a return. Why, children could have—"

Listen! As I muse, deep-clangling bells send out a fearful peal. "Fire!" "Fire!" they cry on every hand, and a great business block gives indication of fire within. A few minutes more, and \$10,000 worth of property will be doomed, when from down the street sounds a rattling gong. I turn and see, coming with fearful speed, the horses plunging madly, the department which "didn't turn a wheel for thirty days." There was the captain holding the reins, his hat off and shirt sleeves rippling in the wind. They are the first on the scene, and within three minutes a line of hose is laid, and these same men are ascending ladders and diving into windows which belch with smoke and flame. Though we have lost sight of them we know they are fighting the fiend, and soon they come out again covered with smoke, ashes, and—glory. The fire is conquered, the beautiful building saved, and as the sweating horses and exhausted men go slowly back to their retreat, I muse again: "For thirty days the city paid out a total of \$400. On

the thirty-first it saved \$10,000. It paid the city to be ready, to watch."

"Watch ye!" the Master says. Yes, if for thirty years the tempter does not come, do not close the eyes. It pays to be on the lookout. It may take time and attention, but it pays.—*Robert Zaring.*

OUR DOUBTS are traitors, and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare.*

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